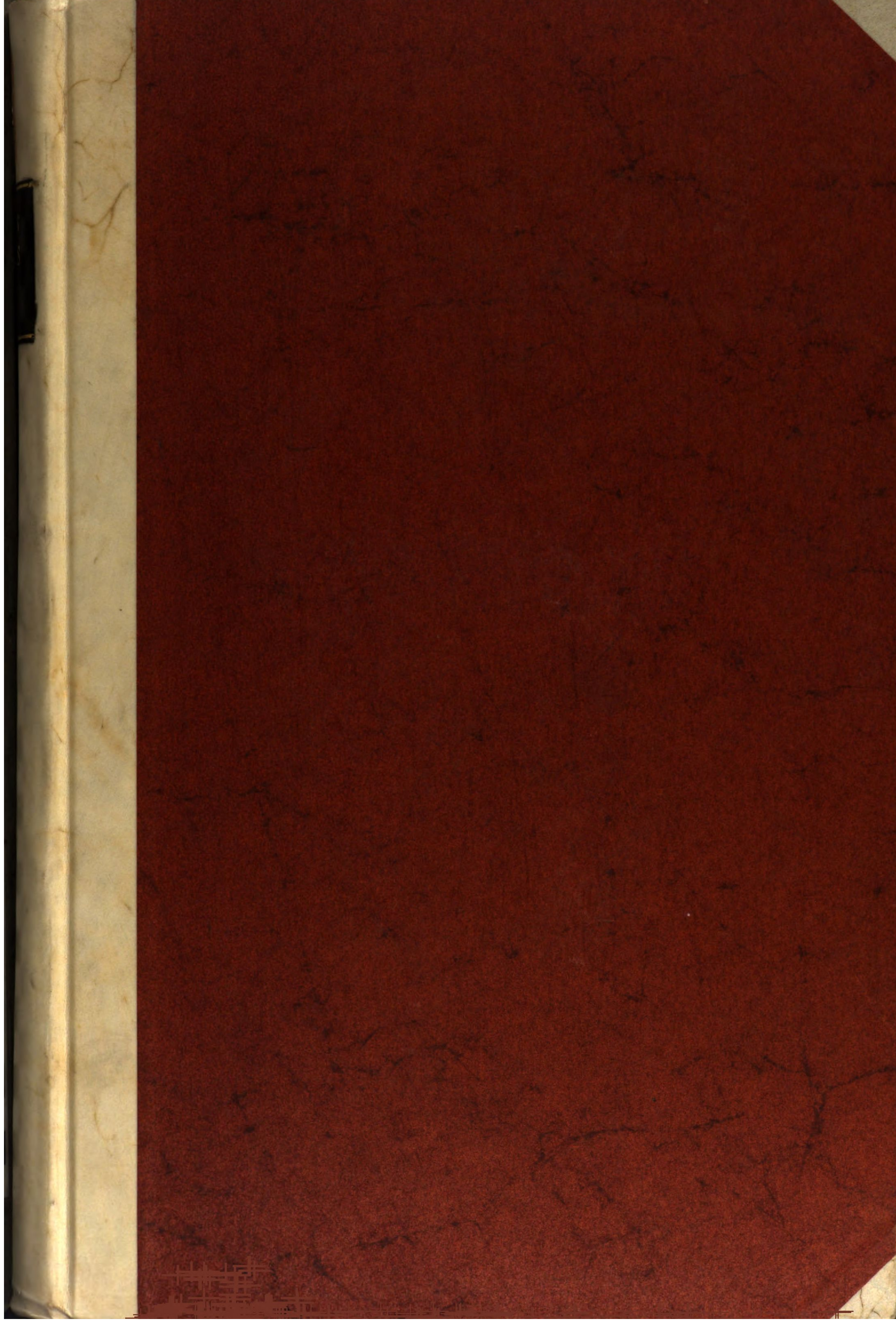




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*John Bunyan Minister
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THE
WORKS

Of that Eminent Servant of CHRIST,

Mr. John Bunyan,

L A T E
MINISTER of the GOSPEL,

A N D
Pastor of the Congregation at *Bedford*.

B E I N G
Several Discourses upon Various Divine Subjects.

The SECOND EDITION, with the following Additions:

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| I. A PREFACE Recommendatory,
by the Reverend Mr. SAMUEL
WILSON. | III. A Representation of the House of the
Forest of <i>Lebanon</i> , curiously engraven
on a Copper-Plate. |
| II. Some Account of the Life and Death
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the *Bible* in *Gracechurch-street*: J. and J. MARSHALL, at the *Bible* in *Newgate-street*:
A. WARD, at the *King's-Arms* in *Little-Britain*: J. CLARKE, at the *Golden-Ball*
in *Duck-Lane*: And J. OSWALD, at the *Rose and Crown* in the *Poultry*. MDCCXXXVI.

Bunyan
Works

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T O T H E
 Serious, Judicious and Impartial
 R E A D E R.



THE ensuing Treatises are sufficiently recommended to all (that love the Truth as it is in Jesus) by the Name of the Author of them. They need not any Man's Testimony or Recommendation to usher them into the World. Part of what thou art here presented with, is perhaps no more than what thou hast seen in lesser Volumes; for several of the Treatises were printed by the Author in his Life-time, and the Acceptance of them is known to almost all that converse with Theological Composures. The rest were prepared by the Author for the Press before his Death; and are as he left them, without any Man's Cultivation, they needing none for the Matter of them. The Author indeed had a peculiar Phrase to himself in expressing the Conceptions of his Mind; his Words were his own, as well as his Matter. The Matter and Contexture of that which is New (never before printed) in this Volume, will easily induce any who knew the Author, to believe that it was his own; and we may say as much his own, as any Man's Works that ever came into Publick, he not having those Helps, that others have been, or are, bless'd withal: Like the Spider, all came from his own Bowels; what the Spirit of God gave in to him, by Prayer and Study, that he freely gave out, and communicated to others, cloathed in a familiar Style.

For humane Learning, it's true, he had none; but let it not be therefore said, that what was done by him, is not worth our Time or Pains to read; For as Conversion-work, or the New-birth, is not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God; so the Author's Knowledge and Insight into Gospel Mysteries, was given to him by God himself; we don't say, by immediate Inspiration, but by Prayer and Study, without any other external Helps. His Business was to converse much with the Word of God, and to pray over it; his Labours therein were indefatigable, and God bless'd him in so doing, with a more than ordinary degree of Knowledge.

It's evident, that many in his Life-time did despise him, and all done by him, for the meanness of his Education and Calling that he was instructed in, and did in the Morning of his Days follow, as if no good Thing could come out of Nazareth; and it's probable some may still be ready to have mean and contemptible Thoughts of his Works for that Reason; as also because he had not that acquired Learning that others have. For the first reason, there is no manner of ground for it; to such as make the last their Plea, we would say, That as Learning hath been too much trampled on, by them in whom Ignorance hath prevailed, (Ignoti nulla cupido,) so it hath been, and is too much Idolized by those that have been Proficients in it; as though none might, or ought to engage in the Work of the Ministry, or publishing Treatises of this Nature, but Persons under their Circumstances: Not considering, that at the same time, the Eternal Spirit doth bless the Studies of those that have Learning, with great Knowledge in Gospel Mysteries, (comparatively great, yet absolutely, the Best of men know but in part) and also makes their Labours in the Ministry of the Gospel successful, where Grace doth rule and reign in the Heart, and Prayer, together with a fiducial reliance

on the Teachings and Help of the Spirit, do accompany what they undertake; I say, not considering that the same Spirit may, and evidently doth instruct the Unlearned (more humano) also, if gracious and painful, in the deep things of the Gospel, and give them great knowledge therein, and truly qualifie, and fit them both for Preaching, and Writing, and bless them in so doing.

Learning in its place is of excellent use (if sanctified,) yet certainly, as those Men are justly chargeable with Folly, and some degree of Madness, that will reject wholesome Food, if not brought in a Silver Dish; so those are besides the Rule, that will despise all those Works in which there is not the Savour of Logical Exactness, or Academical Preparations; though much of the Anointing of the Spirit, may be seen to have been on the Heads of the Authors, which doth clearly appear to have been on the Head of this Author, by the Spirituality, Soundness, and Clearness of his Writings.

Let us not confine the Spirit to our Measures; where is it said in all the Book of God (which is our Rule in these things,) or from what Portion of Scripture can any genuine Consequence be drawn, to prove that none, though gracious, and of good Understanding in the Gospel, and called by a People, must engage in the Work of the Ministry, unless they are Grammarians, and have gone through a Course of Philosophy, and have their Systems of Divinity at their fingers ends; and have been examined in these things, and are found to have some Expertness in them? if no proof can be brought for it, the Author was eminently qualified for his Work. Don't therefore throw away that which is Orthodox, and useful, because not modified after your manner.

We know Children are taken with painted Babies, but Men and Christians (to them that are or would be such, not to Carpers, is this Work commended,) ought to act as such, being guided by Judgment, not Fancy. What would become of those Thousands of precious Souls where Men of Learning are not, nor will reside to preach the Gospel, were it not for such as the Author? Do I say such: It would be a Mercy indeed, if all that preach were as able as he was.

Will you say, that such are not Christians, who own their Conversion to be under illiterate Men, as they are call'd? God forbid! It's God's will and pleasure to own them in that Work, therefore don't reply against God. Read 1 Cor. 1. 27, 28, 29. Mistake us not, we are not decrying Learning (neither was it the Author's Judgment, or Practice so to do, though himself destitute of it) but we would not have any place it, where God hath not; and make that essential to a Gospel Minister, which is only a help. The Graces (we conceive) and the Gifts of the Spirit, together with the Call of a People, accompanied with an Inclination to the Work, are the Essentials of a Minister of the New Testament; not Learning, though a good and great Help, if rightly used. As on the one hand, some are so strait-laced, that they will allow none to be Ministers, but Scholars; so others are so large, that they'll admit any to the Work, though hardly endued with a good Family Gift: This the Author was against, and we have seen both of these Extreams to our Trouble. Therefore let us persuade thee, to shun both of them, and resolve to approve of those that God qualifies for, and calls forth to, and blesses in the Work of Preaching, whether Learned or not; and of the latter sort was the Author: The effect doth demonstrate it; for *Ultra posse non datur esse*. Read the first to the Corinth. ch. 2 v. 14. The case being thus, peruse and pray over what is before thee, that the Blessing of God may attend thy Reading, to thy Soul's advantage.

We shall not here delay thee with an Account of the Author's Pedigree, Education, Conversion, or Call to the Ministry, it being done for thee by his own hand, in his Treatise of Grace abounding to the Chief of Sinners: But give us leave to say, his Natural Parts and Abilities were not mean, his Fancy and Invention were very pregnant, and fertile; the use he made of them was good, converting them to spiritual Objects: His wit was sharp and quick, his memory tenacious; it being customary with him to commit his Sermons to Writing after he had Preached them: His understanding was large and comprehensive, his Judgment sound and deep in the Fundamentals of the Gospel, as his Writings evidence. Also his Experience of Satan's Temptations, in the Power and Policy of them, and of Christ's Presence in and by his Word and Spirit to succour and comfort him, was more than ordinary; the Grace of God was magnified in him and by him, and a rich anointing of the Spirit was upon him; and yet this great Saint was always in his own eyes the chiefest of Sinners, and the least of Saints; esteeming any, where he did believe the Truth of Grace, better than himself. There was indeed in him all the parts of an accomplished Man, and for his Piety and Sincerity towards God, it was apparent to all that convers'd with him: He was not only well furnished with the Helps and Endowments of Nature, beyond ordinary, but eminent in the Graces and Gifts of the Spirit, and Fruits of Holiness. He was from first to last of (and established in, and ready to maintain,) that God like Principle of having Communion with Saints as such, without any respect to difference in Opinion in things disputable among the Godly, a true Lover of all that love Our Lord Jesus Christ, and did often bewail the different and distinguishing Appellations that are among the godly, saying, he did believe a Time would come when they should be all Buried. His Carriage was condescending, affable
and

and meek to all; yet bold and courageous for Christ's and the Gospel's sake. He was much struck at in the late times of Persecution, and his sufferings were great, he enduring, first and last, above Twelve Years Imprisonment; under all which he behaved himself like Christ's Soldier, being far from any sinful compliance to save himself, but did cheerfully bear the Cross of Christ: And when, by reason of Imprisonment, he was restrained from Preaching, he then spent his time (much of it) in composing that which might be useful and beneficial to the Church of God, when in Person he could not be so.

His Countenance was grave and sedate, and did so to the Life discover the inward Frame of his Heart, that it was convincing to the Beholders; and did strike something of Awe into them that had nothing of the Fear of God: And though his Enemies and Persecutors, in his Life-time, did what they could to vilify and reproach him; yet being gone, he that before had the Testimony of their Consciences, hath now their actual Commendation and Applause. His Conversation was as becomes the Gospel, Eph. 5. 6. Col. 2. 6. He was eminent as a Christian, and as a Minister of Christ; making that which God had called him to, his Business with Delight. He was laborious in his Work of Preaching at Home and Abroad; and diligent in his Preparation for it, not doing the Work of the Lord negligently. He was faithful in dispensing the Word, and discharging his Duty to God and Man. Where he saw Cause of Reproof, he did not spare for outward Circumstances, whether in the Pulpit or no; and as ready to administer Comfort and Succour to the Tempted: A Son of Consolation to the Broken-hearted and Afflicted; yet a Son of Thunder to secure and dead Sinners.

He knew the Worth of an Interest in Christ, by his own Experience of the Goodness of God; shewing him on the one hand his Natural Pollution, Guilt and Enmity, and that Wrath that was due to him thereby; and the vertue of the Blood of Christ on the other to free from all. And from that experimental Knowledge did flow hearty Desires and fervent Prayers, that the Work of God might be effectually wrought on Sinners, especially those among whom he laboured in the Word and Doctrine; and matter of Grief was it to him, when he did not see Conversion-work on foot. Indeed, in the beginning of his Ministry, God did own him in that Work, beyond what is ordinary: And in his latter years, few, if any, were more successful in their Work, we mean, with respect to Conversion. God was with him from first to last. And it may be said of him, as of David, 2 Sam. 7. 8, 9. Some are now gone to Glory with him; others are yet in the Body, who own him as the External Instrument in God's Hand, of their Conversion.

His so long continuance in the Work of the Ministry, was a great Blessing to the Church of Christ, in and about Bedford in particular, over which the Holy Ghost made him Overseer; his Ministry being blest to the Edification, Comfort and Establishment of the Saints, as well as the Conversion of Sinners. And he was also very useful, as he was an Elder or Pastor: First by his Example, he being full of Zeal and Affection, at all times, (according to knowledge,) more especially at his Administration of the Lord's Supper, it was observable that Tears came from his Eyes in abundance, from the sense of the sufferings of Christ, that are in that Ordinance shadowed forth: And then, as a Pastor, he was useful also, by the Accuracy of his Knowledge in Church-discipline, and readiness to put that in practice in the Church (as occasion offered) which he saw was agreeable to the Word of God, whether Admonition, or Excommunication, or making up Differences, or filling up Vacancies, or paring off Excrescences. And as he was useful to that Church, so to the whole Countrey round, and to other Churches where he did frequently spend his Labours.

His Death was, and is much lamented, for that Reason: as also because it was somewhat sudden, and he from home at that time. His Remembrance is sweet and refreshing to many, and so will continue: For the Righteous shall be had in everlasting Remembrance. God's blessing his Labours in Preaching, to those Ends for which it was ordain'd, was one great motive to prevail with him to Print them: And to our knowledge, those Books that he himself put forth, were blest to the good of many Souls; the Acceptance which his former Works have met with in the World, and the Advantage that many have received by them, doth assure us, that his Remains will be welcome also to those that would either grow in Grace themselves, or have others won over to Jesus Christ.

His Preaching, for the Matter of it, was much what he before had the Savour of on his own Spirit, (he walking close with God) and therefore came from him with no small Degree of Liveliness and Vigour. His Design was, in Preaching, and Publishing (what he preach'd) to recommend the Truth and Grace of God to all, that either heard him, or should read his Works, and ours is the same: Therefore read, and receive what thou readeest in the Truth and Love of it, it being consonant thereto.

We grant, that with respect to some Circumstantials, or Things of lesser Moment, the Author's Sentiments were different from ours; if thou findest them, and thy Judgment be otherwise, take the Liberty of thy Conscience, as we do, and is the Duty of all to give; yet in the great Truths of the Gospel that he handles, we judge him to be very sound, and can therefore recommend the Work.

Some Things he treats of, are Doctrinal and Controverted: There you'll find his Soundness, and a great Degree of Clearness; deep Things brought into a familiar Phrase. The rest of his Writings (and they the greatest Part) are practical, and therefore to be esteemed as useful by all sound-hearted Christians.

The Reason why there are so many Treatises put into one Volume, (some Printed before, others not) is, that they may be preserved to future Ages, fearing that their continuing single, or the rest being printed so, may hazard their being lost, and so our Posterity deprived of that Benefit which we now hope they may receive from them.

If any say, they can't spare so much Money as this Volume will cost; there are the lesser Volumes for them, which they may buy some and some, as they can. In this Volume are not contained all the Works of the worthy Author; they would swell to too great a Bulk: Neither were all the Copies to be procur'd, because the Propriety of several Pieces already Printed, is lodg'd in particular Persons hands, who were not willing to resign up their Right at reasonable Rates; but the rest will be in another Volume as soon as the Copies can be obtained, that thou mayst have all those Works by thee, which the Author with great Labour, and the Spirit's Assistance compiled, and with many Prayers recommended to God for a Blessing to those into whose Hands they should come.

To conclude: If thou hast tasted that the Lord is gracious, read, and pray that thou mayest be edified, and built up in thy most holy Faith, and be made meet for Glory. But if thou art yet in thy Natural Estate, which is a State of unspeakable Danger, as well as Sin, remember that thou shalt not always have such Mercies put into thy hands, for thy Soul's good; and that the heaviest Blow of Divine Justice is still ready to avenge thy Abuse of Mercy: Therefore don't read to fill thy head with Notions; but labour after a deep Impression on thy Heart of what thou readeest; and set thy self about the obtaining the one Thing necessary, that thou mayst have cause to bless God for casting this Book into thy hands, as others have had, for what hath been already Printed. We shall forbear saying any more to Saints or Sinners, because the Author hath been so full in what he hath spoken to both, rightly dividing the Word of Truth.

That therefore the same Blessing of God, and Breathing of the Spirit, may accompany thy Reading, as did the Author's Preaching, and others Reading, is, and shall be the unfeigned and fervent Request of us,

Who are thy Souls Friends,

Anno 1692.

Eben. Chandler,
John Wilfon.



To



To the Worthy Persons, whose Zeal for Primitive
Christianity, has engaged them to encourage the
Reprinting of Mr. BUNYAN's Works.

MY FRIENDS,



THAT We approve ourselves, We are apt to recommend to others. I have long been of Opinion that the Writings of this excellent Author, as far as I have had an Opportunity of being acquainted with them, are well worth the Perusal of those who have tasted that the Lord is gracious. Some of them being admirably adapted to inform, and encourage Sinners inquiring the Way to *Zion*, with their Faces thitherwards: For which he was more abundantly furnish'd, from his own Experience, having been long in the Service of Sin, till at length God opening his Eyes, he was enabled to discover the imaginary Satisfaction of the carnal Appetite, in a Course of Impiety, to be meer Vanity, Folly, and Delusion; leaving a Sting in the Conscience, exposing us to the Divine Repentment, and rendering us viler than the Beasts who perish.

And as he has skillfully represented Sin, in its odious Malignity, as the abominable Evil which God hates, and carefully traced it to its Original, in the first *Adam's* Apostacy, pointing out the dangerous Effects of this most deadly Disease, as it sullies the Beauty, destroys the Peace, and endangers the Safety of the immortal Soul: So it is not easy to say, whether with greater Judgment, or Affection, he has described the Remedy, when treating on the Imputed Righteousness of Christ, and the Mystery of Pardoning Grace, in the Blood of the Everlasting Covenant.

This indeed runs through the greatest Part of his Works, as a fundamental Truth on which the whole Fabrick of the Gospel, and the Believers Hopes are built; for as the Apostle observes, There is no other Name given under Heaven whereby we can be saved, nor other Foundation can any Man lay, than that which is laid, which is Christ Jesus, in whom only we have Redemption, through his Blood, the Forgiveness of Sins, according to the Riches of God's Grace.

And whilst he discovers the warmest Zeal for Purity of Heart, and Piety of Life, constantly recommending Holiness, as the beauteous Image of the God of all Glory; as absolutely necessary to Communion and Fellowship with him, and without which no Man shall see his Face with Comfort in the great Day: He at the same time cautions against the proud Conceit of being saved by Works of Righteousness which we can do, and, with our Lord, advises, That when we have done all we are enabled to do in the Discharge of our Duty, and for God's Glory, we should conclude ourselves to be unprofitable Servants. As to other important Mysteries of the everlasting Gospel, you will find them frequently not only asserted, but greatly illustrated and thoroughly proved and confirmed; such as,

The Doctrine of a Trinity of Persons, in the one undivided Essence; or, that Father, Son, and Spirit, having one common Nature, and the same glorious Perfections, are the three who bare Record in Heaven, and have equal Right to the Homage, or religious Worship, of the intelligent Creature.

That whatsoever comes to pass in the several Ages of Time, was known to, and determined, by Him who works all things after the Counsel of his own Will. That all the Actions of Men, as far as they are simply natural, are wrought in God, in whom we Live, and Move, and have our Being. That wherein they are morally good or praise-worthy, it is God that worketh in us, both to will and to do of his own good Pleasure; and that so

so far as they are sinful and criminal, they are merely under the Permission and Sufferance of Him, who cannot possibly be tempted himself, neither does he tempt any Man.

That God hath chosen his People in Christ before the Foundation of the World, and predestinated them unto the Adoption of Sons by Jesus Christ, that he has inrolled their Names in the Book of Life, and given their Persons into the Hands of his Son to redeem and save.

That when a Sinner is called or converted the Arm of the Lord is revealed, that he is made willing in the Day of God's Power, and born not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God: And that he who commanded Light to shine out of Darkness, in the natural Creation, must shine into the Soul of an unrenewed Sinner, before he can behold the Glory of God, as it's exhibited in the Face or Person of Christ.

That Grace once received in the Habit, or Principle, is an immortal Seed, and abides forever; though it may sadly decline, and greatly abate in its Exercise, yet shall never be wholly lost, for God stands engaged to carry on the good Work where he has begun it, and will preserve his People by his mighty Power, through Faith unto Salvation: And that after a Life spent in a painful Struggle with Sin and Satan, the Believer having sown in Tears, shall reap in Joy, and employ an Eternity in that Rest which remains for the People of God.

Besides these glorious Truths of the everlasting Gospel, you will meet with a large Account of the several Duties of Christians, whether as Members of Civil Society, or related to particular Communities, or concerned in the Management of Private Families, together with the spiritual Manner in which they are to be performed, the Divine Assistance which is necessary to it, and the Merits of the Saviour, which alone can render them acceptable to God. Nor does he overlook the many exceeding great and precious Promises, whether made to the Church in general, or Believers in particular, and as it comes before him, reconciles the seeming Contradiction between the Promise and certain Dispensations of Providence, by vindicating the Divine Faithfulness, since whether the Saint can see it or no, all things do work together for good to them that love God, and are the Called according to his Purpose. So that here is Instruction for the Ignorant, Encouragement for the Weak, Milk for Babes, and Meat for strong Men.

As to the Author himself, he is above our Praise, now triumphing in the Presence of that Redeemer, who so wonderfully pluck'd him as a Brand out of the Burning. Nor shall I add any thing to the Account he has given of himself in his Treatise of *Grace Abounding to the chief of Sinners*. And what is farther said of him by the Reverend Mr. *Chandler*, and my Worthy Grandfather, whose Names I find at the Close of the preceding Preface, only that I am persuaded his Name will have its Frangency with all serious Persons, who at any time shall be acquainted with his Writings. Nor was it a little pleasing to me, to see the Encouragement which the polite Part of Mankind lately gave to the new Cloathing of his Pilgrim, a Book which has been translated almost into every Language, and in which the Allegory is so exceedingly entertaining, that when we once enter upon it, we can't tell how to leave it without going through the whole of it.

The Treatises collected in this Volume, are not the least valuable of his Works, and have been so well received by the Church of God, that they need no Commendation. I have only to add, my earnest Desire, That You who have generously encouraged its Reprinting, may find your Account in it, especially such of you who are of the rising Generation, of which to my Joy I find there are not a few. And that the same Spirit, who render'd the Author a burning and shining Light, in his Day, may be poured out upon you, and bless you in the Use of this and all other Means, with an Increase of spiritual Knowledge and Experience, 'till you reach a State of Manhood in Christ, and arrive at full Perfection in the Vision and Enjoyment of him.

I am, GENTLEMEN,

Your Affectionate Friend,

And Servant in the Gospel,

Barbican, Feb. 5th, 1735-6.

Samuel Wilson.

Some Account of the Life and Death of Mr. John Bunyan.

The Righteous shall be in everlasting Remembrance, Psal. cxii. 6.



MR. John Bunyan was born at *Elstow* in the County of *Bedford*, within a little mile of that Town, in the Year 1628, of honest but very poor Parents; his Original being so mean and despicable; his Father by Trade a Mender of Pots or Kettles, vulgarly call'd a Tinker; that I know not in whom the Words of the great Apostle of the Gentiles, in his 1st Chapter to his 1st Epistle to the *Corinthians*, were more fully exemplify'd, than in Mr. John Bunyan; the Words are these: *For you see your Calling, Brethren, how that not many wise men after the Flesh, not many mighty, not many noble, are called; but God hath chosen the Foolish Things of the World to confound the Wise; that no Flesh might Glory in his Presence.* And this he himself was ready upon all Occasions to own, that God might have the Glory of his own Grace; for tho' his Original and Birth was but poor and despised, yet it pleased God to choose him before many others to be an Instrument for the bringing of many Souls unto God; And that the Grace of God that was given to him, may be the more exceedingly magnified, we will give some brief Account of what he was before the Grace of God appeared to him.

His Parents took Care to give him that Learning which was suitable to their Condition, bringing him up to Read and Write; but so great was his Natural Depravity, and his Proneness to all Evil, that he quickly forgot both, being only wise to do Evil; but to do or learn that which was Good he had no Heart or Knowledge; addicting himself too much in his very Childhood to Cursing, Swearing, Lying and Blaspheming, that he had few Equals in Wickedness; insomuch, that I remember I have heard him say, with grief of Heart, he was a Town-Sinner; that is to say, One notoriously Wicked, by all the Town

where he liv'd: Yet was not his Conscience feared.

But notwithstanding all this Wickedness of his, God did not utterly leave him, but followed him sometimes with Convictions, and sometimes with Judgments, but yet such as had in them a Mixture of Mercy: At one time he fell into a Creek of the Sea, and then hardly escaped Drowning; and at another time fell out of a Boat into *Bedford River*, but there he also was preserved, tho' with difficulty: But, alas! It was neither Mercy nor Judgment that could yet awaken him, for he had given up himself to the Love of Sin, and after it he was resolved to go, whatever Rubs he met with in his Way.

Yet God left not himself without a Witness in his Soul, often checking him, in one Way or another: As one Day being at *Sly* with his Companions, a Voice suddenly started from Heaven, into his Soul saying, *Wilt thou leave thy Sins, and go to Heaven, or have thy Sins, and go to Hell?* This put him into such a Consternation, that he immediately left his Sport, and looking up to Heaven, he thought he saw the Lord Jesus looking down upon him, and threatening him with some grievous Punishments for his ungodly Practices.

But see the Wiles of Satan! No sooner had this made some Impression in his Mind, but the Devil suggested to him, That he had been a great and grievous Sinner, and that it was now too late for him to look after Heaven, for Christ would not forgive him, nor pardon his Transgressions. And this was no other than the Devil's usual Practice; first for to draw Sinners to commit all Iniquity with Greediness, and then to perswade them there is no hope of Mercy left, that thereby the Sinner may be prevail'd with to go on in Sin; And this was the Effect that this Suggestion drew on Mr. Bunyan; who looking upon himself as one that had sinned beyond the reach of Mercy,

Mercy, thought within himself that he would take his fill of Sin, it being the only Pleasure he was ever like to take. And yet these Pleasures of Sin, through the wonderful Operation of the Holy Spirit were so often embitter'd to him, that he could take but little Satisfaction in them. *Thus the Labour of the natural Man, or Man before Conversion, doth but weary him, because he knoweth not the Way to the City of God, Ecclef. 10. 15.*

Once being going on the full Career of Sin, and belching out Oaths like the Madman that *Solomon* speaks of, who scatters abroad Firebrands, Arrows and Death, he was reprov'd severely by a Woman who was a notorious Sinner herself, who told him, That he was the ugliest Fellow for Swearing that ever she heard in all her Life; and that by his doing thus, he was able to spoil all the Youth in the Town if they came but into his Company: This Reproof coming from such a Woman whom he knew to be very Wicked and Ungodly, fill'd him with secret Shame, and wrought more with him than many that had been given him before by those that were sober and godly, and made him wish that he had never known what it was to be a Swearer, and even made him out of Love with it, and from that time forward very much to refrain from it.

In a little time after he fell into the Company of a Poor Man that made Profession of Religion, whose Discourse of Religion and of the Scriptures so affected Mr. *Bunyan*, that he betook himself to reading the Bible, especially the historical Part thereof, but yet was ignorant both of the Corruption and the Depravity of his Nature, and by a necessary Consequence of the Want and Worth of Jesus Christ to save him.

However, this produc'd outward Reformation, both in his Words and Life; and he now was fallen into a kind of Legal Religion; working for Life, and making up a Righteousness for himself thereby; so that while he thought he kept the Commandments he had Comfort; but when at sometimes he broke any of them, then his Conscience was full of Guilt and Trouble; but then upon his Sorrow and Repentance he heal'd himself again, and thought thereby he had made God amends, and all was well.

And thus he continued for some time, very near a Year, his Neighbours all that time taking him for a very good Man, and wondering at his Reformation. Tho' indeed all that time he was as far from the Way of Life, as when he was the most Profane; tho' as himself Phrases it, his Change of Life and Manners was as Remarkable, as for a *Tom of Bedlam* to become a Sober Man.

And now those that spake ill of him before, began to praise and commend him,

which notwithstanding his Reformation, puff'd him up with Pride, and fill'd him with Hypocrisie.

But, alas! This was but lopping off the Branches of Sin, whilst the Root of Unregeneracy remain'd. Not long after the Providence of God so order'd it, that Mr. *Bunyan* went to *Bedford* to work upon his Calling, (being his Father's Trade, a *Tinker*;) and happen'd there to hear Three or Four poor Women, who were sitting in the Sun, discoursing together about the Things of God; which caus'd him to draw near to them, for he was by this time himself become a mighty Talker of Religion; but when he had heard them a while, as himself confessed, he heard indeed, but he understood not, for they spoke of things above his Reach; discoursing of the New-birth, and the Work of God on their Hearts, and how they were convinced of their miserable State by Nature; they talked how God had visited their Souls with his Love in the Lord Jesus, and with what Words and Promises they had been Refreshed, Comforted and Supported, against the Temptations of the Evil One in particular, and told each other by which they had been afflicted, and how they were born up under his Assaults. He heard them likewise Discourse of the Wretchedness of their own Hearts, and of their Unbelief; and of Contemning and Abhorring their own Righteousness, as filthy and insufficient to do them any Good. And all this appear'd to him to be spoken with such Pleasantness of Scripture-Language, and with such an Appearance of Grace in all they said, that they seem'd to him as if they had found a new World; or as if they were People that dwelt alone, and were not to be reckoned among their Neighbours.

It was upon this Discourse of theirs that he began to feel some unusual Agitations in his own Heart, and to be conscious to himself that his Condition was not so good as he had thought it to be; because in all his thoughts about Religion and Salvation the New Birth never entered into his Mind, but found it was a Thing he wholly was a Stranger to, and unacquainted with; nor did he ever know the Comfort of a Word or Promise, nor the Deceitfulness and Treachery of his own wicked Heart: And as for Secret Thoughts, he had never taken any notice of them, nor did he at all understand what Satan's Temptations were, nor how they were to be understood or resisted.

But however, this Discourse of these good Women mightily affected him, and made him very desirous to hear further of these Things; and therefore he made it his Business to be going often into the Company of those People: For God had touched his Heart by their Discourse, and he could not stay away. And so intent was his Mind upon the Knowledge of these Things

Things, that his Heart was like the Horse-leach at the Vein, still crying out, *give, give*, Prov. 30. 15. And now nothing but the Revelation of the Mystery of Faith in his own Heart could satisfy him, for his whole Soul was then so fixed on Eternity, and the Things of the Kingdom of God, so far as he knew, that neither Pleasures nor Profits, Perswasions nor Threats, could make him let go his hold; insomuch that I have heard him say, That it would then have been as difficult at that time to have taken his Mind from Heaven to Earth, as he has found it often since to get it from Earth to Heaven.

But after Divine Grace had been thus kindled in his Heart, the Devil strove hard, by divers Winds of Temptations, to blow it out again, causing him to make several Objections against himself, as, That he was cast away, and one that had no Faith; and never could have any, because he was not Elected.

He was a long time troubled with very sore Temptations, as I said before, and three Things there were that the Tempter made use of to try him: One great Thing was the questioning of his Faith; having frequently such Thoughts as these injected into his Mind, how if you want Faith? And how can you tell you have Faith? This put him to great Perplexities: He knew not that he had it, and yet without it he saw he was like to perish for ever. So that tho' at first he was willing to overlook it, yet considering of how great Moment it was for him to be satisfy'd therein, he was willing to put himself upon the Tryal, whether he had Faith or no. But while he was considering how he should make a satisfactory Tryal of this Matter, the Tempter sought to gain an Advantage upon him, coming in with his Delusion, That there was no Way for him to try whether he had Faith, but by trying to work some Miracle; nor wanted he Scripture to back it, for as he perverted the Scriptures, when he tempted our blessed Lord, so did he also the Words of our Blessed Saviour in tempting this his Servant, urging, *Matth. 17. 20. If ye have Faith as a Grain of Mustard-seed, ye shall say unto this Mountain, Remove hence to yonder Place, and it shall remove, and nothing shall be impossible to you.* This Temptation proceeded so far, that one Day Mr. Bunyan being between *Elstow* and *Bedford* (the Temptation being then hot upon him to try his Faith by doing some Miracle) he was about to say to some Puddles that were then in the Horse-pod, *Be dry*; and just as he was going to speak, this Thought came into his Mind, Pray first, that God would make you able; and when he was about so to pray, he had some secret Impulse that prevail'd with him not to put his Faith upon that Tryal. And so he continued for

some time at a great loss, not knowing whether he had Faith or not.

But after he had passed many Days in this disconsolate State, it pleased the Father of Mercies to shine in upon his Soul, by that blessed Word, *Luke 14. 22, 23. Compel them to come in, that my House may be filled: AND YET THERE IS ROOM!* These last Words gave him abundant Consolation, and were a full Answer to Satan's Suggestions, That the Day of Grace was past.

Many more were his Temptations at sundry Times, and on divers Occasions, but God delivered him out of them all, and at last set his Feet in a large Place, filling his Soul with Joy and Gladness.

About the Year 1653, he was baptiz'd, and admitted a Member of the Church at *Bedford*, who having had Experience of the Grace of God that was in him, and how eminently God had fitted him for the Work of the Ministry, he was earnestly desired by the Congregation to Communicate to them those Spiritual Gifts with which God had blessed him; he at first very modestly excused himself, out of a Sense of his own Weakness and Inability; but being further pressed unto it by them, he consented; but through his Bashfulness, did at first decline a Publick Assembly, and dispensed his Gift only in Private among Friends; but it was with so much Life and Power, and so exceedingly to their Edification, that they could not but give Thanks to the Father of Mercies for the great Grace he had bestowed upon him.

After this, when some of the Congregation were sent forth into the Country to Teach, they desired Mr. Bunyan to go along with them, which accordingly he did, and by their Perswasion did exercise his Gift (but still privately) among the good People where he came, which they also received with rejoycing at the Mercy of God shewed towards him, professing their Souls very greatly edified thereby.

At the Sessions he was Indicted for an Upholder and Maintainer of unlawful Assemblies and Conventicles, and for not Conforming to the Church of *England*. Mr. Bunyan was a Man of a free and open Spirit, and would not dissemble to save himself, especially in his Master's Cause, and therefore frankly owned his being at a Meeting, and Preaching to the People, and that he was a Dissenter from the Establish'd Worship, acknowledging (as the Apostle *Paul* had done before him) that after the Way which they called Heresy, so worshipped he the God of his Fathers. The Justices took his open and plain Dealing with them for a Confession of the Indictment, and sentenced him to perpetual Banishment, because he refused to Conform, in Pursuance of an Act made by the then Parliament. Upon which he was again

gain committed to Prison; where tho' his Sentence of Banishment was never executed upon him, yet he was kept in Prison for Twelve Years together; bearing that tedious Imprisonment in an uncomfortable and close Prison, and sometimes under cruel and oppressive Goalers, with that Christian Patience and Presence of Mind, as became a Minister of Jesus Christ, and such a Cause as he was engag'd in and suffer'd for.

But tho' his Enemies stirr'd up thereto was very many, yet were they withheld by a Divine Power from executing the Sentence of his Banishment: For God had other Work for him to do in *England*: And when his Bonds and Imprisonment, thro' the over-ruling Providence of that God who is both wonderful in Counsel, and excellent in working, tended much to the Furtherance of the Gospel, and by his Sufferings here, he Confirmed and Sealed the Truth which before he had Preached.

It was by making him a Visit in Prison that I first saw him, and became acquainted with him; and I must profess I could not but look upon him to be a Man of an excellent Spirit, zealous for his Master's Honour, and cheerfully committing all his own Concernments unto God's Disposal. When I was there, there was above 60 Dissenters besides himself there, taken but a little before at a Religious Meeting at *Kaisloe*, in the County of *Bedford*, besides Two eminent Dissenting Ministers, to wit, Mr. *Wheeler* and Mr. *Dun*, (both very well known in *Bedfordshire*, tho' long since with God) by which means the Prison was very much crowded; yet in the midst of all that Hurry which so many new Comers occasioned, I have heard Mr. *Bunyan* both Preach and Pray with that mighty Spirit of Faith, and Plerophory of Divine Assistance, that has made me stand and wonder.

Nor did he, while he was in Prison, spend his Time in a supine and careless manner, nor eat the Bread of Idleness; for there have I been Witness, that his own Hands have ministred to his and his Families Necessities, making many hundred Gros of long Tagg'd Laces to fill up the Vacancies of his Time, which he had learn'd for that Purpose since he had been in Prison. There also I surveyed his Library, the least, and yet the best, that e'er I saw, consisting only of Two Books, a Bible, and the Book of Martyrs. And during his Imprisonment (since I have spoke of his Library) he writ several excellent and useful Treatises; particularly, *The Holy City*, *Christian Behaviour*, *The Resurrection of the Dead*, *And Grace abounding to the Chief of Sinners*; with several others.

I cannot leave the Subject of his Imprisonment, till I have given the Reader a Taste of some of his Experiences there:

He professed he never had so great an Inlet in all his Life into the Word of God, as then. Those Scriptures that he saw nothing in before, were, when in Prison, made to shine upon him. Jesus Christ also was never more real and apparent to him than then, *For there* (said he) *I have seen him, and felt him indeed.* And that Word, *2 Pet. 2. 16. We have not preached unto you cunningly devised Fables*, was a Blessed Word unto him there: He has at some time been so carried up above all Fears and Temptations, that he has been able to laugh at Destruction, and to fear neither the Horse nor his Rider. There it was that God gave him sweet and precious Sights of the Forgiveness of his Sin, and of his being with Jesus in another World. Yea, there it was that he found upon every Temptation God stood by him, and Rebuked the Tempter.

But notwithstanding all this, he found he was a Man compassed with Infirmities, and that a Concernment for his poor Wife and Children would now and then be thrusting in, the parting from whom would be to him like the pulling off his Flesh from his Bones: (For he was both a loving and tender Husband, and an indulgent Father; perhaps somewhat to a Fault) and the many Miseries, Hardships and Want that this poor Family was like to meet withal, if he should be taken from them, would often come into his Mind, especially his Daughter, who was blind, (which lay nearer his Heart than all the rest:) And the thought of her enduring Hardship, would at some times be almost ready to break his Heart. But he found God gracious to him, even in this Particular also: Greatly supporting him by these two Scriptures, *Jer. 49. 11. and Chap. 15. 11. Leave thy Fatherless Children, I will preserve them alive: And let thy Widows trust in me. The Lord said, verily it shall go well with thy Remnant; verily I will cause the Enemy to intreat thee well in the time of Evil.*

After this Blessed Man had suffered Twelve Years and a half Imprisonment for the Testimony of a good Conscience, and stopp'd the Mouths of his greatest Enemies, by his holy, Harmless, and Inoffensive Conversation; it pleased God to stir up the Heart of Dr. *Barlow*, Bishop of *Lincoln*, to be a Means of his Deliverance, which I mention to this Bishop's Honour.

After this being at Liberty, he wou'd frequently look back upon former Deliverances, and bless God: Of which some were exceeding remarkable, and none more so than that which I am now going to relate: Being a Soldier in the Parliament's Army at the Siege of *Leicester*, in 1645, he was drawn out to stand Centinel, but another Soldier voluntarily desired to go in his Room; which Mr. *Bunyan* consenting to, he went, and as he stood Centinel there, was

was shot into the Head with a Musket Bullet, and died. This was a Deliverance that Mr. *Bunyan* would often mention, but never without Thanksgiving to God.

The last Act of his Life was a Labour of Love and Charity; for a young Gentleman, who was Mr. *Bunyan*'s Neighbour, having fallen into the Displeasure of his Father, he desired Mr. *Bunyan* to be the Instrument of making up the Breach, which he both undertook, and happily effected; but in his return to *London* being overtaken with excessive Rains, and coming to his Lodging very wet, (which was at Mr. *Strudwick*'s a Grocer, at the *Star* upon *Snow-Hill*;) he fell Sick of a violent Fever, which he bore with much Constancy and Patience, resigning himself up to the Will of God, and desiring to be Dissolved, that he might be with Christ; and in this Holy Longing Frame of Spirit, after a Sickness of Ten Days, he breathed out his Soul into the Hands of his Blessed Redeemer, following his happy Pilgrim from the City of *Destruction* to the Heavenly *Jerusalem*.

His Dying Sayings.

Of SIN.

SIN is the great Block and Bar to our Happiness, the Procurer of all Miseries to Man, both here and hereafter; take away Sin and nothing can hurt us: for Death Temporal, Spiritual and Eternal is the Wages of it.

Sin, and Man for Sin is the Object of the Wrath of God: How dreadful therefore must his Case be who continues in Sin? For who can bear, or grapple with the Wrath of God?

No Sin against God can be little, because it is against the great God of Heaven and Earth; but if the Sinner can find out a little God, it may be easy to find out little Sins.

Sin turns all God's Grace into Wantonness; it is the Dare of his Justice, the Rape of his Mercy, the Jear of his Patience, the Slight of his Power, and the Contempt of his Love.

Take heed of giving thy self Liberty of committing one Sin, for that will lead thee to another, till by an ill Custom it become natural.

To begin a Sin is to lay a Foundation for a Continuance, this Continuance is the Mother of Custom, and Impudence at last the Issue.

The Death of Christ giveth us the best Discovery of our selves, in what Condition we were, in that nothing could help us but that: And the most clear Discovery of the dreadful Nature of our Sins: For if Sin be so dreadful a thing as to bring the Heart of

the Son of God, how shall a poor wretched Sinner be able to bear it?

Of AFFLICTION.

Nothing can render Affliction so unsupportable as the Load of Sin: Would you therefore be fitted for Afflictions? Be sure to get the Burden of your Sins laid aside, and then what Afflictions soever you may meet with will be very easy to you.

If thou canst hear and bear the Rod of Affliction which God shall lay upon thee, remember this Lesson: Thou art beaten that thou mayest be better.

The Lord useth his Flail of Tribulation, to separate the Chaff from the Wheat.

The School of the Cross is the School of Light; it discovers the Worlds Vanity, Baseness and Wickedness, and lets us see more of God's Mind: Out of dark Affliction comes a spiritual Light.

In times of Affliction we commonly meet with the sweetest Experiences of the Love of God.

Did we heartily renounce the Pleasures of this World, we should be very little troubled for our Afflictions: That which renders an afflicted State so insupportable to many, is because they are too much addicted to the Pleasures of this Life, and so cannot endure that which makes a Separation between them.

Of REPENTANCE and coming to CHRIST.

THE End of Affliction is the Discovery of Sin, and of that to bring us to a Saviour: Let us therefore with the Prodigal return unto him, and we shall find Ease and Rest.

A repenting Penitent, tho' formerly as bad as the worst of Men, may by Grace become as good as the best.

To be truly sensible of Sin, is to sorrow for displeasing of God, to be afflicted that he is displeased by us, more than that he is displeased with us.

Your Intentions to Repentance, and the Neglect of that Soul-saving Duty, will rise up in Judgment against you.

Repentance carries with it a Divine Rhetorick, and persuades Christ to forgive Multitudes of Sins committed against him.

Say not with thy self, To-morrow I will repent; for it is thy Duty to do it daily.

The Gospel of Grace and Salvation, is above all Doctrines the most dangerous, if it be received in Word only by graceless Men; if it be not attended with a sensible need of a Saviour, and bring them to him. For such Men only as have the Notion of it are of all Men most miserable; for by reason of their knowing more than Heathens, this shall only be their final Portion that they shall have greater Stripes.

Of PRAYER.

BEfore you enter into Prayer ask thy Soul these Questions, 1. To what End, O my Soul, art thou retired into this Place? Art thou not come to discourse the Lord in Prayer? Is he present, will he hear thee? Is he merciful, will he help thee? Is thy Business slight, is it not concerning the Welfare of thy Soul? What Words wilt thou use to move him to Compassion?

To make thy Preparation compleat, consider that thou art *but Dust and Ashes*, and he the great God, Father of our Lord Jesus Christ, *that clothes himself with Light as with a Garment*: That thou art a vile Sinner, he a holy God, that thou art but a poor crawling Worm, he the Omnipotent Creator.

In all your Prayers forget not to thank the Lord for his Mercies.

When thou prayest, rather let thy Heart be without Words, than thy Words without an Heart.

Prayer will make a Man cease from Sin, or Sin will entice a Man to cease from Prayer.

The Spirit of Prayer is more precious than Treasures of Gold and Silver.

Pray often, for Prayer is a Shield to the Soul, a Sacrifice to God, and a Scourge for Satan.

Of the Lord's Day, Sermons, and Week-Days.

HAve a special care to sanctify the Lord's Day; for as thou keepest it, so it will be with thee all the Week long.

Make the Lord's Day the Market for thy Soul; let the whole Day be spent in Prayer, Repetitions, or Meditations: lay aside the Affairs of the other part of the Week: let thy Sermon thou hast heard be converted into Prayer: Shall God allow thee six Days, and wilt not thou afford him one?

In the Church, be careful to serve God; for thou art in his Eyes, and not in Mans.

Thou mayst hear Sermons often, and do well in practising what thou hearest; but thou must not expect to be told thee in a Pulpit all that thou oughtest to do, but be studious in searching the Scriptures, and reading good Books; what thou hearest may be forgotten, but what thou readeest may better be retained.

Forake not the Publick Worship of God, lest God forsake thee, not only in Publick, but in Private.

In the Week Days, when thou risest in the Morning, consider, 1. Thou must die; 2. Thou mayest die that Minute; 3. What will become of thy Soul. Pray often. At Night consider, 1. What Sins thou hast committed. 2. How often thou hast pray'd. 3. What hath thy Mind been bent upon. 4. What hath been thy dealing. 5. What thy Conversation. 6. If thou callest to mind

the Errors of the Day, sleep not without a Confession to God, and a hope of Pardon. Thus every Morning and Evening make up thy Accounts with Almighty God, and thy Reckoning will be the less at last.

Of Love of the WORLD.

Nothing more hinders a Soul from coming to Christ, than a vain Love of the World; and till a Soul is freed from it, it can never have a true Love for God.

What are the Honours and Riches of this World, when compared to the Glories of a Crown of Life?

Love not the World; for it's a Moth in a Christian's Life.

To despise the World is the Way to enjoy Heaven; and blessed are they who delight to converse with God by Prayer.

What folly can be greater than to labour for the Meat that perisheth, and neglect the Food of eternal Life?

God or the World must be neglected at parting time, for then is the time of Tryal.

To seek your self in this World is to be lost; and to be humble is to be exalted.

The Epicure that delighteth in the Dainties of this World, little thinketh that those very Creatures will one Day witness against him.

Of SUFFERING.

IT is not every Suffering that makes a Martyr, but suffering for the word of God after a right manner; that is, not only for *Righteousness*, but for Righteousness sake; not only for *Truth*, but out of Love to Truth; not only for God's word, but according to it: To wit, in that holy, humble, meek manner, as the word of God requireth.

'Tis a rare thing to suffer aright, and to have my Spirit in suffering bent only against God's Enemy, *Sin*; *Sin* in Doctrine, *Sin* in Worship, *Sin* in Life, and *Sin* in Conversation.

The Devil, nor Men of the World can kill thy Righteousness, or Love to it but by thy own Hand; or separate that and thee asunder without thy own Act: Nor will he that doth indeed suffer for the sake of it, or out of Love he bears thereto, be tempted to exchange it, for the good Will of all the World.

I have often thought that the best of Christians are found in the worst of times. And I have thought again that one reason why we are no better, is because God purges us no more. *Noah* and *Lot*, who so holy as they in the time of their Afflictions? And yet who so idle as they in the time of their Prosperity?

Of DEATH and JUDGMENT.

AS the Devil labours by all Means to keep out other things that are good,

so to keep out of the Heart as much as in him lies, the Thoughts of passing from this Life into another World; for he knows if he can but keep them from the serious Thoughts of Death, he shall the more easily keep them in their Sins.

Nothing will make us more earnest in working out the work of our Salvation, than a frequent Meditation of Mortality; nothing hath greater Influence for the taking off our Hearts from Vanities, and for the begetting in us desires after Holiness.

O Sinner, what a Condition wilt thou fall into when thou departest this World; if thou depart unconverted, thou hadst better have been smothered the first Hour thou wast born; thou hadst better have been plucked one Limb from another; thou hadst better have been made a Dog, a Toad, a Serpent, than to die unconverted, and this thou wilt find true if thou repent not.

A Man would be counted a Fool to flight a Judge, before whom he is to have a Tryal of his whole Estate. The Tryal we have before God is of otherguise Importance, it concerns our Eternal Happiness or Misery; and yet dare we affront him?

The only way for us to escape that terrible Judgment, is to be often passing a Sentence of Condemnation upon our selves here.

When the sound of the Trumpet shall be heard, which shall summon the Dead to appear before the Tribunal of God, the Righteous shall hasten out of their Graves with Joy to meet their Redeemer in the Clouds; others shall call to the Hills and Mountains to fall upon them, to cover them from the Sight of their Judge: Let us therefore in time be posing our selves which of the two we shall be.

Of the Joys of HEAVEN.

There is no good in this Life but what's mingled with some Evil: Honours perplex, Riches disquiet, and Pleasures ruin Health. But in Heaven we shall find Blessings in their Purity, without any Ingre-

dient to embitter, with every thing to sweeten them.

O! who is able to conceive the unexpressible, unconceivable Joys that are there? None but they who have tasted of them. Lord help us to put such a value upon them here, that in order to prepare our selves for them, we may be willing to forgo the Loss of all those deluding Pleasures here.

How will the Heavens echo of Joy, when the Bride, the Lamb's Wife, shall come to dwell with her Husband for ever?

Christ is the Desire of Nations, the Joy of Angels, the Delight of the Father: What solace then must that Soul be filled with, that hath the Possession of him to all Eternity?

O! what Acclamations of Joy will there be, when all the Children of God shall meet together, without fear of being disturbed by the Antichristian and *Cainish* Brood?

Is there not a time coming when the godly may ask the wicked, what Profit they have in their Pleasure? what Comfort in their Greatness? and what Fruit in all their Labour?

If you would be better satisfied what the beatifical Vision means, my request is, that you would live holily and go and see.

Of the Torments of HELL.

Heaven and Salvation is not surely more promised to the Godly, than Hell and Damnation is threatned to, and shall be executed on the Wicked.

When once a Man is damned he may bid adieu to all Pleasures.

Oh! who knows the Power of God's wrath? None but damned ones.

Sinners Company are the Devil and his Angels, tormented in everlasting Fire with a Curse.

Hell would be a kind of Paradise, if it were no worse than the worst of this world.

As different as Grief is from Joy, as Torment from Rest, as Terror from Peace; so different is the State of Sinners from that of Saints in the world to come.



Of PRAYER.

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the Errors of the Day, sleep not without a Confession to God, and a hope of Pardon. Thus every Morning and Evening make up thy Accounts with Almighty God, and thy Reckoning will be the less at last.

Of Love of the WORLD.

Nothing more hinders a Soul from coming to Christ, than a vain Love of the World; and till a Soul is freed from it, it can never have a true Love for God.

What are the Honours and Riches of this World, when compared to the Glories of a Crown of Life?

Love not the World; for it's a Moth in a Christian's Life.

To despise the World is the Way to enjoy Heaven; and blessed are they who delight to converse with God by Prayer.

What folly can be greater than to labour for the Meat that perisheth, and neglect the Food of eternal Life?

God or the World must be neglected at parting time, for then is the time of Tryal.

To seek your self in this World is to be lost; and to be humble is to be exalted.

The Epicure that delighteth in the Dainties of this World, little thinketh that those very Creatures will one Day witness against him.

Of SUFFERING.

IT is not every Suffering that makes a Martyr, but suffering for the word of God after a right manner; that is, not only for Righteousness, but for Righteousness sake; not only for Truth, but out of Love to Truth; not only for God's word, but according to it: To wit, in that holy, humble, meek manner, as the word of God requireth.

'Tis a rare thing to suffer aright, and to have my Spirit in suffering bent only against God's Enemy, *Sin*; *Sin* in Doctrine, *Sin* in Worship, *Sin* in Life, and *Sin* in Conversation.

The Devil, nor Men of the World can kill thy Righteousness, or Love to it but by thy own Hand; or separate that and thee asunder without thy own Act. Nor will he that doth indeed suffer for the sake of it, or out of Love he bears thereto, be tempted to exchange it, for the good Will of all the World.

I have often thought that the best of Christians are found in the worst of times. And I have thought again that one reason why we are no better, is because God purges us no more. *Noah* and *Lot*, who so holy as they in the time of their Afflictions? And yet who so idle as they in the time of their Prosperity?

Of DEATH and JUDGMENT.

AS the Devil labours by all Means to keep out other things that are good,

so to keep out of the Heart as much as in him lies, the Thoughts of passing from this Life into another World; for he knows if he can but keep them from the serious Thoughts of Death, he shall the more easily keep them in their Sins.

Nothing will make us more earnest in working out the work of our Salvation, than a frequent Meditation of Mortality; nothing hath greater Influence for the taking off our Hearts from Vanities, and for the begetting in us desires after Holiness.

O Sinner, what a Condition wilt thou fall into when thou departest this World; if thou depart unconverted, thou hadst better have been smothered the first Hour thou wast born; thou hadst better have been plucked one Limb from another; thou hadst better have been made a Dog, a Toad, a Serpent, than to die unconverted, and this thou wilt find true if thou repent not.

A Man would be counted a Fool to flight a Judge, before whom he is to have a Tryal of his whole Estate. The Tryal we have before God is of otherguise Importance, it concerns our Eternal Happiness or Misery; and yet dare we affront him?

The only way for us to escape that terrible Judgment, is to be often passing a Sentence of Condemnation upon our selves here.

When the sound of the Trumpet shall be heard, which shall summon the Dead to appear before the Tribunal of God, the Righteous shall hasten out of their Graves with Joy to meet their Redeemer in the Clouds; others shall call to the Hills and Mountains to fall upon them, to cover them from the Sight of their Judge: Let us therefore in time be posing our selves which of the two we shall be.

Of the Joys of HEAVEN.

There is no good in this Life but what's mingled with some Evil: Honours perplex, Riches disquiet, and Pleasures ruin Health. But in Heaven we shall find Blessings in their Purity, without any Ingre-

dient to embitter, with every thing to sweeten them.

O! who is able to conceive the unexpressible, unconceivable Joys that are there? None but they who have tasted of them. Lord help us to put such a value upon them here, that in order to prepare our selves for them, we may be willing to forgo the Loss of all those deluding Pleasures here.

How will the Heavens echo of Joy, when the Bride, the Lamb's Wife, shall come to dwell with her Husband for ever?

Christ is the Desire of Nations, the Joy of Angels, the Delight of the Father: What solace then must that Soul be filled with, that hath the Possession of him to all Eternity?

O! what Acclamations of Joy will there be, when all the Children of God shall meet together, without fear of being disturbed by the Antichristian and *Cainish* Brood?

Is there not a time coming when the godly may ask the wicked, what Profit they have in their Pleasure? what Comfort in their Greatness? and what Fruit in all their Labour?

If you would be better satisfied what the beatifical Vision means, my request is, that you would live holily and go and see.

Of the Torments of HELL.

Heaven and Salvation is not surely more promised to the Godly, than Hell and Damnation is threatned to, and shall be executed on the Wicked.

When once a Man is damned he may bid adieu to all Pleasures.

Oh! who knows the Power of God's wrath? None but damned ones.

Sinners Company are the Devil and his Angels, tormented in everlasting Fire with a Curse.

Hell would be a kind of Paradise, if it were no worse than the worst of this world.

As different as Grief is from Joy, as Torment from Rest, as Terror from Peace; so different is the State of Sinners from that of Saints in the world to come.



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EXPOSITION

ON THE

Ten First Chapters

OF

GENESIS,

And Part of the Eleventh.

CHAP. I.

Of GOD.

Joh. 4. 24. I.
Job 11. 7.
Deut. 32.
23.
Heb. 4.
12, 13.
Prov. 15.
11.
Rom. 1.
17.
Gen. 17. 1.
Ista. 6. 2.
Ex. 33. 20.



GOD is a Spirit, eternal, infinite, incomprehensible, perfect, and unspeakably Glorious in his Being, *Attributes*, and Works: The Eternal God. *Do not I*

fill Heaven and Earth, saith the Lord? Neither is there any Creature that is not manifested in his sight, Jer. 23. 24.

II. In his Attributes of Wisdom, Power, Justice, Holiness, Mercy, &c. he is also inconceivably perfect and infinite, not to be comprehended by things in Earth, or things in Heaven; known in the Perfection of his Being only to himself. The Seraphims cannot behold him, but through a Veil; no Man can see him in his Perfection and live.

III. His Attributes, though apart laid down in the Word of God, that we, being weak, might the better conceive of his eternal Power and Godhead; yet in him they are without Division; one Glorious and eternal Being. Again, though sometimes this, as of Wisdom, or that, as of Justice and Mercy, is most manifest in his Works Numab. 1.

and Wonders before Men; yet every such Work is begun and compleated by the joynt Concurrence of all his Attributes. No Act of Justice is without his Will, Power and Wisdom; no Act of Mercy is against his Justice, Holiness and Purity.

IV. Besides, no Man must conceive of God, as if he consisted of these Attributes, as our Body doth of its Members, one standing here, another there, for the compleating personal Substance: For though by the *Word* we may distinguish, yet may we not divide them, or presume to appoint them their places in the Godhead: Wisdom Num. 14. is in his Justice, Holiness is in his Power, 17, 18. Justice is in his Mercy, Holiness is in his Love, Power is in his Goodness.

V. Wherefore, he is in all his Attributes almighty, all-wise, holy and powerful. Glory is in his Wisdom, Glory is in his Holiness, Glory is in his Mercy, Justice and Strength; and God is Love. 1 Joh. 4. 16.

Of the Persons or Substances in the God-head.

THE Godhead is but One, yet in the Godhead there are Three. *There are Three*

¹ Joh. 5.
7, 8, 9.

Three that bear record in Heaven. These three are called the Father, the Son, the Holy Spirit; each of which is really, naturally and eternally God: yet there is but one God. But again, because the Father is of himself, the Son by the Father, and the Spirit from them both, therefore to each, the Scripture, not only applyeth, and that truly, the whole Nature of the Deity, but again distinguisheth the Father from the Son, and the Spirit from them both; calling the Father *he*, by himself; the Son *he*, by himself; the Spirit *he*, by himself. Yea, the Three of themselves, in their manifesting to the Church what she should believe concerning this matter, hath thus expressed the

Gen. 1. 26.

Gen. 3. 22.

Gen. 11.

6, 7.

Isa. 6. 8.

Gen. 3. 8.

Joh. 1. 1,

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thing, *Let US make man in our Image, after our likeness.* Again, *The Man is become like one of US.* Again, *Let US go down and there confound their Language:* And again, *Whom shall I send, and who will go for US?* To these general Expressions might be added, That *Adam heard the Voice of the Lord God walking in the midst of the Garden:* Which Voice *John* will have, to be one of the Three, calling that which *Moses* here faith is *the Voice*, the *Word of God:* In the beginning, faith he, *was the Word;* the Voice which *Adam* heard walking in the midst of the Garden. This *Word*, faith *John*, *was with God, this Word was God; the same was in the beginning with God.* Marvellous Language! once asserting the Unity of Essence, but twice insinuating a distinction of Substances therein. The Word was *with God*, the Word *was God*, the same was in the beginning *with God.* Then follows, *All things were made by him,* the *Word*, the Second of the Three.

Now the Godly in former Ages have called these three, thus in the Godhead, *Persons* or *Substances*; the which, though I condemn not, yet chuse rather to abide by Scripture Phrase, knowing, though the other may be good and sound, yet the Adversary must needs more shamelessly spurn and reject, when he doth it against the evident Text.

To proceed then,

1. There are *three*.

2. These three are *distinct*.

First, by this word *three*, is intimated the Father, the Word, and the Holy Ghost, and they are said to be three,

1. Because those Appellations that are given them in Scripture, demonstrate them to be, to wit, *Father, Son* and *Holy Ghost*.

2. Because their Acts one towards another discover them so to be.

Secondly, These three are *distinct*.

1. So distinct as to be more than one, only. There are three.

2. So distinct as to subsist without depending. The Father is true God, the Son is true God, the Spirit is true God. Yet the Father is one, the Son is one, the Spirit is one: The Father is one of himself, the Son

is one by the Father, the Spirit is one from them both. Yet the Father is not above the Son, nor the Spirit inferior to either: The Father is God, the Son is God, the Spirit is God.

Among the Three then there is not superiority.

1. Not as to *Time*; the Father is from Everlasting, so is the Son, so is the Spirit.

2. Not as to *Nature*, the Son being of the substance of the Father, and the Spirit of the substance of them both.

3. The *Fulness* of the Godhead is in the Father, is in the Son, and is in the Holy Ghost.

The Godhead then, though it can admit of a Trinity, yet it admitteth not of Inferiority in that Trinity: if otherwise, then *less* or *more* must be there, and so either Plurality of Gods, or something that is not God: so then, Father, Son and Spirit are in the Godhead, yet but one God; each of these is God over all, yet no Trinity of Gods, but One God in the Trinity.

The Godhead then is common to the Three, but the three themselves abide distinct in that Godhead: Distinct I say, as Father, and Son, and Holy Spirit.

This is manifest further by these several Positions.

First, Father and Son are Relatives, and must needs therefore have their relation as such: A Father begetteth, a Son is begotten.

Proof.

Who hath ascended up into Heaven, or descended? who hath gathered the wind in his fist? who hath bound the Waters in a Garment? what is his Name, and what is his Son's Name, if thou canst tell? Prov. 30. 4.

God so loved the World, that he gave his only begotten Son, &c. Joh. 3. 16.

The Father sent the Son to be the Saviour of the World. 1 Joh. 4. 14.

Secondly, The Father then cannot be that Son he begat, nor the Son that Father that begat him, but must be distinct as such.

Proof.

I am one that beareth witness of my self, and the Father that sent me beareth witness of me. Joh. 8. 18.

I came forth from the Father, and am come into the World; again, I leave the World, and go to the Father. John 16. 28.

The Father judgeth no man, but hath committed all Judgment unto the Son, that all men should honour the Son, even as they honour the Father. Joh. 5. 22, 23.

Thirdly, The Father must have Worship as a Father, and the Son as a Son.

Proof.

They that worship the Father must worship him in Spirit and in Truth, for the Father seeketh such to worship him. Joh. 4. 23, 24.

And of the Son he saith, And when he bringeth Heb. 1. 6. *eth*

eth his first begotten into the World, he saith, And let all the Angels of God worship him.

Fourthly, The Father and Son have really those distinct, but heavenly, relative Properties, that discover them, as such, to be two as well as one.

Proof.

Joh. 5. 20.

The Father loveth the Son, and sheweth him all things.

Therefore doth my Father love me, because I lay down my life, that I may take it again. The Father sent the Son; the Father commanded the Son; the Son prayed to the Father, and did always the things that pleased him.

The absurdities that flow from the denial of this are divers, some of which hereunder follow.

1 Absurdity.

It maketh void all those Scriptures that do affirm the Doctrine; some of which you have before.

2 Absurdity.

If in the Godhead there be but One, not Three, then the Father, Son, or the Spirit, must needs be that One, if any one only: So then the other two are nothing. Again, If the Reality of a Being be neither in the Father, Son, nor Spirit, as such, but in the Eternal Deity, without consideration of Father, Son, and Spirit, as Three; then neither of the three are any thing but Notions in us, or Manifestations of the Godhead, or nominal Distinctions, so related by the Word; but if so, then when the Father sent the Son, and the Father and Son the Spirit, one Notion sent another, one Manifestation sent another. This being granted, this unavoidably follows, there was no Father to beget a Son, no Son to be sent to save us, no Holy Ghost to be sent to comfort us, and to guide us into all the truth of the Father and Son, &c. The most amounts but to this, a Notion sent a Notion, a Distinction sent a Distinction, or one Manifestation sent another. Of this Error these are the Consequences, we are only to believe in Notions and Distinctions, when we believe in the Father and the Son; and so shall have no other Heaven and Glory, than Notions and nominal Distinctions can furnish us withall.

3 Absurdity.

If Father and Son, &c. be no otherwise Three, than as Notions, Names, or Nominal Distinctions; then to worship these distinctly, or together, as such, is to commit most gross and horrible Idolatry: For albeit we are commanded to fear that great and dreadful Name, *The Lord our God*; yet to worship a Father, a Son, and Holy Spirit in the Godhead, as Three, as really Three as One, is by this Doctrine to imagine falsely of God, and so to break the Second Commandment: but to worship God

under the Consideration of Father, and Son, and Holy Ghost, and to believe them as really Three as One when I worship, being the Sum and Substance of the Doctrine of the Scriptures of God, there is really substantially Three in the Eternal Godhead. But to help thee a little in thy study on this deep.

1. Thou must take heed when thou readest, there is in the Godhead, Father, and Son, &c. that thou do not imagine about them according to thine own carnal and foolish Fancy; for no Man can apprehend this Doctrine but in the Light of the Word and Spirit of God. *No Man knoweth the Son but the Father; neither knoweth any Man the Father, save the Son; and he to whom the Son will reveal him.* If therefore thou be destitute of the Spirit of God, thou canst not apprehend the Truth of this Mystery as it is in it self, but will either by thy darkness be driven to a denial thereof; or if thou own it, thou wilt (that thy acknowledgment notwithstanding) falsely imagine about it.

2. If thou feel thy Thoughts begin to wrestle about this Truth, and to struggle concerning this one against another; take heed of admitting of such a Question, *How can this thing be?* For here is no room for Reason to make it out, here is only room to believe it is a Truth. You find not one of the Prophets propounding an Argument to prove it; but asserting it, they let it lye, for Faith to take it up and embrace it.

The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you all. Amen.

Of the Creation of the World.

Gen. 1.

THE Apostle saith, That to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. *God that made the World.* All things were made by him, and without him was not any thing made that was made. This World therefore had a Beginning, and was Created by the God of Heaven: Which Work, because it is wonderful, and discovereth much of the Greatness, of the Wisdom and Power of the Eternal Godhead, it becometh such poor Mortals as we to behold these Works of the Mighty God, that thereby we may see how Great he is, and be made to cry out, *What is Man!*

Now in the Creation of the World we may consider several things; as, What was the Order of God in this Work? And, Whether there was a Secret or Mystery in this Work containing the Truth of some higher thing? For the First of these:

Of the Order of God in Making the World.
I. ALTHOUGH God be indeed Omnipotent,

Psal. 8. 3.

4.

1 Cor. 8. 6.

Acts 17.

Joh. 1. 3.

potent, and not only *can*, but *doth* do whatsoever he will; and tho' to do his Works he needeth not length of time; yet it pleased him best, in the Creation of the World (though he could, had it pleased him, have done all by one only word) to proceed by degrees from one thing to another, to the compleating of six days work in the making thereof.

And forasmuch as this Work went on by degrees, *now* this thing, and *then* another, it may not be amiss, if in our Discourse on this wonderful Work, we begin where God began; and if we can, go wondring after him who hath thus wrought.

1. The first thing that God made, was Time; I say, it was *Time*: All the Plain in which he would build this beautiful World; he made nothing *before*, but *in* the Beginning: *In the beginning God created the Heavens and the Earth*: In the beginning of Time. *For in six days the Lord made heaven and earth, the sea, and all that in them is*. Therefore the First Day must first have a beginning to be. Whatsoever was before Time, was Eternal; but nothing but God himself is Eternal, therefore no Creature was before Time. *Time* therefore, which was indeed the beginning, was the first of the Creatures of God.

2. I think, the second of Creatures that the Lord created, were the holy Angels of God, they being called the *Morning Stars*, as created and shining in the Morning of the World; and therefore they are said to be by, when the Corner-stone of the Universe was laid; that is, when he laid the Foundation of the World: Then *the Morning Stars sang together, and all the Sons of God shouted for joy*.

3. I think, the third thing that the Lord created, was these large and copious Heavens; for they are mentioned with respect to their being *before* the Earth, or any visible Creature. *In the beginning God created the heavens, &c.* Neither do I think that the Heavens were made of that confused Chaos that afterwards we read of: It is said, *he stretched out the heaven as a curtain, and with his hand he hath spanned the heavens*; intimating, that they were not taken out of that formless heap, but were immediately formed by his power. Besides, the Holy Ghost, treating of the creating of Heaven and Earth, he only saith, *The Earth was void, and without form*; but no such thing of the Heavens.

4. The Fourth thing that God created, it was (in mine Opinion) that Chaos, or First Matter, with which he in the six days framed this Earth, with its Appurtenances; for the visible things that are here below, seem to me to be otherwise put into Being and Order, than Time, the Angels, and the Heavens, they being created in their own simple Essence by themselves: But the things that are visibly here below, whatever their Essence and Nature be, they were formed of that

first deformed Chaos. *In the beginning God created the heavens and the earth, and the earth was without form, and void*. He saith not so of the Heavens; they, as I said, were at first stretched forth as a *Curtain*; indeed they were afterwards garnished with the beauty which we now behold; but otherwise they had, at their first instant of being, that form which now they have. This seems clear by the *Antithesis* which the Holy Ghost put between them, God created the Heavens and the Earth, but *the Earth was without form, and void*: The Earth was without form, &c. without order; things were together on a confused heap; the Waters were not divided from the Earth, neither did those things appear which are now upon the face of the Earth, as Man, and Beast, Fish, Fowls, Trees and Herbs; all these did afterwards shew themselves, as the Word of God gave them Being, by commanding their appearance, in what form, order, place and time he in himself had before determined; but all, I say, took their matter and substance of that first Chaos, which he in the first Day of the World had commanded to appear, and had given Being to: And therefore 'tis said, *God said, Let the Earth bring forth Grass, Herbs, Trees, &c.* and that the *Waters* brought forth the *Fish*, and *Fowl*, yea, even to the mighty *Whales*: Also the *Earth* brought forth *Cattle*, and *creeping things*: And that God made Man of the *Dust of the Ground*: All these things therefore were made of, or caused by his Word distinctly to appear, and be after its kind, of that first Matter which he had before created by his Word. Observe therefore, That the Matter of all Earthly things was made at the same instant, but their forming, &c. was according to the day in which God gave them their Being, in their own order and kind. And hence it is said, that after that first Matter was created, and found without form, and void, That *the Spirit of God moved upon the face of the waters*; that is, to work, and cause those things to appear in their own Essence and Form, which, as to Matter and Substance, was before created: Wherefore it follows, *And God said, Let there be light; and God divided the light from the darkness, &c.* Now he set to putting in frame that which before lay in disorder and confusion: And this was a great part of the six days work; I say, a *great part*, but not *all*; for (as I said) before that, Time, the Angels, and the Heavens were made; yea, after the beginning of the Morning of the First Day. I am of the belief, that other things also, that were formed after, were not made of that first Chaos, as the Sun, the Moon, the Stars, the Light, the Souls of Men, and possibly the Air, &c. The Sun, and Moon, and Stars are said to be made the Fourth Day, yet not of the Body of Heaven it self, much less, in my Opinion, of any Earthly Matter: *God made*

Gen. 1. 2.

Ver. 11.

Ver. 20,

21.

Ver 24:

Chap. 3:

19.

Gen. 1. 1.

Exod. 20.

11.

Job 38. 4,

5, 6, 7.

The highest Heavens.

Gen. 1. 1.

Gen. Ver. 16, 17 *made them, and set them in the Firmament of Heaven: So the Light that was made before, it seems to be a thing created after the Heavens and the Earth were created: Created, I say, as a thing that wanted a Being before, any otherwise than in the Decree of God:*

Ver. 3. *And God said, Let there be Light; Let it have a Being: And so, though the Body of Man was made of the Substance of Earth, yet as*

Chap 2. 7. *to his Soul, it is said, God breathed into his nostrils the Breath of Life, and Man became a living Soul.*

Whether there was a Secret or Mystery in this Work, containing the Truth of some Higher Thing.

¶ Though God, in very deed, by his Eternal Power, created Heaven and Earth of things that do not appear, we that are Christians believe; yet in this his wonderful Work, neither his Will or Understanding did here terminate, or make a stop; but being infinite in Wisdom, he made them, that both as to Matter and Manner they might present unto us, as in a Mystery, some higher and more excellent thing; in this Wisdom he made them all. And hence it is that other things are also called a *Creation*: As,

1. The *Essential Conversion of a Sinner*, 2 Cor. 9. 7.

2. The *Recovery of the Church from a degenerate state*, Rev. 21. 5.

And therefore, as *Moses* begins with the Creation of the World, so *John* begins with the Gospel of Salvation, Gen. 1. 1. Joh. 1. 1. There is also besides many excellent things in the manner and order of the Creation of the World, held forth to those that have Understanding: Some of which I may touch upon by way of Observation. But to begin with the the First:

1. The First appearance of this Earthy part of the World, is recorded to be but a formless and void Heap or Chaos; and such is Man before a New Creation: *formless*, I mean, as to the Order of the Testament of Christ, and void of the Holy Order thereof: And hence *Jeremiah*, when he would set forth the Condition of a wicked People, he doth it under this Metaphor: *I beheld* (saith he) *the Earth, and it was without form, and void.* Indeed, the World would make this a Type of Christ; to wit, a Man of *no form or comeliness*: But 'tis only true of themselves; they are without a New-Testament Impression upon them; they are void of the Sovereign Grace of God. So then the Power of God gave the World a Being, but by his Word he set it in Form and Beauty; even as by his Power he gives a Being to Man, but by his Word he giveth him New-Testament Framing and Glory. This is still followed by that which follows:

And darkness was upon the face of the deep, ver. 2.

The *Deep* here, might be a Type of the Heart of Man before Conversion; and so *Solomon* seems to intimate. Now as the darkness of this World did cover the face of this first Chaos; so spiritual Darkness the Heart of the Sons of Men: and hence they are said to be *darkened*, to be *in darkness*, yea, to be *very darkness* it self.

And the Spirit of God moved upon the face of the waters. The First Days Work.

A blessed Emblem of the Word of God in the matter of Regeneration; for as the first Chaos remained without form, and void, until the Spirit of God moved to work upon it, and by working, to put this World into frame and order; so Man, as he comes into the World, abides a confused Lump, an unclean thing; a Creature without New-Testament Order, until by the Spirit of the Lord he is transformed into the Image of Jesus Christ. Gal. 1. 15.

And the Spirit of God moved upon the Face.

Solomon compares the Heart to a Man's Face; because as in the Face may be discerned whether there is Anger or otherwise; so by the Inclinations of the Heart is discovered the truth of the Condition of the Man, as to his state either for Heaven or Hell. And besides, as the Spirit of God moved upon the Face of the Waters; so in the work of our Conversion, the Spirit of God beginneth with the Heart of the Sons of Men; Acts 2. 37. because the Heart is the main Fort: Now if the main Fort be not taken, the Adversary is still capable of making continual Resistance. Therefore God first conquers the Heart; therefore the Spirit of God moveth upon the face of our Heart, when he cometh to convert us from Satan to God.

And God said, Let there be Light.

This is the first thing with which God began the order of the Creation; to wit, Light, *Let there be Light*: From which many profitable Notes may be gathered, as to the Order of God in the Salvation of the Soul. As,

1. When the Holy Ghost worketh upon us, and in us, in order to a New Creation; he first toucheth our Understanding, that great piece of the Heart, with his Spiritual Illumination: His first word, in order to our Conversion, is, *Let there be Light*: Light, to see their State by Nature; Light, to see the Fruits and Effects of Sin; Light, to see the truth and worth of the Merits of Jesus Christ; Light to see the truth and faithfulness of God, in keeping Promise and Covenant with them that embrace Salvation upon the blessed terms of the Gospel of Peace. Now that this word, *Let there be Light*, was a semblance of the first work of the Holy Ghost upon the Heart, compare it with that of *Paul* to the *Corinthians*: *For God, who commanded the light to shine out of darkness, that is, at the beginning of the World, hath shined in our hearts to give the light* Mat. 4. 16. Heb. 10. 32. 2 Cor. 4. 6.

light of the knowledge of the glory of God in the Face of Jesus Christ.

2. *And God said, Let there be Light.* As here, the Light of this World; so in Conversion, the Light of the New-Testament of Christ, it comes by the Word of God. No Word, no Light: therefore the Apostle saith, *He hath brought life and immortality to light through the Gospel.* And therefore Paul saith again, *That Salvation is manifest through preaching,* through the expounding or opening of the Word of Faith.

3. *And God said, Let there be Light; and there was Light:* He spake the word, and it was done; all that darkness that before did cover the face of the Deep, could not now hinder the Being of Light. So neither can all the blindness and ignorance that is in the Heart of Man, hinder the *light of the knowledge of the glory of God in the face of Jesus Christ.* When it pleaseth God to reveal, it is revealed; when he openeth, none can shut: He said, *Let there be Light, and there was Light.*

And God saw that the Light was good. Truly the *light is good* (saith Solomon) and a pleasant thing it is for the *Eye to behold the Sun.* It was good, because it was God's Creature; and so in the work of Grace that is wrought in our Hearts, that Light of the New-Covenant, it is good, because it is God's work, the work of his good pleasure; that good work which he hath not only begun, but promised to fulfil until the Day of Jesus Christ.

God saw that the Light was good. The Darkness that before did cover the face of the Waters, was not a Creature of God, but a Privation, or that which was caused by reason that Light was not as yet in the World: so Sin, that Darkness that might be felt, is not the Workmanship of God in the Soul, but that which is the Work of the Devil; and that taketh occasion to be, by reason that the true Light, as yet, doth not shine in the Soul.

And God divided the Light from the Darkness. As Paul saith, *What communion hath light with darkness?* they cannot agree to dwell together. We see the Night still flies before the Day, and dareth not come upon us again, but as the Light diminisheth and conveyeth it self away. So it is in the New Creation; before the light of the glorious Gospel of Christ appears, there is Night, all Night in the Soul; but when that indeed doth shine in the Soul, then for Night there is Day in the Soul: *Ye were darkness* (saith Paul) *but now ye are light in the Lord:* And, *The darkness is past* (saith John) *and the true light now shineth.*

And God divided the Light from the Darkness.

God took part with the Light, and preserved it from the Darkness. By these words, it seems that Darkness and Light began the quarrel, before that bloody bout of Cain and

Abel. The Light and the Darkness struggled together, and nothing could divide or part them but God. Darkness is at implacable enmity with Light in the Creation of the World; and so it is in that rare work of Regeneration, the Flesh lusteth against the Spirit, and the Spirit against the Flesh; as Peter saith, *Fleshly lusts, they war against the soul.* This every Christian feels, and also that which I mentioned before, namely, That before he be capable of opposing *Antichrist*, with *Abel*, in the World, he findeth a struggling in his own Soul between the light and the darkness that is there.

And God called the Light Day, and the Darkness he called Night.

God doth not only distinguish by *separating*, but also by certain *Characters*; that things which are distinguished and separate, may to us be the better known; he did so here in the Work of Creating the World, and he doth so also in the great concern of Man's Eternal Happiness. The place of Felicity is called *Heaven*: The place of Torment is called *Hell*: that which leads to Hell is called *Sin, Transgression, Iniquity and Wickedness*; that which leads to Heaven, *Righteousness, Holiness, Goodness and Uprightness*: Even as in these Types God called the Light *Day*, of which the Godly are the Children; but the Darkness he called *Night*, of which all ungodly Men are the Inhabiters and Children also. Thus after the Spirit of God had moved upon the face of the Waters; after God had commanded the Light to shine, and had divided between the Light and the Darkness, and had characterized them by their proper Names, he concludes the First Days Work, *And the evening and the morning was the first day.* In which Conclusion there is wrapped up a blessed Gospel-Mystery; for God, by concluding the First Day here, doth shew us how we ought to determine that one is made indeed a Christian: Even then when the Spirit of God hath moved upon the face of the Heart, when he hath commanded that Light should be there, when he divideth between, or setteth the Light at variance with the Darkness; and when the Soul doth receive the Characters of both, to observe them, and carry it to each according to the Mouth of God.

¶ *And God said, Let there be a Firmament.*

This Firmament he calleth *Heaven*, ver. 8. *The Second Days Work.* Now this Firmament, or Heaven, was to make a Separation, or to divide between the Waters and the Waters; to separate, I say, the Waters from the Waters; the Waters which were under the Firmament, from the Waters which were above the Firmament. Now by *Waters* is signified in the Scriptures many things, as *Afflictions, worldly People*, and particularly the *Saints*; but in this place is figured forth, all the People in the World, but so as consisting of two parts, the Children

dren of God, and the Children of the wicked One: They under the Heaven, figure out the *World*, or *Ungodly*; they above the Firmament, the *Elect* and *Chosen of God*. And hence in Scripture the one is called *Heaven*, and the other is called *Earth*, to signifie the seperation and difference that there is between the one and the other.

And God made the Firmament, and divided the Waters from the Waters.

Indeed the World think that this Separation comes, or is made, through the captiousness of the Preacher: But in truth it is the Handy-work of God; *And God made the Firmament, and God divided, &c.* I Gen. 3. 15. (saith he) *will put enmity between thee and the woman, between thy seed and her seed:* The good Seed are the Children of the Kingdom of God, but the *bad* are the Children of the wicked One.

And God made the Firmament, and divided the Waters that were under the Firmament, from the Waters that were above the Firmament: and it was so.

Ecclef. 3. 14. Chap. 1. 15. *Whatsoever the Lord doth, it abideth for ever.* And again, what he hath made crooked, who can make *strait*? He said it in the Beginning, and behold how it hath continued! yea, tho' there hath been endeavours on Satan's part, to mingle his Children with the Seed of Men; yet it hath not been possible they should ever cleave one to another, even

Dan. 2. 43. as *Iron* is not mixt with *Clay*. Yea, let me add further, What Laws have been made, what Blood hath been shed, what Cruelty hath been used, and what flatteries and lies invented, and all to make these *two* Waters and People *one*? And yet all hath fail'd, and fallen short of producing the desired Effect; for the Lord hath made a Firmament, even Heaven it self hath divided between them.

And God called the Firmament Heaven, and the Evening and the Morning were the Second Day.

After the Waters were divided from the Waters, God called the cause of dividing, *Heaven*; and so concluded the Second Days Work. And indeed it was a very great Work, as in the Antitype we feel it to this very day. Dividing Work is difficult Work, and he that can, according to God, completely end and finish it, he need do no more that day of his life.

¶ *And God said, Let the waters under the heaven be gathered together into one place, and let the dry-land appear: and it was so.*

The Third Day's Work. Although in the Second Day's work, the Waters above the Firmament, and those that be under, are the two Peoples, or Great Families of the World; yet because God would shew us by things on Earth, the flourishing state of those that are his, therefore he here doth expresse his mind by another kind of Representation of things: *And God said, Let the waters under the firmament be gathered together in one place: and let the dry land appear.* The Waters here

signifying the *World*; but the Fruitful Earth, the *thrifty Church of God*. That the Fruitful Earth is a figure of the Thriving Church of God in this World, is evident from many Scriptures, (and there was nothing but Thriftiness till the Curse came.) And hence it is said of the Church, That she should *break the clods of the ground*; that she should *sow righteousness*, and *reap* it; that she should not *sow among Thorns*; that if this be done, the *heart is circumcised*, and spiritual Fruit shall flow forth, and grow abundantly: And hence again it is that the Officers, and Eminent Ones in the Church, are called *Vines, Trees*, and other fruitful Plants. And hence it is said again, *When the Lord reigneth, let the Earth* (that is, the Church) *rejoice*. That Earth which bringeth forth Fruit meet for him by whom it is dressed, receiveth Blessing from God. In all which Places, and many more that might be named, the Earth is made a Figure of the Church of God; and so I count it here in this Place.

And God said, Let the waters under the heaven be gathered into one place.

Let them be together: It is not thus of all Waters, but of the Sea, which is still here a Type of the World. Let them be so together, that the Earth may appear, that the Church may be rid of their rage and tumult, and then she will be fruitful, as it follows in this First of the Book of *Genesis*. The Church is then in a flourishing state, when the World is farthest off from her, and when the roaring of their Waves are far away. Now therefore let all the wicked Men be far from thence: The Lord gather these Waters, which in another Place are called the *doleful Creatures*, and *Birds of Prey*; Let these, O Lord, be gathered together to their own Places, and be settled in the Land of *Shinar* upon their own basis: *Then the wilderness and the solitary places shall be glad for them*; that is, for that they are departed thence, the Desert shall rejoice and blossom as a Rose.

And God called the dry land Earth; and the gathering together of the Waters he called Seas; and God saw that it was good.

God saw, that to separate the Waters from the Earth was good: And so it is, for then have the Churches Rest. Then doth this Earth bring forth her Fruit, as in the 11th and 12th Verses may here be seen.

¶ *And God said, Let there be lights in the firmament of heaven.* The Fourth Day's Work.

The Wisdom of God, is there to make use of Figures and Shadows, even where most fit things, the things under Consideration, may be most fitly demonstrated. The dividing the Waters from the Waters, most fitly doth shew the Work of God in Chusing and Refusing; by dividing the Waters from the Earth, doth shew how fruitful God's Earth, the Church, is, when Persecutors are made to be far from thence. Wherefore

Wherefore he speaketh not of garnishing of his Church until he comes to this Fourth Days Work: *By his Spirit he hath garnished the heavens*, that most fitly shewing the Glory of the Church.

Let there be lights; to wit, the Sun, the Moon, and the Stars.

The Sun is in this place a Type of Christ, the Sun of Righteousness: The Moon is a Type of the Church, in her uncertain Condition in this World: The Stars are Types of the several Saints and Officers in this Church. And hence it is that the Sun is said not only to rule, but it, with the Moon and Stars, to be set for Signs, and for Seasons, and for Days and for Years, &c. But if we take the Heaven for the Church, then how is she beautified, when the Son of God is placed in the midst of her! And how plainly is her Condition made out, even by the Changing, Increasing, and diminishing of the Moon! And how excellent is that Congregation of Men, that for Light and Glory are figured by the Stars!

From this Day's Work much might be observed.

1. That forasmuch as the Sun was not made before the Fourth Day, it is evident there was Light in the World before the Sun was created; for in the first Day God said, *Let there be Light, and there was Light*. This may also teach us thus much, That before Christ came in Person, there was spiritual Light in the Saints of God. And again, That as the Sun was not made before the Fourth Day of the Creation, so Christ should not be born before the Fourth Mystical Day of the World; for it is evident, that Christ, the true Light of the World, was not born till about Four thousand Years after the World was made.

2. As to the Moon, there are Four things attending her, which fitly may hold forth the state of the Church. 1. In that she Changeth from an Old to a New, we may conceive, that God by making her so, did it to shew he would one Day make a Change of his Church, from a Jewish to a Gentile Congregation. 2. In that she Increaseth, she sheweth the flourishing state of the Church. 3. In her Diminishing, the Diminishing state of the Church. 4. The Moon is also sometimes made to look as Red as Blood, to shew how Dreadful and Bloody the Suffering of the Church is at some certain times.

3. By the Stars, we understand Two things. 1. How innumerable the Saints, those spiritual Stars shall be. 2. How they shall differ each from other in glory.

And God said, Let there be lights in the firmament of heaven, to divide the day from the night.

For though before the Light was divided from the Darkness, yet the Day and

Night was not so kept within their bounds, as now by these Lights they were: Probably signifying, that nothing should be so clearly distinguish'd and made appear, as by the Sun-light of the Gospel of Christ; for by that it is that the shadows flee away. The Light of the Sun gathers the Day to its Hours, both longer and shorter, and forceth also the Night to keep within his bounds.

And God made two great lights; the greater light to rule the day, and the lesser light to rule the night.

Signifying, That Christ should be the Light and Governor of his Church, which are the Children of the Day; but the Church, a Light to the Children of the Night, that by them they might learn the Mysteries of the Kingdom. Saith Christ to his own, *Ye are the Light of the world*: And again, *Let your Light so shine, that men may see*, &c. for though they that only walk in the Night, cannot see to walk by the Sun, yet by the Moon they may. Thus the Heaven is a Type of the Church, the Moon a Type of her uncertain state in this World; the Stars are Types of her immovable Converts; and their Glory, of the differing Degrees of theirs, both here, and in the other World. Much more might be said, but I pass this.

¶ And God said, Let the waters bring forth abundantly the moving creature that hath life.

The Sea, as I said, is a Figure of the World; wherefore the Creatures that are in it, of the Men of the World. This Sea bringeth forth small and great Beasts, even as the World doth yield both small and great Persecutors, who like the Fishes of Prey, eat up and devour what they can of those Fish that are of another condition. Now also out of the World, that Mystical Sea, as Fishers do out of the Natural, both Christ and his Servants catch mystical Fish, even Fish as of the Great Sea.

In the Sea God created great Whales, he made them to play therein.

Which Whales in the Sea are Types of the Devils in the World: Therefore as the Devil is called, the Prince of this World; so the Whale is called, King over all the Children of Pride.

¶ And God said, Let the earth bring forth the living creature after his kind.

Of the beginning of this Sixth Day's Work that may be said which is said of the Fishes, and the rest of the Sea; for as there is variety of Fish in the one, so of Beasts and Cattle in the other, who also make a Prey of their fellows, as the Fishes do; a most apt Representation of the Nature and Actions of bloody and deceitful Men: Hence Persecutors are called Bulls, Bears, Lions, Wolves, Tygers, Dragons, Dogs, Foxes, Leopards, and the like.

And God said, Let Us make man.

I ob-

Of the Fifth Day's Work. Zech. 13. 8. Isa. 60. 5.

Job 41. 33, 34.

The Sixth Day's Work.

I observe, that in the Creation of the World, God goeth gradually on, from things less, to things more abundantly glorious; I mean, as to the Creation of this Earth, and the things that thereto appertain. First he bringeth forth a confused Chaos, then he commands Matter to appear distinct, then the Earth bringeth forth Trees, and Herbs, and Grass; after that Beasts; and the Sea, Fowls; and last of all, *Let us make Man*. Now passing by the Doctrine of the Trinity, because spoken to before, I come to make some Observation upon this wonderful Piece of the Workmanship of God.

Let Us make Man. Man, in whom is also included the Woman, who was made the last of the Creatures. From whence we may gather,

First, God's respect to this excellent Creature, in that he first provideth for him, before he giveth him his Being: He bringeth him not to an empty House, but to one well furnished with all kind of Necessaries, having beautified the Heaven and the Earth with Glory, and all sorts of Nourishment, for his Pleasure and Sustenance.

Let us make Man in our Image, after our likeness.

An Image, or the likeness of any thing, is not the thing of which it is a Figure; so here, *Adam* is an Image, or made in the likeness of God. Now as *Adam* is the Image of God, it must either respect him, as he consisteth of the Soul, as a part; or as he consists of a Body and Soul together: If as he is made a reasonable Soul, then he is an excellent Image of the Eternal Godhead, the Attributes of the one being shadowed out by the Qualities and Passions of the other; for as there is in the Godhead, Power, Knowledge, Love, and Righteousness; so a Likeness of these is in the Soul of Man, especially of Man before he had sinned: And as there is Passions of Pity, Compassion, Affections, and Bowels in Man; so there are these in a far more infinite way in God.

Again, if this Image respect the whole Man, then *Adam* was a Figure of God, as Incarnate; or of God, as he was to be made afterwards Man. And hence it is, that as *Adam* is called the Image of God; so also is Christ himself called and reckoned as the answering Antitype of such an Image.

But again, Though *Adam* be here called the Image or Similitude of God; yet but so as that he was the Shadow of a more excellent Image. *Adam* was a Type of Christ, who

Heb. 1. 3. only is the *express* Image of his Father's Person, and the Likeness of his excellent Glory; for those things that were in *Adam*, were but of an humane, but of a created Substance; but those that were in Christ, of the same Divine and Eternal Excellency with the Father.

Is Christ then the Image of the Father, simply, as consider'd of the same Divine and

Eternal Excellency with him? Certainly, No: for an Image is doubtless inferiour to that of which it is a Figure. Understand then, that Christ is the Image of the Father's Glory, as born of the *Virgin Mary*, yet so, as being *very God* also: Not that his Godhead in it self was a Shadow or Image, but by the Acts and Doing of that Man, every Act being infinitely perfect by vertue of his Godhead, the Father's Perfections were made manifest to flesh. An Image is to be looked upon, and by being looked upon, another thing is seen; so by the Person and Doings of the Lord Jesus, they that indeed could see him as he was, discovered the Perfection and Glory of the Father. ---Philip, Joh. 14. 9. *He that hath seen me, hath seen the Father, and how sayest thou then, Shew us the Father?* Neither the Father nor the Son can by us at all be seen, as they are simply and intirely in their own Essence. Therefore the Person of the Father must be seen by us, through the Son, as consisting of God and Man; the Godhead, by working effectually in the Manhood, shewing clearly there-through the infinite Perfection and Glory of the Father: *The word was made flesh, and (then) we beheld his glory, the glory of the only begotten of his Father,* (He being in his personal Excellencies, infinitely and perfectly, what is recorded of his Father,) *full of Grace and truth*. So again, *He is the Image of the Invisible God*. The Godhead is indeed Invisible; How then is Christ the Image of it? Not by being Invisible also; for so is he as much hid as the Father; but being *cloathed with flesh*, that the Works of the Son might by us be seen, he thereby presenteth to us, as in a Figure, the eternal Excellency of the Father. And hence as he is called an *Image*, he is also called the *First-born of every Creature*; his being a Creature, respecting his Manhood; and his Birth, his Rising again from the Dead. Therefore a little after, he is called, the *First-born from the dead*: And in another place, the *First-begotten of the Dead*: And the *First-fruits of them that sleep*. So then, though *Adam* was the Image of God, yet God's Image but as a meer Creature: But Christ though a Creature, as touching his Manhood; yet being also God, as the Father, he shewed forth expressly, in Capital Characters, by all his Works and Doings in the World, the Beauty and Glory of the Father: *The light of the knowledge of the glory of God, is given in the face of Jesus Christ*. Where by *Face*, we must understand that which is visible, that being open when all else is covered, and that by which most principally we are discovered to others, and known. Now as to the case in hand, this *Face* must signifie to us the personal Vertues and Doings of Christ, by which the Glory of the Father is exposed; the Glory of his Justice, by Christ's Exactness of Life; the Glory of his Love, by Christ's Compassion to Sinners, &c.

And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and every creeping thing that creepeth upon the earth.

As *Adam* was a Type of Christ, as the Image and Glory of God; so by these words he further sheweth, that he was a Type of his Sovereign Power; for *to him be dominion and power everlasting, to whom be praise and dominion for ever.* Now by the *Fish of the Sea*, the *Beast of the Earth*, the *Fowls of the Air*, and every creeping thing, we may understand all Creatures, Visible and Invisible, whether they be Men, Angels, or Devils, in Heaven, Earth, or under the Earth: also all Thrones, Authorities and Powers, whether in Heaven, in Earth, or Hell: Christ is made Head over all; He hath also a Name above every Name, not only in this world, but in that which is to come.

And God blessed them; and God said unto them, (that is, to the Man and his Wife) Be fruitful, and multiply, and replenish the earth, and subdue it, &c.

This in the Type doth shew in the Antitype how fruitful Christ and his church shall be; and how he at last shall, all over the Earth, have a Seed to replenish and subdue it by the power of the Immortal Seed of the Word of God: how his Name shall be revered from one end of the Earth to the other: how the Kingdoms of the Earth shall all at last become the Kingdoms of our Lord, and of his Christ.

And subdue it. God did put that majesty and dread upon *Adam* at his Creation, that all the Beasts of the Field submitted themselves unto him. As God also said to *Noah*, *The fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air; upon all that moveth upon the earth, and upon all the fishes in the sea; into your hands are they delivered.*

¶ *And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth; and every tree, in which is the fruit of a tree yielding seed, to you it shall be for meat.*

These Herbs and Trees are Types of the wholesome Word of the Gospel, on which both Christ, his Church, and unconverted Sinners, ought to feed and be refreshed; and without which there is no subsisting either of one or the other: *He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food upon the earth; and wine, that maketh glad the heart of man; and oyl, to make his face to shine; and bread, which strengtheneth man's heart.*

¶ *And God saw every thing that he had made, and behold it was very good.*

All things have their natural goodness by Creation. Things are not good, because they have a Being only, but because God gave them such a Being: Neither did God

make them, because he saw they would attract a goodness to themselves; but he made them in such kind, as to bring forth that goodness he before determined they should. *And the evening and the morning were the sixth day.*

C H A P. II.

AND God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.

The *Seventh Day* did signifie two things: First, Christ Jesus, who is as well the Rest of the Justice of God, as a Rest for sinful Man.

Secondly, It was also a Type of that glorious Rest that Saints shall have when the Six Days of this World are fully ended.

For the First, the Apostle makes the Sabbath a Shadow of Jesus Christ, a Shadow of things to come, but the Body, or Substance, is Christ: And hence it is that he is so often said to be a Rest to the Gentiles, a glorious Rest, and that he promiseth Rest to such as cast their Burthen upon him.

The Second also the Apostle asserteth in that Fourth Chapter to the Hebrews, *There remaineth therefore a Rest, or the keeping of a Sabbath, to the People of God:* Which Sabbath, as I conceive, will be the Seventh thousand of Years, which are to follow immediately after the World hath stood Six thousand first. For as God was Six Days in the Works of Creation, and rested the Seventh; so in Six thousand Years he will perfect his Works and Providences that concern this World: As also he will finish the toil and travel of his Saints, with the Burthen of the Beasts, and the Curse of the Ground; and bring all into rest for a thousand years. A Day with the Lord, is as a Thousand Years: wherefore this blessed and desirable time is also called a Day, a Great Day, that great and notable Day of the Lord, which shall end in the Eternal Judgment of the World. God hath held forth this by several other Shadows, as the Sabbath of Weeks, the Sabbath of Years, and the Great Jubilee, which is to be the Year after Forty Nine Years are expired. Of all which, more in their place, if God permit.

¶ *These are the generations of the heavens, and of the earth, when they were created; in the day that the Lord God created the earth and the heavens.*

Moses seems by these words, *In the day*, to insist principally upon them in their first and primitive state, before there was Sin or Curse in the World; for in the day that they were created, there was a far more glorious lustre and beauty than now can be seen; the Heaven, for Sin, is, as it were, turned into Brass; and the Rain into Powder and Dust, in comparison of what it was as it came from

from the Fingers of God: The Earth hath also from that time a Curse upon it; yea, the whole Creation, by Sin, is even made subject to *vanity*, is in *travail*, and *groans* under the burthen that Sin hath brought upon it.

Rom. 8.
19, 20, 21,
22, 23.

And every plant of the field before it was in the earth, and every herb of the field before it grew.

Thus it was in the First Creation; they therefore became neither Herbs nor Trees, by the Course of Nature, but by the Creation of God. And even so it is in the New-Creation, Men spring not up by Nature to be Saints: No, not in the Church of God, but first they are created in Christ Jesus, and made meet to be Partakers of the Benefit, and then planted in the Church of God; *planted*, I say, as Plants before prepared. Indeed Hypocrites, and formal Professors, may spring up in the Church, by virtue of her Forms, and outward Services, as Thorns and Thistles spring up in the Earth, by virtue of her moisture and heartiness. But these are but the fruits of the Curse, and are determined to be burn'd at last in the Fire:

Heb. 6. 8. *Every plant (saith Christ) which my heavenly Father hath not planted, shall be rooted up.*
Mat. 15. 13.

For the Lord God had not caused it to rain upon the Earth: This is the reason that they came not up by Nature first, but were first Created, then Planted, then made to Grow. So the reason why Men by Nature grow not in the Church, is, because the Lord doth not cause it to rain upon them, they still abiding and doing according to the course of this World; but he plants them in his House by the mighty power of his Word and Spirit, by which they are created Saints, and then they afterwards grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ.

And there was not a man to till the ground. It seems by this there was a kind of Necessity why God should make Man, yea, a multitude of Men; for otherwise he had made what before he made in vain; that is, his End in making so glorious a Creature as this World, which was to shew forth his Glory by, had been void, and without Effect; for although it was glorious, as it came out of the Hand of God; yet it was not of power so to preserve it self, but would, without Men to look after and dress it, be turned into a Wilderness.

Thus it is with the World of Men, if there was not the second *Adam* to plow them and sow them, they could none of them become Saints; No, not the Elect themselves; because the Means are determined, as well as the End.

By this we may likewise see what a woful Condition that People is in, that have no Ministers of the Word of the Gospel: *My people perish, for lack of knowledge:* And again, *Where there is no vision, the people per-*

ish. Pray therefore to the Lord of the Harvest, that he would send out his plowers to plow, and his Labourers into his Harvest.

¶ *But there went up a mist from the earth, and watered the whole face of the ground.*

Although as yet there was no Plowman nor Rain, yet a Mist arose from the Earth; so where there is not the word of the Gospel, there is yet sufficiency of Light, to teach Men how to govern themselves in Civil and Natural Society. But this is only a *Mist*, Men cannot Gospelly grow by this; therefore, as in the next Verse, of necessary Man must be *formed*.

But again, I have sometimes thought by this *Mist*, might be held forth that Nourishment Men had by the Doctrine of Faith, before the Gospel was divulged by *Moses*, the *Prophets*, or *Christ*, &c. for before these, that Nourishment the Church received, was but slender and short, even as short as the nourishing of the Mist is to sober and moderate Showers of Rain; to which both the Law and the Gospel is compared.

Again, I have also sometimes thought, that by this *Mist* might be typified those excellent Proverbs and Holy Sayings of the Men of Old, before there was a written Word; for it cannot be but the Godly did contain in Proverbs, and certain Sayings, the Doctrine of Salvation hereafter, and of good living here; of which we have a touch in *Genesis*, but more at large by that blessed Book of *Job*; which Book, in mine Opinion, is a holy Collection of those Proverbs and Sayings of the Ancients, occasioned by the Temptation of that good Man. But whatever this *Mist* did signifie (in other Mens Judgment) certain it is, it was for present necessity, till a Man should be made to Till the Ground, and the Fruits thereof watered with the *Bottles of Heaven*: Which, so far as I see yet, most aptly presents us with some of all these.

Gen. 22.

14.

¶ *And the Lord God formed man of the dust of the ground, &c.*

In the Creation of Man, God began with his out-side; but in the Work of Regeneration, he first begins within, at the Heart. He *made* him; that is, his *Body*, of the Dust of the Ground; but he abides a lifeless Lump, till the Lord puts forth a second Act. *And he breathed into his nostrils the breath of life, and man became a living soul.* Now he lives, now he acts: so it is in the Kingdom of Christ, no Man can be a living Soul in that Kingdom by his first Creation, he must have life *breathed* into him, Life and Spirit from Jesus Christ.

Joh. 20.
22.

Now therefore is *Adam* a Type, yet but an Earthly one, of things more High and Heavenly; and *as we have born the image of the earthly, we shall also bear the image of the heavenly.*

1 Cor. 15.

¶ *And the Lord God planted a garden Eastward in Eden, and there he put the man whom*

whom he had formed.

And the Lord God planted a Garden. Thus the Holy Ghost speaks clearer and clearer; for now he presents the Church to us under the similitude of a *Garden*, which is taken out of the wide and open Field, and inclosed; *A Garden inclosed is my Sister, my Spouse*; a Garden inclosed, a *Spring shut up, a Fountain sealed*; and there he put the Man whom he had formed. An excellent Type of the Presence of Christ with his Church.

¶ *And out of the ground made the Lord God to grow every tree that is pleasant to the sight, &c.*

These Trees, and their pleasurable-ness, do shew us the beauty of the truly Godly, whom the Lord hath beautify'd with Salvation. And hence it is said the *glory of Lebanon, of Sharon, and of Carmel*, is given to the Church: that is, She is more beautified with Gifts and Graces than can by Types and Shadows be expressed. The *Tree of Life* also in the midst of the Garden, and the *Tree of the Knowledge of Good and Evil*.

This Tree of Life, was another Type of Christ, as the *Bread and healing Medicine* of the Church, that stands in the midst of the Paradise of God.

The Tree of the Knowledge of Good and Evil, was a Type of the Law, or Covenant of Works, as the sequel of the Story clearly manifesteth; for had not *Adam* eaten thereof, he had enjoyed for ever his first Blessedness. As *Moses* saith, *It shall be our Righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.* But both *Adam* and we have touched, that is, broken the Boughs and Fruit of this Tree, and therefore now forever, by the Law, no Man can stand Just before God.

¶ *And a river went out of Eden, to water the garden; and from thence it was parted, and became into four heads.*

This River while it abided in *Eden*, in the Garden, it was the River of God; that is, serviceable to the Trees and Fruit of the Garden, and was herein a Type of those watering Ministers that water the Plants of the Lord. But observe, when it had passed the Garden, had gotten without the bound of the Garden, from thence it was parted, and became into four Heads; from thence it was transformed, or turned into another manner of thing: it now became into four Heads; A Type of the four great Monarchs of the World, of which *Babylon*, though the first in order of Being, yet the last in a Gospel or Mysterious sense. The fourth is the River *Euphrates*, that which was the Face of the Kingdom of *Babel* of old. Hence note, That how eminent and serviceable soever Men are while they abide in the Garden of *Eden*, the Church; yet when they come out from thence, they evilly seek the great things of the World: one is for compassing the

whole Land of *Havilah*, where is Gold; another is for compassing this, a third that, and a fourth another thing, according as you see these four heads did. Observe again, That while Men abide in the Church of God, there is not by them a seeking after the Monarchies of this World; but when they depart from thence, then they seek and strive to be Heads; as that cursed Monster the *Pope*, forsaking the Garden of God, became in a manner the Prince of all the Earth: Of whom *Tyrus* mentioned by *Ezekiel*, was a very lively Type, *Thou hast been in Eden, the Garden of God; every Precious-stone, that is, Doctrine, was thy covering; as the Sardius, Topaz, Diamond, &c. till iniquity was found in thee*; till thou ledest thy Station, and place appointed of God, and then thou wast cast as *prophane* out of the Mountain of God, yea, though a covering Cherub. See it again in *Cain*, who while he continued in the Church, he was a busie Sacrificer, as busie as *Abel* his Brother; but when he left off to fear the Lord, and had bloodily Butcher'd his holy Brother, then he seeks to be a Head, or Monarch; then he goeth and buildeth a City to preserve his Name and Posterity for ever.

And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it.

In this also *Adam* was a Figure of our Lord Jesus Christ, as Pastor and chief Bishop of his Church. *I the Lord, saith Christ, do keep it; I will water it night and day.*

And the Lord God took the man. No Man taketh this honour upon him, but he that is called of God, as was *Aaron*. Blessed is he also that can say as the Prophet *Amos*; *And the Lord took me (said he) as I followed the flock; and the Lord said unto me, Go prophesie unto my people Israel.*

To dress it and to keep it. He that is not dressed, is not kept: That is a sad Judgment, *That which dieth, let it die*; That which is diseased, let it not be dressed, let it die of that disease. By *Dressing* therefore I understand, Pruning, Manuring, and the like, which the Dresser of the Vineyard was commanded to do, without which all is over-run with *Briers and Nettles*, and is fit for nothing but cursing, and to be burn'd.

¶ *And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat.*

It is God's Word that giveth us power to eat, to drink, and do other our works, and without the Word we may do nothing. The Command gave *Adam* leave: *Every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God (by the Command of the Word, and by receiving of it according to the limits thereof,) and prayer.*

¶ *But of the tree of the knowledge of good and evil, thou shalt not eat of it.* I said before, What

What God's Word prohibits, we must take care to shun.

This *Tree of Knowledge*, as I said before, was a Type of the Covenant of Works, the which had not *Adam* touched, (for by touching it he broke that Covenant,) he then had lived ever, but touching it he dies.

Adam going into the Garden under these Conditions and Penalties, was therein a Type of the Humiliation of Christ; who at his coming into the World, was made under the Law, under its Command and Penalty, even as other Men, but without sin.

For in the day thou eatest thereof thou shalt surely die.

For in the day. *Adam* lived to God no longer than while he kept himself from Eating forbidden Fruit; in that very day he died; first a spiritual Death in his Soul; his Body also was then made capable of Mortality, and all Diseases, which two great impediments in time brought him down to Dust again.

And the Lord God said, It is not good that man should be alone; I will make him an help meet for him.

By these words, *Adam's* state, even in Innocency, seems to crave for help; wherefore it is manifest that state is short of that we attain by the Resurrection from the Dead; yea, for as much as his need required earthly help, 'tis apparent his Condition was not heavenly: *The first man is of the earth, earthy; the second man is the Lord from heaven.* *Adam* in his first Estate was not Spiritual: *That was not first which is spiritual, but that which is natural, and afterwards that which is spiritual.* Wherefore those that think it enough to attain to the state of *Adam* in Innocency, think it sufficient to be meer Naturalists; think themselves well, without being made Spiritual: yea, let me add, they think it safe standing by a Covenant of Works; they think themselves happy, though not concerned in a Covenant of Grace; they think they know enough, though ignorant of a Mediator, and count they have no need of the Intercession of Christ.

Adam stood by a Covenant of Works: *Adam's* Kingdom was an Earthly Paradise; *Adam's* Excellency was, that he had no need of a Saviour; and *Adam's* Knowledge was ignorant of Jesus Christ: *Adam* in his greatest Glory, wanted Earthly Comforts; *Adam* in his Innocency, was a meer Natural Man.

And out of the ground the Lord God formed every beast of the field, and every fowl of the air.

This proveth further what I said at first, That in the first Chaos was contained all that was made upon the Earth.

And brought them to Adam, to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof.

In this *Adam* was a lively Type of the

Lord Christ's sovereign and glorious power over all Flesh: *Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.* Joh. 17. 2.

And he brought them to Adam, to see what he would call them.

So Christ nameth the World; who he will he calleth Saints; and who he will he calleth the World, Ungodly, Serpents, Vipers, and the like. *I pray for them, I pray not for the world.*

And whatsoever Adam called every living creature, that was the name thereof. Even as Christ passeth Sentence, so shall their Judgment be.

And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field. So Christ judgeth of Angels, Devils, and Men.

But for Adam, there was not found an help meet for him. All the glory of this World, had not *Adam* had a Wife, could not have compleated this Man's blessedness; he would yet have been wanting: so all the Glory of Heaven, consider Christ as Mediator, could not, without his Church, have made him up compleat. The Church, I say, which is his Body, the fulness of him that fills all in all. Ephes. 1. 23.

And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man.

In these words we find an Help provided for *Adam*; also, whence it came. The Help was a Wife: she came out of his Side; she was taken thence while *Adam* slept. A blessed Figure of a further Mystery. *Adam's* Wife was a Type of the Church of Christ; for that she was taken out of his Side, it signifies we are *Flesh of Christ's Flesh*, and *Bone of Christ's Bone*. And in that she was taken thence while *Adam* slept, it signifies, the Church is Christ's, by vertue of his Death and Blood: *Feed the Church of God, which he purchased with his own blood.* Ephes. 5. 30. Acts. 20. 28.

And he brought her to the man. That is, And God brought her to the Man. By which he clearly intimates, That as the Church is the Workmanship of God, and the Purchase of the Blood of Christ; so yet she cannot come to Christ, unless brought to him of God: *No man can come to me (saith Christ) except the Father which hath sent me, draw him.* Joh. 6. 44.

And Adam said, This is bone of my bone, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.

In that *Adam* doth thus acknowledge his Wife to be Bone and Flesh of his Substance, it shews us, That Christ will acknowledge those that are his: *He is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the Church will I sing praise unto thee.* Heb. 2. 12.

And

E

Luke 12.
8.

And observe it, He said *She is Bone of my Bone* &c. before that God that brought her to him; intimating, that Christ both owns us now at his Father's Right-hand, and will not be ashamed of us, even in the Day of Judgment.

¶ *Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.*

This ought to be truly performed in our Married estate in this World. But here endeth not the Mystery.

Joh. 16.
28.

Therefore shall a man leave his father. Thus did Christ when he came into the World to save Sinners: *He came forth from the Father; I came forth from the Father, and am come into the world.*

Therefore shall a man leave his Father and his mother. The Jewish Church may, in a mystical sense, be called the *Mother of Christ*; for she was indeed God's Wife, and of her came his Son Jesus Christ: yet this Mother he left and forsook, to be joined to his Gentile Spouse, which is now his only Wife.

¶ *And they were both naked, the man and his wife, and were not ashamed.*

No Sin, no Shame: Let Men stand where God hath set them, and there is no cause of shame, though they be exposed in outward appearance to never so much contempt.

And they were both naked. Apparel is the Fruits of Sin; wherefore let such as pride themselves therein, remember, that they cover one Shame with another. But let them that are truly godly have their Apparel modest and sober, and with shamefacedness put them on, remembring always the first Cause of our covering our Nakedness, was the Sin and Shame of our first Parents.

C H A P. III.

NOW the serpent was more subtil than any beast of the field which the Lord God had made; and he said unto the woman, *Yea, hath God said, ye shall not eat of every tree of the garden?*

In these words we have an entrance of the first great spiritual Conflict that was fought between the Devil and Fesh; and it is worth the observing, how the Enemy attempted, engaged, and overcame the World.

1. He tempts by Means; he appeareth not in his own shape and hue, but assumeth the Body of one of the Creatures, the Body of the Serpent, and so begins the Combat. And from hence it is, that in after-ages he is spoken of under the Name of that Creature, the *Dragon*, that *Old Serpent* called the *Devil*, and *Satan*; because, as the Holy Ghost would have us beware of the Devil, so of the Means and Engines which he useth; for where one is overcome by his own fearful Appearance, ten thousand are overcome by the Means and Engines that he useth.

2. *The Serpent was more subtil.* The Devil, in his attempts after our Destruction, maketh use of the most suitable means. The Serpent was more subtil, therefore the cunning of the Devil was least of all discerned: Had he made use of some of the most foolish of the Creatures, *Adam* had luckily started back; for he knew the Nature of all the Creatures, and gave them Names accordingly; wherefore the Serpent, *Adam* knew, was subtil, therefore Satan useth him, thereby to catch this goodly Creature: Hereby the Devil least appeared; and least appearing, the Temptation soonest took the Tinder.

Now the Serpent was more subtil. More subtil. Hence the Devil is called, the *Serpent with Heads*, [with great Cunning;] the *Crooked Serpent*, [with knotty Objections;] the *Piercing Serpent*, [for he often wounds;] and his Ways are called *Devices*, *Temptations*, *Delusions*, *Wiles*, *Power*, and the *Gates of Hell*; because of their mighty Prevalency. This is he that undertook our First Parents.

But how did he undertake them?

1. He labours to make them question the Simplicity of the Word of God, bearing *Adam's* Wife in hand, that there must needs be some Meaning that palliates the Text; *Hath God said ye shall not eat of the Tree?* Which Interrogatory suggested them with a strong Doubt that this Word would not appear a Truth, if you compare it with the 4th Verse.

Hence learn, That so long as we retain the Simplicity of the Word, we have Satan at the end of the Staff; for unless we give way to a Doubt about that, about the Truth and Simplicity of it, he gets no ground upon us. And hence the Apostle says, *He feared lest by some means, as the Serpent beguiled Eve through his subtilty, so our Minds should be corrupted from the Simplicity that is in Christ*; that is, lest our Minds should be drawn off from the Simplicity of the Word of the Gospel by some devilish and delusive Arguments: For mark, Satan doth not first of all deny, but makes a Doubt upon the Word, whether it is to be taken in this or another Sense; and so first corrupting the Mind with a Doubt about the Simplicity of the true Sense, he after brings them to a Denial thereof; *Hath God said, Ye shall not eat of every tree that is in the garden?*

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden.

And the woman said. Indeed, the Question was put to her, but the Command was not so immediately delivered to her: *The Lord God commanded the Man.* This therefore I reckon a great Fault in the Woman, an Usurpation, to undertake so mighty an Adversary, when she was not the principal that was concerned therein; nay, when her Husband, who was more able than she, was

2 Cor. 11.
3.

Gen. 2. 16.

was at hand, to whom also the Law was given as Chief. But for this Act, I think it is, that they are now commanded *silence*, and also commanded to *learn of their Husbands*: A Command that is necessary enough for that simple and weak Sex: Though they see it was by them that Sin came into the World, yet how hardly are some of them to this day dissuaded from attempting unwarrantably to meddle with potent Enemies, about the great and weighty Matters that concern Eternity.

Hence note, That often they who are least able, will first adventure to put in their Head to defend that, from whence they return with shame.

And the woman said unto the serpent, We may eat of the fruit of the trees that are in the garden.

This was her Prologue to her Defence, but that also for which she had no warrant. In time of Temptation, it is our wisdom and duty to keep close to the Word, that prohibits and forbids the Sin; and not to reason with Satan, of how far our outward and worldly Privileges go, especially of those Privileges that border upon the Temptation, as she here did: We may eat of all but *one*. By this she goeth to the out-side of her liberty, and sets her self upon the brink of the danger. Christ might have told the Tempter, when he assaulted him, That he could have made *Stones Bread*; and that he could have descended from the *Pinnacle of the Temple*, as afterwards he did; but that would have admitted of other Questions: Wherefore he chuseth to lay aside such needless and unwarrantable reasonings, and resisteth him with a direct word of God, most pertinent to quash the Tempter, and also to preserve himself in the way. To go to the out-side of Privileges, especially when tempted of the Devil, is often, if not always very dangerous and hazardous.

By these words therefore, in mine Opinion, she spoke at this time too much in favour of the Flesh; and made way for what after came upon her, *We may eat of all but one.*

But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

Now, too late, she urgeth that which should have been her only Stay and Weapon; to wit, the express Word of God; That she should, if she would have disputed with the Tempter, have urged at the first *that* only, and have thought of nothing else. Thus did the Lord himself: But she looking first into those worthy Privileges which God had given her, and dilating delightfully of them before the Devil, she lost the dread of the Command from off her Heart, and retained now but the Notion of it: Which Satan perceiving, and taking heart therefrom to make his best advantage, he now adds to his former forged Doubt, a plain and flat Denial, *Ye shall not surely die.*

And the serpent said unto the woman, Ye shall not surely die.

When People dally with the Devil, and sit too near their outward Advantages; when they are tempted to break the Command of God, it is usual for them, even by setting their Hearts upon things that in themselves are honest and lawful, to fall into Temptation: To *see a piece of Ground*, to *prove a yoke of Oxen*, to *marry a Wife*, are doubtless lawful things; but upon the borders of these Privileges lay the Temptation of the Devil; therefore by the love of these, which yet were lawful in themselves, the Devil hardened the Heart, and so at last made way for, and perfectly produc'd in them, flatly to deny (as then) to embrace the words of God's Salvation. The like befel our first Mother; wherefore though at last she freely objected the Word; yet because before she had so much reasoned to the pleasing of the Flesh, she lost the dread and favour of the Command, and having nought but Notion left, she found not wherewith to rebuke so plain a Lye of the Devil, but hearkened to his further reasoning.

Ye shall not surely die. Not surely; in the word there is some slight meaning, of which you need not be so afraid. And besides,

God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

In these words two Privileges are asserted: *one*, That their *Eyes should be opened*; the *other*, That they should be as *Gods, knowing good and evil*. The first is very desirable, and was not at all abridged by them; the second, as to their *knowing good and evil*, was absolutely forbidden; because they could not attain to the knowledge of that which was Evil, but by transgressing, or by Eating of that forbidden Tree.

Hence observe, That it is usual with the Devil, in his tempting of poor Creatures, to put a *good* and *bad* together, that by shew of the *good*, the Tempted might be drawn to do that which in truth is *evil*. Thus he served *Saul*; he spared the best of the Herd and Flock, under pretence of Sacrificing to God, and so transgressed the plain Command. But this the Apostle saw was dangerous, and therefore censureth such, as in a state of Condemnation. Thus he served *Adam*; he put the desirableness of Sight, and a plain Transgression of God's Law together, that by the loveliness of the one, they might the easier be brought to do the other. O poor *Eve*! Do we wonder at thy Folly! Doubtless we had done as bad with half the Argument of thy Temptation.

Ye shall be as Gods. In these words he attempts to beget in them a desire to be Greater than God had made them: He knew this was a likely way, for by this means he fell himself; for being puffed up with pride, they left their own estate, or *habitation*, and so became Devils, and were tumbled down to

1 Cor. 14.
34, 35.

1 Tim. 2.
11, 12, 13,
14, 15.

Mat. 4.

Luke 4.

Mat. 22.

Luke 14.

16, 17, 18,

19, 20.

1 Sam. 15.

20, 21, 22.

Rom. 3. 8.

1 Tim. 3.

6.

Jude 6.

to Hell, where they are reserved in *chains*, under *darkness*, unto the judgment of the great day.

Ye shall be as God's. When Souls have begun to hearken to the Tempter, that hearkening hath made way for, and given way to so much darkness of Mind, and hardness of Heart, that now they can listen to any thing: as to hear God charged with Folly, *Ye shall not surely die*; as to hear him made the Author of Ignorance, and that he delights to have it so, by seeking by a Command to prohibit them from knowing what they could; for God doth know, that *in the day ye eat thereof, then your eyes shall be opened*; and therefore he forbids to touch it.

Ye shall be as Gods. Here is also a pretence of Holiness, which he knew they were prone unto; *Ye shall be as Gods*, as Knowing and Perfect as God. Oh! Thousands are, even to this day, by such Temptations overcome! Thus he wraps his Temptations up in such kind of Words and suggestions as will carry it either way. But mark his Holiness, or the way that he prescribes for Holiness; it is, if not point blank against, yet without and besides the Word, not by doing what God commands, and abhorring what he forbids, but by following the delusion of the Devil, and their own roving Fancies; as *Eve* here does.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, &c.

Gal. 1. 16.

1 Joh. 2. 16.

This Verse presents us with the use that *Eve* made of the Reasonings of the Serpent; and that was, to take them into Consideration; not by the Word of God, but as her Flesh and Blood did sense them: A way very dangerous and devouring to the Soul, from which *Paul* fled, as from the Devil himself: [*Immediately I conferred not with flesh and blood.*] Wherefore, pausing upon them, they entangled her as with a three-fold Cord. 1. *The Lusts of the Flesh*; she saw it was good for Food. 2. *The Lusts of the Eye*; she saw it was pleasant to the Eye. 3. *The Pride of Life*; a Tree to be desired, to make one wise. Being taken, I say, with these three Snares of the Adversary, which are not of the Father, but of the World, and the Devil the Prince thereof, forthwith she falls before him: *And when the woman saw this, she took of the fruit thereof, and did eat.*

And when the woman saw. This Seeing, as I said, is to be understood of her considering what Satan presented to her, and of her senseing or tasting of his Doctrine; not by the Word, which ought to be the Touchstone of all, but by and according to her own natural Reason without it. Now this makes her forget that very Command that but now she had urged against the Tempter: This makes her also to consent to that very Reason, as an inducement to transgress;

which, because it was the Nature of the Tree, was by God suggested as a Reason why they should forbear; it was the *Tree of the Knowledge of Good and Evil*, therefore they should not touch it; it was the Tree, that would by touching it, make them know good and evil; therefore she toucheth, and also eateth thereof. See therefore what specious Pretences the Devil, and those that are under the Power of Temptation, will have to transgress the Command of God. That which God makes a Reason of the Prohibition, even that the Devil will make a Reason of their Transgression.

God commands to Self-denial, but the World makes that a Reason of their standing off from the very Grace of God in the Gospel. God also commands, That we be *Sober, Chaste, Humble, Just*, and the like; but the Devil, and carnal Hearts, make these very Things the Argument that keeps Sinners from the Word of Salvation. Or rather take it thus; God forbids Wickedness, because it is delightful to the Flesh, and draws the Heart from God, but therefore carnal Men love Wickedness and Sin: Therefore they go on in Sin, and therefore they say unto God, *Depart from us, for we* Job 21. 14. *desire not the knowledge of thy ways.*

She did eat, and gave also unto her husband with her, and he did eat. Ch. 22. 15, 16, 17.

The great Design of the Devil, as he supposed, was now accomplished; for he had both in the Snare, both the Man and his Wife, and in them, the whole World that should be after. And indeed the chief Design of Satan was at the Head at first, only he made the Weakest the Conveyance for his Mischief. Hence note again, That Satan by tempting one, may chiefly intend the Destruction of another. By tempting the Wife, he may aim at the Destruction of the Husband; by Tempting the Father, he may design the Destruction of the Children; and by tempting the King, he may design the Ruin of the Subjects. Even as in the Case of *David*; *Satan stood up against Israel, and provoked David to number the People.* He had a mind to destroy Seventy Thousand, therefore he tempted *David* to Sin. 1 Chron. 21. 1.

She gave also to her Husband, and he did eat. Sin seldom or never terminates in one Person; but the pernicious Example of one, doth animate and embolden another; or thus, the beholding of Evil in another, doth often allure a Stander-by. *Adam* was the Looker on, he was not in the Action as from the Serpent: *Adam was not deceived*, that is, by having to do with the Devil, but the woman, the woman being deceived, was in the transgression. This should exhort all Men that they take heed of so much as beholding Evil done by others, lest also they should be allured. When *Israel* went into *Canaan*, God did command them not so much as to ask, *How these Nations* Deut. 12. 30.

Nations served their Gods? left by so doing, Satan should get an Advantage of their Minds, to incline them to do the like: Evil Acts, as well as evil Words, will eat as doth a Canker. This then is the Reason of that Evil-favour'dness that you see attending some Mens Lives and Professions; they have been corrupted, as *Adam* was, either by evil Words or bad Examples, even till the very Face of their Lives and Professions are disfigured as with the Pox or Canker.

2 Tim. 2.
17.

Thus have we led you through that woful Tragedy that was acted between the *Woman* and the *Serpent*; and have also shewed, how it happened that the *Serpent* went away as Victor.

1. The *Woman* admitted of a Doubt, about the Truth of the Word that forbade her to eat; for Unbelief was the first Sin that entered the World.

2. She preferred the Privileges of the *Flesh*, before the Argument to Self-denial; by which means her Heart became hardened, and grew Senseless of the Dread and Terror of the Words of God.

3. She took Satan's Arguments into Consideration, and sensed, or tasted them; not by the Word of God, but her own natural, or rather fore-deluded Fancy.

4. She had a Mind to gratify the Lusts of the *Flesh*, the Lusts of the Eyes, and the Pride of Life.

Now to speak of the evil Consequences that followed this sinful Act: That is not in the Wisdom of mortal Man to do; partly, because we know but in Part even the evil and destructive Nature of Sin; and partly, because much of the Evil that will follow this Action, is yet to be committed by Persons unborn. Yet enough might be said to astonish the Heavens, and to make them horribly afraid.

Jer. 2. 12.

1. By this Act of these two, the whole World became guilty of *Condemnation* and *Eternal Judgment*.

Rom. 5.
18.

2. By this came all the Blindness, Atheism, Ignorance of God, Enmity and Malice against him, Pride, Covetousness, Adultery, Idolatry, and Implacableness, &c. that is found in all the World: By this, I say, came all the Wars, Blood, Treachery, Tyranny, Persecution, with all manner of Rapine and Outrage that is found among the Sons of Men.

3. Besides, all the Plagues, Judgments and Evils that befall us in this World, with those everlasting Burnings that will swallow up Millions for ever and ever; all and every Whit of these came into the World as the Portion of Mankind, for that First Transgression of our First Parents.

And the Eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons.

That their Eyes might be opened, was one Branch of the Temptation, and

one of the Reasons that prevailed with the *Woman* to forsake the Word of God: But the little thought of Seeing after this Manner, or such Things as now she was made to behold. She expected some sweet and pleasant Sight, that might tickle and delight her deluded Fancy; but behold, Sin and the Wrath of God appears, to the shaking of their Hearts! And thus, even to this very Day, doth the Devil delude the World: His Temptations are gilded with some sweet and fine Pretences; either they shall be Wiser, Richer, more in Favour, live Merrier, fare Better, or something; and that they shall see it, if they will but obey the Devil: Which the Fools easily are, by these and such-like Things, allured to do: But behold, when their Eyes are opened indeed, instead of seeing what the Devil falsely told them, they see themselves involved in Sin, made guilty of the Breach of God's Command, and subject to the Wrath of God.

And they knew that they were naked.

Not only naked of outward Cloathing, but even destitute of Righteousness; they had lost their Innocency, their Uprightness, and sinless Vail, and had made themselves polluted Creatures, both in their Hearts, and in their *Flesh*; this is Nakedness indeed; such a kind of Nakedness as *Aaron* made *Israel* naked with, when he set up his Idol Calf for them to worship: For *Aaron* had made them naked unto their shame. Naked before the Justice of the Law.

Exod. 32.

25.

And they knew that they were naked.

And they knew it: Why, did they not know it before? the Text says, *They were naked, and were not ashamed*. O! they stood not naked before God! they stood not without Righteousness, or Uprightness before him, and therefore were not ashamed, but now they knew they were naked as to that.

And they sewed fig-leaves together, and made themselves aprons.

A fit Resemblance of what is the Inclination of awakened Men, who are yet but natural! they neither think of Christ, or of the Mercy of God in him for Pardon, but presently they betake themselves to their own Fig-Leaves, to their own Inventions, or to the Righteousness of the Law, and look for Healing from Means which God did never provide for Cure. When *Ephraim* saw his sickness, and *Judah* saw his wound, then went *Ephraim* to the *Assyrian*, not to God, and sent to *King Jareb*, not to Christ, yet could they not heal him, nor cure him of his wound.

Hos. 5. 15.

And made themselves Aprons. Not Coats, as God did afterwards. A carnal Man thinks himself sufficiently cloathed with Righteousness, if the Nakedness which he sees, can be but covered from his own Sight: As if God also did see that and only that which they have a Sight of by the Light of Nature; and as if because Fig-Leaves would hide their Nakedness from their Sight, that there-

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fore they would hide it from the Sight of God. But alas! no Man, without the Help of another, can bring all his Nakedness to the Sight of his own Eye; much is undiscovered to him, that may yet lye open and bare to a Stander-by: So it is with the Men that stand without Christ before God, at best they see but *some* of their Nakedness, to wit, their most gross and worser Faults, and therefore they seek to cover them; which when they have hid from their own Sight, they think them hid also from the Sight of God. Thus did *Adam*, he saw his own most shameful Parts, and therefore them he covered: They made themselves *Aprons*, or things to gird about em, not to cover them all over withall. No Man by all his own Doings, can hide all his own Nakedness from the Sight of the Justice of God, and yet, but in vain, as busie as *Adam* to do it.

And they sewed fig-leaves together, and made themselves aprons. Fig-Leaves! A poor Apron, but it was the best they could get. But was that a sufficient Shelter against either Thorn or Thistle? Or was it possible but that after a while these Fig-Leaves should have become rotten, and turned to Dung? So will it be with all Man's own Righteousness which is of the Law; *Paul* saw it so, and therefore counted it but *loss* and *dung*, that he might win Christ, and be found in him.

And they heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God, among the trees of the garden.

And they heard the voice of the Lord God. This Voice must not be understood according, as if it was the Effect of a Word; as when we speak, the Sound remains with a Noise for some time after; but by Voice here, we are to understand the Lord Christ himself; wherefore this Voice is said to walk, not to sound only: *They heard the voice of the Lord God walking.* This Voice *John* calls the Word, the Word that was with the Father before he made the World, and that at this very time was heard to walk in the Garden of *Adam*: Therefore *John* also saith, this Voice was in the beginning; that is, in the Garden with *Adam*, at the Beginning of his Conversion, as well as of the Beginning of the World.

And they heard the voice of the Lord God walking in the Garden in the cool of the day. The Gospel of it is, in the Season of Grace; for by the cool of the day, he here means in the Patience, Gentleness, Goodness and Mercy of the Gospel; and it is opposed to the Heat, Fire, and Severity of the Law.

And Adam and his wife hid themselves. Hence observe, That a Man's own Righteousness will not fortifie his Conscience from Fear and Terrour, when God begins to come near to him to Judgment. Why

did *Adam* hide himself, but because, as he said, he was *naked*? But how could he be *naked*, when before he had made himself an *Apron*? O! the approach of God consumed and burnt off his Apron! Though his Apron would keep him from the Sight of a Bird, yet it would not from the Eye of the Incorruptible God.

Let therefore all self-righteous Men beware, for however they at present please themselves with the Worthiness of their glorious Fig-Leaves; yet when God shall come to deal with them for Sin, assuredly they will find themselves naked.

And they hid themselves. A Man in a natural State, cannot abide the Presence of God; yea, though a righteous Man. *Adam*, though adorned with his Fig-Leaves, *hies*.

Observe again, That a self-righteous Man, a Man of the Law, takes Grace and Mercy for his greatest Enemy. This is apparent from the Carriage of the Pharisees to Jesus Christ, who because they were wedded to the Works of their own Righteousness, therefore they hated, persecuted, condemned and crucified the Saviour of the World. As here in the Text, though the Voice of the Lord God walked in the Garden in the COOL of the Day, in the time of Grace and Love, yet how *Adam* with his Fig-Leaves flies before him!

And Adam and his wife hid themselves from the presence of the Lord God. These latter words are spoken, not to perswade us that Men can hide themselves from God, but that *Adam*, and those that are his by Nature, will seek to do it, because they do not know him aright. These words therefore further shew us what a bitter thing Sin is to the Soul; it is only for hiding work, sometimes under its Fig-Leaves, sometimes among the Trees of the Garden. O what a shaking, starting, timorous evil Conscience, is a Sinful and guilty Conscience! especially when 'tis but a little awakened, it could run its Head into every Hole, first by one Fancy, then by another; for the Power and Goodness of a Man's own Righteousness, cannot withstand or answer the Demands of the Justice of God, and his Holy Law.

And Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. If you take the Trees in a mystical Sense as * sometimes they may * *Ezek. 31.* be taken; then take them here to signifie, *8, &c.* or to be a Type of the Saints of God, and then the Gospel of it is, That carnal Men, when they are indeed awakened, and rouzed out of their foolish Fig-Leave-Righteousness; then they would be glad of some Shelter with them that are saved and Justified freely by Grace, as they in the Gospel of *Matthew*; Give us of your Oyl, for our *Matt. 25.* Lamps are gone out. And again, The Man *8.* without the Wedding garment had crouded *Matt. 22.* himself among the Wedding Guests: Had *11.* hid

Phil. 3.7, 8.

Joh. 1.1.

hid themselves among the Trees of the Garden.

And the Lord God called unto Adam, saying unto him, Where art thou?

Adam having eaten of the *Forbidden Tree*, doth now fleet his Station, is gone to another than where God left him: Wherefore, if God will find *Adam*, he must now look him where he had hid himself. And indeed so he does with *Adam*, *Where art thou?*

And the Lord God called, &c. Here begins the Conversion of *Adam*, from his sinful State, to God again. But mark, it begins not at *Adam's* calling upon God, but at God calling upon him: *And the Lord God called unto Adam.* Wherefore, by these Words, we are to understand the Beginning of *Adam's* Conversion. And indeed, Grace hath gone the same Way with the Elect, from that time to this Day. Thus he dealt with *Abraham*, *Isaac* and *Jacob*; he called them from their Native Countrey, the Countrey of their Kindred. And hence it is that, especially in the New-Testament, the Saints are said to be the *Called*; *Called of God*, and *Called of Jesus Christ*. And hence again it is that *Calling* is by *Paul* made the first Demonstration of Election, and that Saints are admonished to prove their Election by their *Calling*; for as *Adam* was in a lost, miserable and perishing Condition, untill God called him out of those Holes into which Sin had driven him; so we do lie where Sin and the Devil hath laid us, until by the Word of God we are called to the Fellowship of his Son *Jesus Christ*.

By these Words therefore we have the Beginning of the discovery of Effectual Calling or Conversion; *And the Lord God called.* In which Call observe Three things.

1. God called so that *Adam* heard him: And so it is in the Conversion of the New-Testament Saints, as *Paul* says, *If ye have heard him, and have been taught by him, as the truth is in Jesus*: That therefore is one Discovery of Effectual Calling, the Sinner is made to hear him, even to hear him distinctly, singling out the very Person, calling, *Adam, Where art thou? Saul, Saul, Why persecutest thou me? I have called thee by thy name, thou art mine.* As he also said to

Eph. 4.
20, 21.

Exod. 33.
12.

2. God called so, as to fasten Sin upon his Conscience, and as to force a Confession from him of his naked and shameful State.

3. God called so, as to make him tremble under, and be afraid of the Judgment of God.

And the Lord God called unto Adam, and said unto him, Where art thou? Indeed, *Where art thou* must of Necessity be forceably urged to every Man on whose Soul God doth work effectual Conversion; for until the Person is awakened, as to the State and Condition he is in, he will not

desire, nay, will not endure to be turned to God; but when in truth they are made to see what Condition Sin hath brought them to, namely, that it hath laid them under the Power of Sin, the Tyranny of the Devil, the Strength of Death, and the Curse of God by his holy Law; then is Mercy sweet.

Where art thou? God knew where he was, but foolish *Adam* thought otherwise; he thought to hide himself from the Presence of the Lord, but the Lord found him out. Indeed, deluded Sinners think that they can hide themselves and Sins from God: *How doth God know, say they, Can he see through the thick Cloud?* But such shall know he sees them; they shall know it either to their Correction, or to their Condemnation. *Though they dig into Hell, saith Amos 9: God, thence shall mine hand take them; 2, 3. though they climb up to Heaven, thence will I bring them down; and though they hide themselves in the top of Carmel, I will search and take them out thence, &c. Can any hide themselves in secret places that I should not Jer. 23: see them, saith the Lord? Do not I fill hea- 24. ven and earth, saith the Lord?*

And he said, I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself.

This then was the Cause of his flying, he heard the Voice of God: A wicked and evil Conscience saith, every thing is to it as the Messenger of Death and Destruction; for, as was said before, the *Voice of the Lord walked in the garden in the cool of the Day*, in the Time of Grace and Mercy: But it mattereth not whether he came with Grace or Vengeance; Guilt was in *Adam's* Heart, therefore he could not endure the Presence of God: *He that doth evil hateth Joh. 3: 20. the light. And again; The wicked flieth Prov. 28: when no man pursueth. Cain thought all that met him would seek his Blood and Life.*

I heard thy voice. Something by the Word of God was spoken, that shook the Heart of this poor Creature; something of Justice and Holiness, even before they fell into this Communication: For observe it, *Adam* went forthwith from the Tree of Knowledge of Good and Evil a Convinced Man, first to his Fig-Leaves, but they would not do; therefore he seeks to be hid among the Trees. And observe again, That the Insufficiency of Fig-Leaves were discovered by this Voice of the Lord God, that at this Time walked in the Garden: *I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself.* So then, there was a first and second Voice which *Adam* heard; the first he ran away from, *I heard thy voice, and hid myself.* The second was this, wherein they commune each with other. The first therefore was the Word of Justice, Severity, and of the Vengeance of God; like that in the

Exod. 19. 19th of *Exodus*, from the pronouncing of which, a Trembling, and almost Death, did seize Six hundred thousand Persons.

I heard thy voice in the garden. It is a Word from without that doth it. While *Adam* listned to his own Heart, he thought Fig-Leaves a sufficient Remedy, but the Voice that walked in the Garden shook him out of all such Fancies: *I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself.*

And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?

Who told thee? This, as I said before, supposeth a third Person, a Preacher, and that was the Son of God; the Voice of the Lord God that walked in the Garden.

Hast thou eaten of the tree? That is, If thou hast been shewed thy Nakedness, thou hast indeed sinned; for the Voice of the Lord God will not charge Guilt, but where and when a Law hath been transgressed. God therefore, by these Words, driveth *Adam* to the Point, either to confess or deny the Truth of the Case. If he confess, then he concludes himself under Judgment; if he deny, then he addeth to his Sin: Therefore he neither denieth nor confesseth, but so as he may lessen and extenuate his Sin.

And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

He had endeavoured with Fig-Leaves to hide his Transgressions before, but that being found too scanty and short, he now trieth what he can do with Arguments. Indeed he acknowledgeth that he did eat of the Tree of which he was forbidden; but mark where he layeth the Reason: Not in any Infection which was centred in him by reason of his listning to the Discourse which was between the Woman and the Serpent; but, because God had given him a Woman to be with him: *The woman which thou gavest to be with me, she gave me of the tree.* The Woman was given for an Help, not an Hindrance; but Satan often maketh that to become our Snare, which God hath given us as a Blessing. *Adam* therefore here mixeth Truth with Falshood. 'Tis true, he was beguiled by the Woman; but she was not intended of God, as he would insinuate, to the end she might be a Trap unto him. Here therefore *Adam* sought to lessen and palliate his Offence, as Man by Nature is prone to do; for if God will needs charge them with the Guilt of Sin for the Breach of the Law, they will lay the fault upon any thing, even upon God's Ordinance, as *Adam* here doth, rather than they will honestly fall under the Guilt, and so the Judgment of the Law for Guilt. It is a rare thing, and it argueth great Knowledge of

God, and also Hope in his Mercy, when Men shall heartily acknowledge their Iniquities, as is evident in the Case of *David*: *Psal. 51. Wash me thoroughly from mine iniquities, and cleanse me from my sins; for I acknowledge my transgressions, and my sin is ever before me.* But this Knowledge is not at first in young Converts; therefore when God begins to awaken, they begin, as sleepy Men, to creep further under their carnal Covering; which yet is too short to hide them, and too narrow to cover their Shame.

The woman which thou gavest to be with me, she gave me of the tree. Although, as I said, this Sinner seeks to hide, or at least to lessen his Sin, by laying the Cause upon the Woman, the Gift of God; yet it argueth that his Heart was now filled with Shame and Confusion of Face, for that he had broken God's Command; for indeed it is the nature of Guilt, however Men may in Appearance ruffle under it, and set the best Leg before, for their Vindication; yet inwardly to make them blush and fail before their Accuser. Indeed their inward Shame is the Cause of their Excuse; even as *Aaron*, when he had made the golden Calf, could not for Shame of Heart confess in Plainness of Speech the Truth of the Fact to his Brother *Moses*, but falteringly: *They gave me their gold, saith he, and I cast it into the fire, and there came out this Calf.* *And there came out this Calf;* a pitiful fumbling Speech: The Holy Ghost saith, *Aaron* had made them naked; *had made them naked to their shame;* for he, as also *Adam*, should, being Chief and Lord in their Place, have stoutly resisted the Folly and Sin which was to them propounded; and not as Persons of a womanish Spirit, have listned to wicked Proposals.

And the Lord God said unto the woman, What is this that thou hast done? &c.

Forasmuch as *Adam* did acknowledge his Sin, though with much Weakness and Infirmary, God accepts thereof; and now applieth himself to the Woman, whom Satan had used as his Engine to undo the World.

Hence observe, That when God sets to search out Sin, he will follow it from the Seduced to the Seducer, even till he comes to the Rise and first Author thereof, as in the following Words may more clearly appear: Not that he excuseth or acquitteth the Seduced, because the Seducer was the first Cause, as some do vainly imagine; but to lay all under Guilt who are concerned therein: The Woman was concerned as a Principal, therefore he taketh her to Examination.

And the Lord God said unto the woman, What is this that thou hast done? What is this? God seems to speak as if he were astonished at the Inundation of Evil which the Woman by her Sin had overflowed the World withal: *What is this that thou hast done!* Thou hast undone thyself, thou hast undone

undone thy Husband, thou hast undone all the World; yea, thou hast brought a Curse upon the whole Creation, with an overplus of Evils, Plagues and Distresses.

What is this that thou hast done! Thou hast defiled thy Body and Soul, thou hast disabled the whole World from serving God; yea, moreover, thou hast let in the Devil at the door of thy Heart, and hast also made him the Prince of the World. *What is this that thou hast done!* Ah! little, little do Sinners know what they have done, when they have transgressed the Law of the Lord. I say, they little know what Death, what Plagues, what Curse, yea, what Hell they, by so doing, have prepared for themselves.

What is this that thou hast done! God therefore, by these words, would fasten upon the Woman's Heart a deep sense of the evil of her doings. And indeed, for the Soul to be brought into a deep sense of its sin, to cry out before God, Ah! what have I done! it is with them the first step towards Conversion: *Acknowledge thy sin* (saith God) *that thou hast transgressed against me.* And again, *If we confess our sin, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* The want of this is the cause of that obdurate and lasting hardness that continueth to possess so many thousands of Sinners, they cry not out before God, *What have I done?* but foolishly they rush into, and continue in sin, till their iniquity be found to be hateful, yea, their Persons, because of their sin.

What is this that thou hast done? By this Interrogatory the Lord also implieth an admonition to the Woman, to plead for herself, as he also did to her Husband. He also makes way for the working of his bowels towards her, which (as will be shewn anon) he flatly denies to the Serpent, the Devil. I say, he made way for the Woman to plead for, or bemoan her self; an evident Token that he was unwilling to cast her away for her sin: *I have surely heard Ephraim bemoaning himself; I will surely have mercy upon him, saith the Lord.* Again, by these words, he made way for the working or yearning of his own bowels over her; for when we begin to cry out of our Miscarriages, and to bewail and bemoan our Condition because of Sin, forthwith the bowels of God begin to sound, and to move towards his distressed Creature, as by the place before alledged appears. *I have surely heard Ephraim bemoaning himself; -- therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord.* See also the 11th and 14th Chapters of Hosea.

And the Woman said, the Serpent beguiled me and I did eat. A poor Excuse, but an heart affecting one; for many times want of Wit and Cunning to defend our selves, doth affect and turn the Heart of a Stander-by to pity us. And thus, as I think, it was

with the Woman; she had to do with one that was too cunning for her, with one that snapt her by his Subtility or Wiles; which also the Woman most simply confesses, even to the provoking of God to take Vengeance for her.

And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattel, and above every beast of the field.

The Serpent was the Author of the Evil; therefore the Thunder roars till it comes over him, the hot burning Thunder-bolt falls upon him.

The Lord, you see, doth not with the Serpent, as with the Man and his Wife; to wit, minister Occasion to commune with him, but directly pronounceth him *Cursed above all, above every Beast of the Field.* This sheweth us, that as concerning the Angels that fell, with them God is at eternal Enmity, reserving them in everlasting Chains under Darkneſs. *Cursed art thou:* By these Words, I say, they are prevented of a Plea for ever, and also excluded a Share in the Fruits of the *Messias* which should afterwards be born into the World.

Because thou hast done this, cursed art thou. Because thou hast done this: Not as though he was *blessed* before; for had he not before been wicked, he had not attempted so wicked a Design. The Meaning then is, That either by this Deed the Devil did aggravate his Miserie, and make himself the faster to hang in the everlasting Chains under darkness; or else by this he is manifested to us to be indeed a cursed Creature.

Further, *Because thou hast done this,* may also signifie how great Complacency and Content God took in *Adam* and his Wife while they continued without Transgression: But how much against his Mind and Workmanship this wicked Work was. 1. Against his *Mind*; for Sin so sets it self against the Nature of God, that, if possible, it would annihilate and turn him into nothing, it being in its Nature point blank against him. 2. It is against his *Workmanship*; for had not the Power of the *Messias* stept in, all had again been brought to Confusion, and worse than nothing: As Christ himself expresses it: *The Earth, with the Inhabitants thereof, are dissolved; I bear up the pillars of it:* And again, *He upholdeth all things by the word of his power.*

Besides, this being done, Man, notwithstanding the Grace of God, and the Merits of Jesus Christ, doth yet live a miserable Life in this World; for albeit that Christ hath most certainly secured the Elect and Chosen of God from perishing by what Satan hath done; yet the very Elect themselves are, by reason of the First Transgression, so infested and annoyed with inward Filth, and so assaulted still by the Devil, and his Vassals the proper Children of Hell, that they groan unutterably under their Burthen; yea, all

Jer. 3. 12. Conversion: *Acknowledge thy sin* (saith God) *that thou hast transgressed against me.* And

1 Joh. 1. 9. again, *If we confess our sin, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* The want of this

Jer. 31. 18. *I have surely heard Ephraim bemoaning himself; I will surely have mercy upon him, saith the Lord.* Again, by these

words, he made way for the working or yearning of his own bowels over her; for when we begin to cry out of our Miscarriages, and to bewail and bemoan our Condition because of Sin, forthwith the bowels of God begin to sound, and to move towards his distressed Creature, as by the place before alledged appears. *I have surely heard Ephraim bemoaning himself; -- therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord.* See also the 11th and 14th Chapters of Hosea.

Psal. 75. 3.
Heb. 1. 2.

Creatures, the whole Creation groaneth, travaileth, and is in pain together untill now: and that most principally upon the very Account of this first Sin of Adam; it must needs be therefore, this being so high an Affront to the Divine Majesty, and so directly destructive to the Work of his Hands; and the aim of the Devil most principally also at the most excellent of his Creation, (for Man was created in God's own Image,) that he should hereat be so highly offended, had they not sinned at all before, to bind them over for this very Fact to the Pains of the eternal Judgment of God.

Rom 8, 22.

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

The woman may, in this Place, be taken either *really* or *figuratively*; if really and naturally, then the Threatning is also true, as to the very Natures of the Creatures here under consideration, to wit, the *Serpent* and the *Woman*, and so all that come of humane Race; for we find that so great an Antipathy is between all such deadly Beasts, as Serpents, and humane Creatures, that they abiding in their own Natures, it is not possible they should ever be reconciled: *I will put enmity: I will put it.* This Enmity then was not infused in Creation, but afterwards, and that as a Punishment for the Abuse of the Subtilty of the Serpent; for before the Fall, and before the Serpent was assumed by the fallen Angels, they were, being God's Creatures, good, as the rest in their Kind; neither was there any jarring or Violence put between them; but after the Serpent was become the Devil's Vizard, then was an Enmity begot between them.

I will put enmity between thee and the serpent. If by *Woman*, we here understand the *Church*, (but then we must understand the *Devil*, not the natural *Serpent* simply,) then also the Threatning is most true; for between the Church of God, and the Devil, from the Beginning of the World, hath been maintained most mighty Wars and Conflicts, to which there is not a like in all the Blood-shed on the Earth. Yea, here there cannot be a Reconciliation, (the Enmity is still maintained by God:) The reason is, because their natural Dispositions and Inclinations, together with their Ends and Purposes, are most repugnant each to other, even full as much as Good and Evil, Righteousness and Sin, God's Glory and an Endeavour after his utter Extirpation.

Indeed, Satan hath tried many ways to be at Amity with the Church; not because he loves her Holiness, but because he hates her Welfare, (wherefore such Amity must only be dissembled,) and that he might bring about his Enterprize, he sometimes hath allured with the dainty Delicates of this World, the Lusts of the *Flesh*, of the *Eyes*, and the *Pride of Life*: This being fruitless, he hath attempted to entangle and bewitch

her with his glorious Appearance, as an *Angel of Light*; and to that End hath made his Ministers as the *Ministers of Righteousness*, preaching up Righteousness, and contending for a divine and holy Worship; but this failing also, he hath taken in hand at length to fright her into Friendship with him, by stirring up the hellish Rage of Tyrants to threaten and molest her; by finding out strange Inventions to torment and afflict her Children; by making many bloody Examples of her own Bowels, before her Eyes, if by that means he might at last obtain his purpose: But behold! all hath been in vain, there can be no Reconciliation. And why, but because God himself maintains the Enmity?

2 Cor. 11, 12, 13, 14.

And this is the Reason why the Endeavours of all the Princes and Potentates of the Earth, that have through Ignorance or Malice managed his Design against the Church, have fallen to the Ground, and been of none Effect.

God hath maintained the Enmity: Doubtless the mighty Wonder, that their Laws cannot be obeyed; I mean their Laws and Statutes, which by the Suggestion of the Prince of this World they have made against the Church: But if they understood but this one Sentence, they might a little perceive the Reason. God hath put Enmity between the Devil and the Woman; between that old Serpent called, *the Devil and Satan*, and the holy, and beloved, and espoused Wife of Christ.

I will put Enmity between thee and the woman, and between thy seed and her seed. The Seeds here, are the Children of both, but that of the Woman, especially Christ: *God sent forth his Son made of a Woman.* Gal. 3. 16. Whether you take it literally or figuratively; for in a Mystery the Church is the Mother of Jesus Christ, though naturally, or according to his Flesh, he was born of the *Virgin Mary*, and proceeded from her Womb: But take it either way, the Enmity hath been maintained, and most mightily did shew itself against the whole Kingdom of the Devil, and Death, and Hell, by the Undertaking, Engaging, and War which the Son of God did maintain against them, from his Conception, to his Death and Exaltation to the right Hand of the Father, as is prophesied of, and promised in the Text, *It shall bruise thy head.* Chap. 4. 4.

He shall bruise thy head. By Head, we are to understand the whole Power, Subtilty, and destroying Nature of the Devil; for as in the Head of the Serpent lieth his Power, Subtilty, and poisonous Nature; so in Sin, Death, Hell, and the Wildom of the Flesh, lieth the very Strength of the Devil himself. Take away Sin then, and Death is not hurtful: *The sting of death is sin*: And take away the condemning Power of the Law, and Sin doth cease to be charged, or to have any more hurt in it, so as to

¹ Cor 15. to destroy the Soul: *The strength of Sin is the Law*: Wherefore the Seed, Jesus Christ, in his bruising the Head of the Serpent, must take away Sin, abolish Death, and conquer the Power of the Grave. But how must this be done? Why, he must remove the Curse, which makes Sin intolerable, and Death destructive. But how must he take away the Curse? Why, by taking upon him *Flesh*, as we; by being made *under the Law*, as we; by being made *to be Sin for us*, and by being made a *Curse for us*: He standing therefore in our room, under the Law and the Justice of God, did both *bear*, and *overcome* the Curse, and so did bruise the Power of the Devil.

He shall bruise thy Head. To bruise is more than to *break*; he shall quash thy Head to Death; so he also quashed the *Heel* of Christ; which would, had not his eternal Power and Godhead sustained, have caused that he had perished for ever.

And thou shalt bruise his Heel. By these Words, a Necessity was laid upon Jesus Christ to assume our *Flesh*, to engage the Devil therein; and also because of the Curse that was due to us for Sin, that he might indeed deliver us therefrom; even for a while to fall before this Curse, and to die that Death that the Curse inflicteth: *Christ hath redeemed us from the Curse of the law, being made a curse for us.* Thus therefore did Satan, that is, by the Fruits and Effects of Sin, *bruise*, or kill, the *Flesh* of Christ: But he being God, as the Father, it was not possible he should be overcome. Therefore his Head remaineth untouch'd. A Man's Life lieth not in his Heel, but in his Head and Heart; but the Godhead being the Head and Heart of the Manhood, it was not possible Satan should meddle with that; he only could *bruise his Heel*; which yet by the Power of the Godhead of this eternal Son of the Father, was raised up again from the Dead: *He was delivered for our Offences, and was raised again for our Justification.*

In these Words therefore the Lord God gave *Adam* a Promise, That notwithstanding Satan had so far brought his Design to pass, as to cause them by falling from the Command, to lay themselves open to the Justice and Wrath of God; yet his Enterprise by Grace, should be made of none effect. As if the Lord had said, "*Adam*, thou seest how the Devil hath overcome thee; how he, by thy consenting to his Temptation, hath made thee a Subject of Death and Hell: but though he hath by this Means made thee a Spectacle of Misery, even an Heir of Death and Damnation: yet I am God, and thy Sins have been against me: Now because I have Grace and Mercy, I will therefore design thy Recovery. But how shall I bring it to pass? Why I will give my Son out of my Bosom, who shall

in your room, and in your Nature encounter this Adversary, and overcome him. But how? Why, by fulfilling my Law, and by answering the Penalties thereof: He shall bring in a righteousness which shall be *everlasting*, by which I will justify you from Sin, and the Curse of God due thereto: But this Work will make him smart, he must be made a *Man* ^{Isa. 53.} of Sorrows, for upon him will I lay your Iniquities; Satan shall bruise his Heel.

Unto the woman, he said, *I will greatly multiply thy sorrow, and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be unto thy husband, and he shall rule over thee.*

I will greatly multiply thy sorrow, &c. This is true, whether you respect the Woman according to the Letter of the Text, or as she was a Figure of the Church; for in both Senses their Sorrows for Sin are great, and multiplied upon them: The whole Heap of the Female Sex know the first, the Church only knows the second.

In sorrow shalt thou bring forth Children. The more fruitful, the more afflicted is the Church in this World; because the Rage of Hell, and the Enmity of the World, are by her Righteousness set on fire so much the more.

But again: Forasmuch as the Promise is made before this Judgment of God for Sin is threatned, we must count these Afflictions not as coming from the Hand of God in a way of Vengeance, for want of Satisfaction for the Breach of the Law; but to shew and keep us in mind of his Holiness, that henceforth we should not, as at first through Ignorance, so now from Notions of Grace and Mercy presume to continue in Sin.

I might add, That by these Words it is manifest, that a Promise of Mercy and Forgiveness of Sin, and great Afflictions and Rebukes for the same, may and shall attend the same Soul: *I will greatly multiply thy sorrows*, comes after the Promise of Grace.

And thy desire shall be to thy Husband, and he shall rule over thee. Doubtless the Woman was, in her first Creation, made in Subordination to her Husband, and ought to have been under Obedience to him: Wherefore, still that had remained a Duty, had they never transgressed the Commandment of God; but observe, the Duty is here again not only enjoined, and imposed, but that as the Fruit of the Woman's sin; wherefore, that Duty that before she might do as her natural Right by Creation, she must now do as the Fruits of her Disobedience to God. Women therefore, when-ever they would perk it and lord it over their Husbands, ought to remember, that both by Creation and Transgression they are made to be in Subjection to their own Husbands.

This conclusion makes *Paul* himself: *Let* ^{1 Tim. 2:} (saith he) *the woman learn in silence, with* ^{11, 12, 13,} *all subjection; but I suffer not a woman to* ¹⁴ *teach, nor to usurp authority over the man,* but

but to be in silence; for Adam was first formed, then Eve; and Adam was not deceived, but the woman being deceived, was in the transgression.

And unto Adam, he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: Cursed is the ground for thy sake, in sorrow shalt thou eat of it all thy days.

God having laid his Censure upon the Woman, he now proceedeth and cometh to her Husband, and also layeth his Judgment on him: The Judgment is, *Cursed be the ground for thy sake, and in sorrow thou shalt eat thereof.* The causes of this Judgment are, First, For that he hearkened to his Wife: And also, For that he had Eaten of the Tree.

1. *Because thou hast hearkened to thy Wife.* Why? Because therein he left his Station and Headship, the Condition which God had appointed him, and gave way to his Wife to assume it, contrary to the Order of Creation, of her Relation and of her Sex; for God had made Adam Lord and Chief, who ought to have taught his Wife, and not to have become her Scholar.

Hence note, That the Man that suffereth his Wife to take his Place, hath already transgressed the Order of God.

Because thou hast hearkened to the voice, &c. Wicked Women, such as Eve was now, if hearkened unto, are the *Snares of Death* to their Husbands; for because they are weaker built, and because the Devil doth easier fasten with them than with Men, therefore they are more prone to Vanity, and all Mis-orders in the Matters of God than they; and so, if hearkened unto, more dangerous upon many Accounts: *Did not Solomon, King of Israel, sin by these things? yet among many Nations was there no King like him, who was beloved of his God; nevertheless, even him did outlandish, wicked women, cause to sin.* But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up.

Hence note further, That if it be thus dangerous for a Man to hearken to a wicked Wife, how dangerous is it for any to hearken to wicked Whores, who will seldom yield up themselves to the Lusts of beastly Men, but on Condition they will answer their ungodly Purposes! What Mischief by these things hath come upon Souls, Countreys and Kingdoms, will here be too tedious to relate.

Because thou hast hearkened to the voice of thy Wife, and hast eaten of the Tree. That is, From the Hand of thy Wife; for it was she that gave him to eat: Therefore, &c. Although the Scripture doth lay a great Blot upon Women, and cautioneth Man to beware of these fantastical and unstable Spirits, yet it limiteth Man in his Censure: She is on-

ly then to be rejected and rebuked, when she doth things unworthy her Place and Calling. Such a thing may happen, as that the Woman, not the Man, may be in the right (I mean, when both are godly,) but ordinarily it is otherwise: Therefore the Conclusion is, Let God's Word judge between the Man and his Wife, as it ought to have done between Adam and his, and neither of both will do amiss; but contrariwise, they will walk in all the Commandments of God without fault.

Therefore cursed be the ground for thy sake. Behold what Arguments are thrust into every Corner, thereby to make Man remember his Sin; for all the Toil of Man, all the Barrenness of the Ground, and all the Fruitlessness after all; What is it but the Fruits of Sin? Let not us then find fault with the Weed, with the Hotness, Coldness, or Barrenness of the Soil; but by seeing these things, remember our Sin, *Cursed be the ground for thy sake;* for this God makes our *Heaven as Iron,* and our *Earth as Brass.* The Lord shall make the rain of thy land powder and dust; from heaven shall it come down upon thee, untill thou be destroyed.

In sorrow shalt thou eat of it all the days of thy life. He then is much deceived, who thinks to fill his Body with the Delicates of this World, and not therewith to drink the cruel Venom of Asps: Yea, *He shall suck the poison of Asps, the Vipers tongue shall slay him.* The Reason is, because he that shall give up himself to the Lusts and Pleasures of this Life, he contracts Guilt, because he hath sinned; which Guilt will curdle all his Pleasures, and make the sweetest of them deadly as Poyson.

In sorrow shalt thou eat. Even thou that hast received the Promise of Forgiveness: How then can they do it with Pleasure, who eat, and forget the Lord?

Again; Let not the Sorrows, Crosses, and Afflictions, that attend the godly in the Things of this Life, weaken their Faith in the Promise of Grace, and Forgiveness of Sins; for such things may befall the dearest Christian.

Thorns also and thistles shall it bring forth unto thee, and thou shalt eat the herb of the field.

This shews us (as I also hinted before) That the Thorns and Thistles of the Ground, are but as the Excrements thereof; and the Fruits of Sin, and the Curse for Sin. This World, as it dropt from the Fingers of God, was far more glorious than it is now: Now it is loaden with a Burden of Corruption, Thorns, Thistles, and other Annoyances, which Adam knew none of in the Days of his Innocence. None therefore ever saw this World as it was in its first Creation, but only Adam and his Wife; neither shall any ever see it, until the Manifestation of the Children of God; that is, until the Redemption or Resurrection of the Saints: But then

Nehem.
13, 26.

1 King. 21.
25.

Gen. 21.
12.

Luke 11. 6.

Levit. 26.
19, 20.

Deut. 28.
20, 21, 22,
23, 24.

Job 20. 15,
16, 17.

Prov. 3. 9.

Rom. 8. 21, 22, 23. then it shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

And thou shalt eat the herb of the field. These Words are for his Comfort, under all the Sorrow Sin should bring upon him, *Thou shalt eat the herb*: The Herb was a Type of the Gospel-Comforts which the destroying Angels were forbidden to smite: Of these medicinal and healing Herbs therefore Adam and his Seed are admitted to eat, that their Soul may be replenished in the Midst of their Sorrow.

In the sweat of thy face shalt thou eat Bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

In the sweat of thy face. This is true, whether literally or allegorically understood: For as touching the things that pertain to this Life, as they become not ours without Toil and Labour; so the spiritual Comforts of the Kingdom of Heaven are not obtained without Travel and Sweat: Labour (saith Christ) for the bread and meat which endureth to everlasting life.

In the sweat of thy face. Those that make Conscience of walking in the commandments of God, they shall be blest'd with the Bread of Life, when others shall be hunger-bit. That may also be mystically applied, On all hills that shall be digged with a Mattock, there shall not come thither the fear of briars and thorns; but it shall be for the sending forth of Oxen, and for the treading of lesser cattle. The Meaning is, Where People are diligent according to the Word of God, especially in spiritual and heavenly things, they shall be fat and flourishing, though Sorrow be mixed there-

Job. 22:29 with: When men shall say, There is casting down: Then thou shalt say, There is lifting up; and he shall save the humble person.

Till thou return to the ground. A Christian should not leave off sweating Labour so long as he is above the Ground; even until he returneth thither, he ought to be diligent in the Way and Worship of God. Jacob, when sick, would worship God, tho' so weak as not able to do it, without leaning upon the top of his staff: A blessed Example for the Diligent, and Reproof for those that are Slothful.

For out of it wast thou taken. That is, out of the Ground. Behold how the Lord doth mix his Doctrine! Now he tells him of his Sin, then he promiseth to give him a Saviour; then again he shews him the Fruits of his Sin, and immediately after the Comforts of the Promise; yet again, he would have him remember that he is but a mortal Creature, not to live here for ever; neither made of Silver nor Gold, but even of a Clod of Dust: For dust thou art. Observe therefore, that in the midst of all our Enjoyments, God would have us consider our Frame, that we may know how frail we are.

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For out of it wast thou taken. It is hard for us to believe it, though we daily see it is the way even of all the Earth, to return thither again: For Dust thou art, and to Dust thou shalt return.

Whether this was spoken to Adam, as a Judgment, or a Mercy, or both, is not hard to determine, (this first premised, that Adam had received the Promise;) for as it was the Fruit of Sin, so a Judgment and a Token of God's Displeasure; for Rom. 6. 23. the wages of Sin is Death: But as it is made by the Wisdom of God, a Prevention of further Wickedness, and a Conveyance through Faith in Christ, to a more perfect Enjoyment of God in the Heavens; so it is a Mercy and Blessing of God; for Eccles. 4. 2. thus to die is gain. Wherefore thus we may praise the Dead, that are already 2 Cor. 5. 6, 7, 8. dead, more than the Living, which are yet alive. This made Paul desire to depart; for he knew that through Death was the way to have more perfect Sight of, and more close and higher Communion with the Father, and the Son, and the Spirit in the Heavens: I have a desire to depart, Phil. 1. 23. and be with Christ, which is far better. 22, 23. Thus therefore those Things that in their own Nature are the proper Fruits and wages of sin, may yet through the Wisdom of God be turned about for our Good; but let not this embolden to sin, but rather minister occasion to us to magnify the Wisdom of God.

And Adam called his wife's name Eve, because she was the mother of all living.

By this Act Adam returneth to his first Station and Authority in which God had placed him, from which he fell when he became a Scholar to his Wife; for to name the Creatures, was in Adam a Note of Sovereignty and Power: This he attained to; as an Effect of his receiving the Promise; for before the Promise is received, Man cannot serve God in his Station, because as he wanteth the Power of Will, so also a good Understanding; but when he hath received the Promise, he hath also received the Holy Ghost, which giveth to the godly to know and do his Duty in his Station: The spiritual man discerneth, and so judgeth 1 Cor. 2. 15. all things; but he is not discerned nor judged of any.

And he called his Wives Name Eve, or Hevab: Because she gave life to, or was the first Mother of all Mankind. This then admits of two Positions. First, That the World was Created when Adam was Created. And, Secondly, That there was none of the Sons of Men in the World before Adam, as some have not only vainly, but irreligiously and blasphemously suggested. Eve is the mother of all living: Not a Man therefore that is the Son of Man, but had his Being since the Woman was made.

Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them. H By

By this Action the Lord God did preach to *Adam*, and to his Wife, the Meaning of that Promise that you read of in *ver. 15*. Namely, That by the Means of Jesus Christ, God himself would provide a sufficient Cloathing for those that accept of his Grace by the Gospel: The *Coats* here, being a Type of that blessed and durable Righteousness.

The Lord God made the Coats. Not *Adam* now, because now he is received into a Covenant of Grace with God: Indeed before he entered into this Covenant, he made his own Cloathing, such as it was, *Ila. 54. 17* but that could not cover his Nakedness; but now the Lord will make them: *And unto Adam also, and to his wife, did the Lord God make coats: Their righteousness is of me, saith the Lord: Of me; that is, of my providing, of my performing. And this is the name whereby he shall be called, The Lord our Righteousness.* *Jer. 23. 6.*

He made them Coats, and cloathed them. As the Righteousness by which a Sinner stands Just in the Sight of God from the Curse, is a Righteousness of God's providing; so also it is of his putting on. No Man can put on the Righteousness of Christ, otherwise than by God's Imputation: if God reckon it ours, then it is ours indeed; but if he refuseth to shew that Mercy, who can impute that Righteousness to Men? Blessed are they to whom *the Lord imputeth righteousness*: Cursed then must they needs be to whom God hath not imputed the Righteousness of his Son. The Lord *cloathed them*, according to that of *Paul, Christ is made unto us of God wisdom and righteousness, &c.* And of that God who hath made him thus to us, even of him are we in Christ Jesus. *Rom. 1. 6.* *1 Cor. 1. 30.*

Did the Lord God make Coats of Skins. The Coats were made of the Skins of Beasts, of the Skins of the Slain, which were slain either for Food only, or for Sacrifice also: This being so, the Effects of that Promise mention'd before were by this Action the more clearly expounded unto *Adam*; to wit, That Christ, in the fulness of time, should be born of a Woman *cloathed with flesh*; and as so considered, should be made a Curse, and so die that cursed Death which by Sin we had brought upon ourselves; the Effects and Fruits of which should to us be durable Cloathing; that is, *Everlasting Righteousness.* *Dan. 9. 24. 25.*

And the Lord God said, Behold, the man is become like one of us, to know good and evil! and now therefore lest he put forth his hand and take also of the Tree of Life, and eat, and live for ever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

Behold the Man is become like one of us! These words respect the Temptation of the Devil; the Argument that prevailed with *Adam*; and the Fruits of their consenting:

And therefore I understand them as spoken ironically, or in Derision to *Adam*. As if God had said, "Now *Adam*, you see what a God you are become: The Serpent told *You should be as Gods*, as one that was infinite in Wisdom: But behold, your Godhead is horrible Wickedness, even Pollution of Body and Soul by Sin: A thing you little thought of, when you pleased your self with the Thought of that high Attainment; and now if you be not prevented, you will proceed from Evil to Evil; for notwithstanding I have made Promise of sending a Saviour, you will, through the Pollution of your Mind, forget and set at nought my Promise; and seek Life and Salvation by that Tree of Life which was never intended for the Justification of Sinners; therefore I will turn you out of the Garden, to Till the Ground whence thou wast taken."

1. Hence observe, That it often falls out, after the promised Blessing is come, that God yet maketh us to possess our former Sins; not that the Guilt thereof might be charged to Condemnation, but that remembering of them, we might blush before God, and be the more effectually driven to a continual embracing of the Mercy promised.

2. Observe again, That as God would have us to remember our former Sins, so he would not that we should feed upon ought but the very Mercy promised. We must not rest in Shadowish Sacraments, as the typical Tree of Life, but must remember 'tis our Duty to live by Faith in the promised Seed.

3. Observe also, That even our outward and temporal Employments, if they be lawful and honest, are so ordered of God, as that we may gather some heavenly Mystery from them: *To Till the Ground from whence he was taken*: Mysteriously intimating Two things to *Adam*. 1. That seeing he was of the Earth, he stood in as much need to be ordered and dressed by God, in order to his future Happiness; as the Ground, in order to its Thrift and Fruitfulness. 2. Again, Seeing he was taken from the Ground, he is neither God, nor Angel, but a poor Earthen Vessel, such as God can easily knock in pieces, and cause to return to the Ground again. These things therefore *Adam* was to learn from his Calling, that he might neither think too highly of himself, nor forget to live by Faith, and depending on the Lord God, to be blessed of him.

So he drove out the man, and he placed at the East of the Garden of Eden, Cherubims, and a flaming Sword, which turned every way, to keep the way of the Tree of Life.

So he drove out the man. *Adam* was loth to forsake this Garden of Eden, because there was the Tree of Life. The Promise will hardly satisfy, where Faith is weak and low: Had this Man with great Faith received and retained the Gospel preached before, he

he would not have so hankered after a Shadow; but the Conscience being awakened, and Faith low and weak there, because Faith wants the Flower or Bloom of Assurance, the Ceremonial or Moral Law doth with ease ingender Bondage.

And he placed at the East of the Garden of Eden, Cherubims, and a flaming Sword. This shews the Truth of what I said before; to wit, That *Adam* was loth to forsake the Garden, loth to forsake his doing of something; but God sets a shaking Sword against him, a Sword to keep that way, or to prevent that *Adam* should have Life by Eating of the Tree of Life.

Object. This Tree of Life, though lawful for *Adam* to feed on before he had transgressed, yet now is wholly forbidden him; intimating, that that which would have nourished him before he brake the Law, will now avail him nothing as to Life before the Justice of God: the Tree of Life might have maintained his Life before he sinned; but having done that, he hath no ways now but to live by Faith in the Promise; which that he might effectually do, God takes from him the Use of all other things, he driveth him out of the Garden, and sets to keep him from the Tree of Life, *Cherubims*, and a *Flaming Sword*.

And he placed at the East of the Garden Cherubims, and a flaming Sword. These *Cherubims* are one sort of the Angels of God, at this time made Ministers of Justice, shaking the Flaming Sword of God's Severity against *Adam* for his Sin, threatening to cut him off thereby, if he ever return by the Way that he went.

We read also, that the *Law* was delivered to *Israel* from *Sinai*, by the Hand and Disposition of Angels; the *Gospel* only, by the Son himself.

To keep the way. Hence the Apostle implicitly concludes it a way, that is, to Death and Damnation; by opposing another against it, even the *new and living one*; a *new*, not this the *old*; a *living one*, not this the *dead one*; for, for that the *Cherubims* are here placed with a flaming, shaking Sword, to keep the Tree of Life, it is evident that Death is threatned to him that shall at any time attempt to come at, or that seeks for life that Way.

A flaming Sword, turning every way to keep, &c. This still shews us, that Man, though he hath already received the Promise, is yet exceeding prone to seek Life by another Way than Free-Grace by Jesus Christ; to wit, either by the *Law* he hath broken, or by the *Law* and *Christ* together; and so though not directly, yet *as it were* by the works of the *Law*. But all is to no purpose, they are every way prevented: For, forsake the Simplicity of the Promise in the Gospel, and thou shalt meet with the Stroke of the Justice of God; for that Flaming Sword of his Vengeance, it turneth every

way, and therefore will in every way lay Wrath upon thee, if thou seek Life by ought but Christ.

C H A P. IV.

AND *Adam* knew *Eve* his wife, and she conceived and bare *Cain*, and said, *I have gotten a man from the Lord.* Ver. 1.

Now we are come to the Generation of Mankind. *Adam* knew his wife: A modest Expression; and it should teach us, in all such Matters where things are discoursed of, that are either the Fruits of Sin, or the proper Effects of Man's natural Infirmities, there to endeavour the use of such Expressions, as neither to provoke to Lust, nor infect us with evil and uncivil Communication. *Adam* knew his wife; *Jacob*, *Samson*, *David*, and others, are said to go in unto them. So as to our natural Infirmities of the Stool, the Scripture Expression is, *When thou goest abroad to ease thyself, thou shalt turn again and cover that which cometh from thee*: Modest and bashful Expressions, and such as become the godly, being those that are furthest off of occasioning Evil, and nearest to an Intimation, that such Infirmities bespeak us infirm and imperfect Creatures.

And she conceived and bare Cain. The first Sprout of a disobedient Couple, a Man in Shape, but a Devil in Conditions. This is he that is called elsewhere, *The Child of that wicked one*.

And she said, I have gotten a man from the Lord. If *Eve* by these words did only ascribe the Blessing of Children to be the Gift of God, then she spake like a godly Woman; but if she supposed that this Man *Cain* was indeed the *Seed promised*, then it shews, that she in this was also deceived, and was therein a Figure of all such as make false and strange Delusions, Signs of the Mercy of God towards them: The Man she thought she had got from the Lord as a Mercy, and to be a Saviour, he proved a Man of the Devil, a Curse, and to be a Destroyer.

And she again bare his brother Abel: And Abel was a Keeper of Sheep, but Cain was a Tiller of the Ground. Ver. 2.

Observe here, that the good Child is not the First-born, but *Abel*. God often doth as *Jacob* did, even cross hands, in bestowing Blessings, giving that which is best to him that is least esteemed: for *Cain* was the Man in *Eve*'s Esteem; she thought, when she had him, she had got an Inheritance; but as for *Abel*, he was little worth; by his * Name they shewed how little they set by him. It is so with the Sincere to this Day; they bear not the Name of Glory with the world: *Cain* with them is the profitable Son; *Abel* is of no Credit with them, neither see they form or comeliness in him;

Eccles. 7.
4. him; he is the melancholy, or lowring Child, whose Countenance spoileth the Mirth of the World: *The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth.*

And Abel was a Keeper of Sheep, but Cain was a Tiller of the Ground. By this it seems yet further, that *Cain* was the Man in favour, even him that should, by his Father's Intentions, have been Heir, and have enjoyed the Inheritance: He was nurtured up in his Father's Employment, but *Abel* was set in the lower Rank.

It was also thus with *Isaac* and *Jacob*, *Ismael* and *Esau*, being the eldest, and those that by Intention were to be Heirs.

Now in the Inheritance lay, of old, a great Blessing: so that *Esau* in losing his Father's Inheritance, lost also the Blessing of Grace, and moreover the Kingdom of Heaven. Wherefore *Cain* had by this the better of *Abel*, even as the *Jews* by their Privileges had the better of the *Gentiles*. But mark it, the Blessing of Grace is not led by outward Order, but by electing Love: Where the Person then is under the Blessing of Election, be he the First or the Second Son, the Highest or lowest in the Family, or whether he be more or less loved of his Friends, 'tis he that with *Abel* hath the Everlasting Blessing.

Ver. 3. *And it came to pass in process of time, that Cain brought of the fruit of the Ground an Offering unto the Lord.*

Mark here, That the Devil can suffer his Children, in outward Forms of Worship, to be godly and righteous Men: *Cain*, a Limb of the Devil, and yet the first in Order that presents himself and his Service to God.

Cain brought of the Fruit of the Ground, as of Wheat, Oyl, Honey, or the like; which things were also clean and good. Hence it is intimated, that his Offering was excellent; and I conceive, not at all, as to the matter it self, inferiour to that of *Abel's*; for in that it is said that *Abel's* was more excellent, it is not with respect to the Excellency of the Matter or Things with which they sacrificed, but with respect to *Abel's* Faith, which gave Glory and Acceptableness to his Offering with God, *By faith he offered to God a more excellent sacrifice than Cain.*

Ver. 4. *And Abel, he also brought of the firstlings of his flock, and of the fat thereof, &c.*

Abel, last in Appearance, but in truth the first in Grace; as it also is at this day: Who do so flutter it out as our ruffling Formal Worshippers? Alas! the Good, the Sincere and Humble, they seem to be least and last; but the Conclusion of the Tragedy will make manifest that the first is last, and the last first; for the many are but called, the few are chosen.

And the Lord had respect unto Abel, and to his offering. Herein are the true foot-

steps of Grace discovered; to wit, the Person must be the first in favour with God, the Person first, the Performance afterwards.

And the Lord had respect to Abel. But how can God respect a Man, before he respect his Offering? *A man's gift* (saith *Solomon*) *makes way for him*: It should seem therefore that there lyes no such stress in the order of Words, but that it might as well be read, *The Lord had respect to Abel, because he respected his Offering.*

Ans. Not so: For though it be true among Men, that the Gift makes way for the Acceptance of the Person, yet in the order of Grace it is after another manner; for if the Person be not first accepted, the Offering must be abominable; for it is not a good Work that makes a good Man, but a good Man makes a good Work. The Fruit doth not make a good Tree, but a good Tree bringeth forth good Fruit. *Make* (saith *Christ*) *the Tree good, and his Fruit good; or the Tree evil, and his Fruit evil*. *Do Men gather Grapes of Thorns, or Figs of Thistles?* Had *Abel* been a Thorn, he had not brought forth Grapes; had he been a Thistle, he had not brought forth Figs: So then, *Abel's* Person must be first accepted, and after that his Works.

Object. But God accepteth no Man while he remains a Sinner, but all Men are Sinners before they do good Works, how then could the Person of *Abel* be accepted first?

Ans. *Abel* was Just before he did offer Sacrifice: Just, I say, in the Sight of God. This God witnessed by testifying of his Gift: *By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous*: That is, God, by accepting of the Gift of *Abel*, did testify that *Abel* was a Righteous Man; for we know *God heareth not Sinners*: The Prayers of the wicked are an abomination unto God: But *Abel* was accepted, therefore he was righteous first.

Hence observe, That a Man must be Righteous before he can do any good Work.

Quest. Righteous! With what Righteousness?

Ans. With the Righteousness of Faith: And therefore it is said, that *Abel* had Faith before he offered Sacrifice: *By Faith he offered*: where Faith is made to precede or go before the Work which by Faith he offered unto God.

Quest. But are not good Works the Righteousness of Faith?

Ans. They are the Fruits of Faith: As here in the Case of *Abel*; his Faith produced an Offering; but before he gave his Offering, his Faith had made him Righteous; for Faith respects a Promise of Grace, not a Work of mine: Now the Promise of Grace, being this, That the Seed of the Woman, which is *Christ*, should destroy the power of the Devil; by this *Abel* saw that it was *Christ* that

Mat. 7. 16,
17, 18, 19.

Heb. 11. 4.

that should abolish Sin and Death by himself, and *bring in everlasting righteousness* for Sinners. Thus Believing, he had accepted of Christ for Righteousness, which because he had done, God in truth proclaims him Righteous, by accepting of his Person and Performances when offered.

Abel then presented his Person and Offering, as shrouding both by Faith under the Righteousness of Christ, which lay wrapped up in the Promise; but *Cain* stands upon his own Legs, and so presents his Offering. *Abel* therefore is accepted, both his Person and his Offering, while *Cain* remains accursed.

Ver. 5. *But unto Cain, and to his Offering, the Lord had not respect: and Cain was very wroth, and his countenance fell.*

Mark: As first *Abel's* Person is accepted, and then his Offering; so first *Cain's* Person is rejected, and afterwards his Offering: For God seeth not Sin in his own Institutions, unless they be defiled by them that worship him; and that they needs must, when Persons by themselves offer Sacrifice to God, because then they want the Righteousness of Faith.

This then made the difference betwixt *Abel* and his Brother; *Abel* had Faith, but *Cain* had none. *Abel's* Faith covered him with Jesus Christ, therefore he stood righteous in his Person before God: This being so, his Offering was accepted, because it was the Offering of one that was righteous.

But unto Cain, and to his Offering, the Lord had not respect. Hence note, That a Christless Man is a wicked Man, let him be never so full of Actions that be righteous; for righteous Actions make not a righteous Man, the Man himself must first be righteous.

Wherefore, though *Cain* was the Eldest, and first in the Worship; yet *Abel* was the Wisest, and the most acceptable therein.

And Cain was wroth, and his countenance fell. From these words it may be gathered, that *Cain* had some evident Token from the Observation of God's Carriage towards both himself and Brother; that his Brother was smiled upon, but he rejected: *He was wroth*: wroth with God, and wroth with his Brother. And indeed, before the World hate us, they must needs hate Jesus Christ: *It hated me* (saith he) *before it hated you.* *He was wroth*: And why? Wroth because his Sacrifice was not accepted of God: And yet the fault was not in the Lord, but *Cain*: He came not before the Lord, as already made righteous with the *Righteousness of Christ*, which indeed had been doing well, but as a cursed wicked Wretch, he thought that by his own good Works he must be Just before the Lord.

The difference therefore that was between these Worshipers, it lay not in that they worshipped divers Gods, but in that they worshipped the same God after a di-

verse manner: The one in *Faith*, the other *without*; the one as *righteous*, the other as *wicked*.

And even thus it is between us and our Adversaries: We worship not divers Gods, but the same God in a diverse manner: We according to *Faith*; and They according to their own *Inventions*.

And Cain was wroth. This further shews us the Force of the Law, and the End of those that would be Just by the same; namely, That in conclusion they will quarrel with God; for when the Soul in its best Performances, and Acts of Righteousness, shall yet be rejected and cast off by God, it will fret and wrangle, and in its spirit let fly against God: for thus it judgeth, That God is austere and exacting; it hath done what it could to please him, and he is not pleased therewith. This again offendeth God, and makes his Justice Curse and Condemn the Soul: *Condemn it*, I say, for imagining that the Righteousness of a poor, sinful, wretched Creature, should be sufficient to appease Eternal Justice for Sin. Thus the Law worketh Wrath, because it always bindeth our Transgression to us, and still reckoneth us Sinners, and Accursed, when we have done our utmost to answer and fulfil it. Rom. 4. 15

And his countenance fell. However, an Hypocrite, while God forbearth to smite him, may triumph and joy in his Goodness; yet when God shall pronounce his Judgment according as he approves of his Act, he needs must lowre and fall in his Countenance; for his Person and Gift are rejected, and he still counted a Sinner.

And the Lord God said unto Cain, Why art thou wroth? and why is thy countenance fallen? Ver. 6.

These words are applied to *Cain*, for a further Conviction of his State to be miserable. *Why art thou wroth?* Is it because I have not accepted thy Offering? This is without Ground, thy Person is yet an Abomination to me: Must I be made by thy Gift, which is polluted for, and by thy Person, to justify thee as righteous? Thou hast not yet done well. Wherefore, *Cain* had no Cause to be wroth; for God rejected only that which was sinful, as was both his Person and Gift for the sake thereof: Neither had he Grounds to lift up his Looks on high, when he came to offer his Sacrifice; because he came not as a Man in a justified State. But *there is a generation that are* Prov. 30. *pure in their own eyes, and yet are not washed from their iniquities.* 12, 13. *There is a generation, O how lofty are their eyes! and their eye-lids are lifted up.* Such an one, or the Father of these, was *Cain*; he counted himself *clean*, and yet was not *washed*; he lifted up his Looks on high, before he was changed from his iniquity.

If thou do well, shalt thou not be accepted? and if thou dost not well, Sin lieth at the door: And unto thee shall be his desire, and thou shalt Ver. 7.

shalt rule over him.

If thou do well: Why, is not worshipping of God, well-doing? It may, and may not, even as the Person that worships is found: If he be found righteous at his coming to worship, and if he worship according to Rule, then he does well, then he is accepted of God; but if he be not found righteous before, be you sure he cannot do well, let the Matter with which he worshippeth be wrong or right. *Can a man bring a* Job. 14. 4. *clean thing out of an unclean?* Let *Cain* be clean, and his Offering will be clean, because brought to God in a Vessel that is clean; but if *Cain* be unclean, all the holy things he toucheth, or layeth up in his Skirt, it is made unclean by the Uncleaness of his Person: And so is *this Nation before me*, Hag. 2. 11, 12, 13, 14. *saith God, and so is every work of their hands, and that which they offer there is unclean.*

Men therefore ought to distinguish between *doing* and *well-doing*, even in the Worship of God. All that *worship* do not *do well*, though the Matter of Worship be good in itself. *Cain's* Offering you find not blamed, as if it had been of a superstitious Complexion; but he came not aright to worship. Why? he came not as one made righteous before. Wherefore, as I have already touched, the Difference that lay between the Gifts of *Abel* and *Cain*, was not in the Gifts themselves, but the Qualifications of the Persons. *Abel's* Faith, and *Cain's* Works, made God approve and reject the Offering: *By faith Abel offered to God a more excellent sacrifice than Cain:* For, as I said, Faith in Christ, as promised to come, made him Righteous, because thereby he obtained the *Righteousness of God*; for so was Christ in himself, and so to be to him that by Faith received and accepted of him: This, I say, *Abel* did; wherefore now he is righteous or just before God. This being so, his Offering is found to be an Offering of *Abel* the Just, and is here said to *obtain witness even of God, that he was righteous*, because he accepted his Gift.

Wherefore, he that does well must first be good: *He that doth Righteousness must first be righteous:* He is righteous first; he is righteous even as Christ is righteous, because himself is the Righteousness of such a Person. And so on the contrary; the Reason why some Men's good Deeds are accursed of God, it is because in truth, and according to the Law, the Lord finds Sin in them; which Sins he cannot pardon, because he finds them not in Christ. Thus they being evil for want of the *Righteousness of the Son of God*, they worship God as Sinners, according to that of the Apostle, *Because they are not good, therefore they do* Rom. 3. 10, 11, 12. *not good, no, not one of them.*

The way therefore to *do well*, it is first to receive the Mercy of God in Christ; which Act of thine will be more pleasing to the Divine Majesty, than all whole Burnt-Offer-

ings and Sacrifices: *I will have Mercy* (saith God) *I will have mercy, and not sacrifice.* Mat. 9. 13. Chap. 12. 7. This *Cain* did not understand, therefore he goes to God in his Sins, and without Faith in the Mercy of God through Christ, he offereth his Sacrifice. Wherefore because his Sacrifice could not take away his Sin, therefore it still abode upon him.

But if thou do not well, sin lieth at the door. This reasoning therefore was much to *Cain's* Condition; he would be wroth, because God did not accept his Offering, and yet he did not well: Now, if he had done well, God, by receiving of his Brother's Sacrifice, shews, he would have accepted him; for this is evident, they were both alike by Nature; their Offerings also were in themselves one as holy as the other: How then comes it to pass that both were not accepted, they *both* offered to God? Why, *Abel* only sacrificed well, because he first by Faith in Christ was righteous: This because *Cain* wanted, *sin abideth at his door.*

And to thee shall be his desire, and thou shalt rule over him. That is, If *sin abideth at thy door* still, to thee shall be his desire; he shall love, pity, pray for thee, and endeavour thy Conversion; but thou shalt be Lord over him, and shalt put thy Yoke upon his Neck. This was *Jacob's* Portion Gen. 2. 40. also; for after *Esau* had got head, he broke *Jacob's* Yoke from off his Neck, and reigned by nineteen or twenty Dukes and Princes, before there was any King in *Israel*.

It is the Lot of *Cain's* Brood, to be Lords and Rulers first, while *Abel* and his Generation have their Necks under Persecution; yet while they lord it, and thus tyrannically afflict and persecute, our very *Desire* is towards them, wishing their Salvation: While they *curse*, we *bless*; and while they *persecute*, we *pray*.

And Cain talked with Abel his brother: Ver. 8. *And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.*

When *Cain* saw that by God's Judgment *Abel* was the better Worshipper, and that himself must by no means be admitted for *well-doing*, his Heart began to be more obdurate and hard, and to grow into that Height of Desperateness, as to endeavour the extirpating of all true Religion out of the World; which it seems he did, by killing his Brother, mightily accomplish, until the Days of *Enos*; for then began men again to call upon the Name of the Lord. Ver. 26.

Hence see the Spite of the Children of Hell against God: *They have slain thy Prophets, and digged down thine Altars:* If they 1 Kings 19. 10. may have their Wills, God must be content with their Religion, or none; other they will not endure should have shew within their Reach, but with *Cain*, will rather kill their Brother; or with the *Pharisees*, kill their Lord; and with the evil Kings of old, will rather kill their Sons and Subjects. That

That the Truth, I say, may fall to the Ground, and their own Inventions stand for acceptable Sacrifices, they will not only envy, but endeavour to invalidate all the true Worship and Worshippers of God in the World; the which if they cannot without Blood accomplish, they will slay and kill till their Cruelty hath destroyed many Ten thousands, even as *Cain*, who slew his Brother *Abel*.

And Cain talked with his brother. He had not a Law whereby to arraign him, but Malice enough, and a Tongue to set all on Fire, of which no doubt, by the goodly Replies of his Brother, was easily blown up into Choler and Madnes, the end of which was the Blood of his Brother.

And Cain talked with Abel, &c. To wit, about the Goodness and Truth of his Religion. For that the New-Testament seems to import, he *slew him* because his *Works were righteous*; which *Abel*, no doubt, had justify'd before his Brother, even then when he most set himself to oppose him. Besides this, the Connection of the Relation importeth, he *talked* with him, he *slew* him; he *talked* with him and *slew* him, purely upon a *Religious Account*, because his Works were righteous.

Hence note, That when wicked Men have the Head in the World, Professors had need be resolved to hazard the worst, before they do enter Debate with ungodly Men about the things that pertain to the Kingdom of God: For behold here, Words did not end in Words, but from Words came Blows, and from Blows Blood. The Counsel therefore is, That you *sit down first*, and *count up the Cost*, before ye talk with *Cain* of Religion: *They make a Man an Offender for a Word, and lay a Snare for him that reproveth in the Gate, and turn aside the Just for a thing of nought.*

And Cain talked with Abel his brother. With *Abel* his only Brother, who also was a third Part of the World. But Tyrants matter nothing, neither Nearness of Kin, nor how much they destroy: *The brother shall betray the brother to death, &c.*

And it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him. When they were in the Field, from home, out of the Sight, and far from the Help of his Father: Subtil Persecutors love not to bite, till they can make their Teeth to meet; for which they observe their Time and Place. *Joseph* was also hated of his Brethren, but they durst not meddle till they found him in the *Field*. Here it is also that the holy Virgin falleth: *He found her in the field,--and there was none to save her.*

Hence observe again, That be the Danger never so imminent, and the Advantage of the Adversary never so great, the sincere Professor of the Truth stands his ground against Wind and Weather. Bloody *Cain*

daunteth not Holy *Abel*; no, though now he have his Advantage of him. Dan. 3. 16, 17, 18.

He rose up against *Abel* his Brother, and *slew him*. And wherefore *slew he him*? 1 Joh. 3. 12. Because *his own works were evil, &c.* It is therefore hence to be observed, That it is a Sign of an Evil way, be it covered with the Name of the Worship of God, when it cannot stand without the shedding of Innocent Blood. *Wherefore slew he him? Because his own works were evil.* Had his Works been good, they had been accepted of God: He had also had the Joy thereof in his conscience, as doubtless *Abel* had; which Joy and Peace would have produced Love and Pity to his Brother, as it was with his Brother towards him; but *his works being evil*, they minister to him no Heavenly Joy, neither do they beget in him Love to his Brother! but contrariwise, his Heart fills his Eye with Evil also; which again provoketh (while it beholdeth the godly Carriage of *Abel*) the Heart to more desperate Resolutions, even to set upon him with all his Might, and to cut him off from the Earth. Thus the Goodness of God's People provoketh to Envy the wicked Heart of the Hypocrite. As it was betwixt *Saul* and *David*; for after *Saul* had seen that God had rejected him for his Wickedness, the more he hated the Goodness of *David*: And *Saul* saw and knew that the *Lord was with David*, -- and *Saul was yet the more afraid of David, and Saul became David's Enemy continually.* 1 Sam. 18. 8, 9, 10, 11, 12, 13, 14, 15; 28, 29.

And the Lord said unto Cain, Where is Abel thy Brother? And he said, I know not: Am I my Brother's keeper?

Cain thought it had been no more but to kill his Brother, and his Intentions and Desires must needs be accomplished, and that himself should then be the only Man: *Come let us kill him, and the Inheritance shall be ours.* But stay, *Abel* was beloved of his God, who had also justified his Offering, and accepted it as a Service more excellent than his Brother's: So then, because the Quarrel arose between them upon this very account, therefore *Abel's* God doth reckon himself as engaged (seeing he is not) to take up his Servant's Cause himself.

And the Lord God said unto Cain, Where is Abel thy Brother? A Question not grounded on uncertainty, but proposed as a beginning of further reasoning; and also to make way to this wicked Wretch, to discover the desperate wickedness of his bloody Heart the more: For Questions that stand at first afar off, do draw out more of the Heart of another; and also do minister more Occasion for Matter, than if they had been placed more near to the Matter. Luke 24. 13, 27. Acts 1. 11.

Where is Abel? God missed the acceptable Sacrifices of *Abel*; *Abel* was dead, and his Sacrifices ceased, which had wont to be favoury in the Nostrils of God; *Cain* could not supply them; his Sacrifices were deficient, they were not of Faith. Hence not, that

that if Tyrants should have their will, even to the destroying of all the Remnant of God, their Sacrifices and Worship would be yet before God as abominable as they were before.

And the Lord said unto Cain, Where is Abel? O dreadful Question! the beginning of Cain's Hell, for now God entereth into Judgment with him. Wherefore, however this Wretch endeavoured at first to stifle and choak his conscience, yet this was to him the Arrow of Death: *Abel* cried, but his Brother would not hear him while alive, and now being dead God hears the Cry of his Blood. *When he maketh Inquisition for Blood, he remembreth them: he forgetteth not the Cry of the humble.* Blood that is shed for the sake of God's Word, shall not be forgotten or disregarded of God: *Precious in his sight is the death of his Saints,* and precious shall their Blood be in his sight.

Where is Abel thy Brother? This word, *thy Brother*, must not be left out, because it doth greatly aggravate his Wickedness: He slew *his Brother*; which horrid act the very Law and bond of Nature forbiddeth. But when a Man is given up of God, it is neither this nor another Relation that will bind his hands, or make him keep within the Bounds of any Law. *Judas* will seek his Master's, and *Abalom* his Father's Blood. *Where is Abel thy Brother?*

And he said, I know not. He knew full well what he had done, and that by his hands his Brother's blood was fallen to the Ground, but now being called into question for the same, he endeavoureth to plead Ignorance before God: *I know not.* When men have once begun to sin, they know not where they shall end; he slew his Brother, and endeavours to cover his Fact with a Lie. *David* also little thought his act of Adultery would have led him to have spilt the Blood of *Uriah*, and afterwards to have covered all with dissembling Lips and a lying Tongue.

I know not: Am I my Brother's Keeper?

This is the way of all ungodly men, they will not abide that guilt should be fastned. Sin they love, and the Lusts and Delights thereof, but to count for it they cannot abide; they will put it off with Excuses, or Denials: Even like *Saul*, who though he had spared the Cattel and *Agag* contrary to the Command of God, yet would needs bear *Samuel* down, that he had kept, yea performed the Commandment of the Lord. But they are denials to no boot, and Excuses that will not profit, that are made to hide the sin of the Soul from the Sight and Judgment of God. Lies and Falshood will here do nothing.

And he said, What hast thou done? the Voice of thy Brother's blood crieth unto me from the Ground.

Poor *Cain*, thy feeble shifts help thee nothing, thy Excuses are drowned by the Cries of the Blood which thou hast shed.

What hast thou done? the blood of thy Brother cries. Beware Persecutors, you think that when you have slain the Godly, you are then rid of them; but you are far wide, their Blood which you have shed, cries in the Ears of God against you. O the Cries of Blood are strong cries, they are cries that reach to Heaven; yea they are cries that have a continual voice, and that never cease to make a noise, until they have procured Vengeance from the Hands of the Lord of *Job* 16. 18. *Sabbath*: And therefore this is the Word of the Lord against all those that are for the Practice of *Cain*: *As I live, saith the Lord* *Eze.* 35. 6. *God, I will prepare thee to Blood, and blood shall pursue thee: Sith thou hast not hated blood, (that is, hated to shed it,) blood shall pursue thee.*

The Voice of thy Brother's Blood cries unto me. The Apostle makes this Voice of the Blood of *Abel*, a Type of the voice of the Justice of the Law, and so extends it further than merely to the Act of Murder; intimating that he sheds Blood, that breaks any the Commands of God, (and indeed so he doth, he *layeth wait for his own Blood,* and *privily lurketh for his own life.*) Wherefore the Apostle compareth the Blood of *Abel* and the Blood of *Christ* together; but so as by the Rule of Contraries, making betwixt them a contrary voice, even as there is between a broken Command and a Promise of Grace, the one calling for Vengeance and Damnation, the other calling for Forgiveness and Salvation; *the Blood of Sprinkling* it speaks better things than the *Blood of Abel*; that is, it calls to God to forgive the Sinner; but *Abel's* Blood, of the Breach of the Law, that cries *Damn them, damn them.* *Christ* also sets his own Blood in opposition to the Blood of all that was shed before him; concluding that the proper Voice of all Blood of the Godly, is to call for Vengeance on the Persecutors, even from *the Blood of Abel* to the *Blood of Zecharias*, that was slain between the Altar and the Temple. And let me here take leave to propound my private thoughts: Namely, that the *Zecharias* that here is mentioned, might not be he that we find in the Book of *Chronicles*; but one of that Name that lived in the days of *Christ*, possibly *John Baptist's* Father, or some other holy Man. My reasons for this Conjecture, are, 1. Because the Murderers are *Convict* by *Christ* himself: *Zecharias, whom ye slew between the Altar and the Temple.* 2. Because *Christ* makes a stop at the Blood of *Zecharias*, not at the Blood of *John* the Baptist: wherefore, if the Person here mentioned were not murdered after, but before *John* the Baptist, then *Christ* seems to excuse them for killing his Servant *John*; for the Judgment stops at the including of the Guilt of the Blood of *Zecharias*. 3. I think such a thing, because the *Voice of all holy Blood* that hath been shed before the

Bear with this Conjecture.

the Law by the Adversary, excepting only the Blood of *Jesus*, must needs be included here; the proper voice of his only Being to plead for Mercy to the Murderers. However, the Voice of Blood is a very killing Voice, and will one day speak with such Thunder and Terror in the Consciences of all the Brood of *Cain*, that their pain and burthen will be for ever unsupportable.

Ver. 11. *And now thou art cursed from the Earth, which hath opened her mouth to receive thy Brother's blood from thy hand.*

Here begins the Sentence of God against this bloody man! a Sentence fearful and terrible, for it containeth a removing of him from all the Privileges of Grace and Mercy, and a binding of him over to the Punishment and Pains of the Damned.

And now thou art cursed from the Earth. *Peace on Earth*, is one Branch of that blessed Tidings that was brought into the World, at the Coming of the *Messias*. Again, before Christ was come in the flesh, it is said *He rejoiced in the habitable part of his Earth*: Wherefore, by the *Earth* in this place, I understand the state that the Men are in, to whom, by the Mind of God, the Gospel and Grace of God is to be tendred. Now, whether it respect the State of Man by Nature, or the State of those that are *Saints*, from both these Privileges *Cain* is Seperate, as are all whom the Lord hath utterly rejected. Not but that yet they may live long in the World, but God hath cut them off from the Earth, and all the Gospel Privileges therein, and set them in the Condition of Devils; so that as to Grace and Mercy they are Seperate therefrom, and stand as men, though alive, bound over to Eternal Judgment. And as to their Lives, it matters not how long they live, there is no Sacrifice for their sins, but a certain fearful looking for of Judgment and fiery Indignation which shall devour the Adversaries. So that I say, as the Devils be bound in Hell, so such lye bound in Earth; bound I say in the Chains of Darkness, and their own obstinate Heart, over to the day of wrath and revelation of the righteous Judgment of God. *Cain* therefore by these words is denied the Blessing of future Means of Grace, and stands bound over to answer for his Brother's Blood, which the Ground had received from his cruel hand.

Ver. 12. *When thou tillest the Ground, it shall not henceforth yield to thee her strength; a Fugitive and a Vagabond shalt thou be in the Earth.*

This is a branch, or the Fruits of this wilful Murder. Indeed, sins carry in them not only a curse with respect to Eternity, but are also the Cause of all the Miseries of this Life. God turneth a fruitful land into barrenness, for the wickedness of them that dwell therein.

When thou Tillest the Ground. Sin committed doth not always exclude the Sinner

from an enjoyment of God's Mercies, but yet if unrepented of, bringeth a Curse upon them. *I will curse*, saith God, *your Blessings, yea I have cursed them already, because ye laid it not to heart.* This also is the reason that the Table of some is made their snare, their Trap, a Stumbling-block and a Recompence unto them; Men ought not therefore to judge of the Goodness of their State, by their enjoyment of God's Creatures, but rather should tremble while they enjoy them, lest for Sin they should become accursed to them, as were the Enjoyments of this wicked Man.

A Fugitive and a Vagabond shalt thou be in the Earth. The Meaning is, thou shalt not have Rest in the World, but shalt be continually possessed with a guilty Conscience, which shall make thy Condition restless and void of Comfort. For the Man that indeed is linked in the Chains of Guilt and Damnation, as *Cain* here was; he cannot rest, but (as we say) Fudge up and down from place to place, because his burthen is insupportable. As *David* said, *Let their eyes be darkened that they may not see, and make their loins continually to shake.* A continual shaking and restlessness doth therefore possess such Persons as are given up of God, and swallowed up of Guilt.

A Fugitive and Vagabond shalt thou be in the Earth. Some Men certainly know, even while they are in this World, their State to be most miserable, and damnable, as *Cain*, *Saul* and *Judas* did; which knowledge, as I have hinted, puts them besides the very course of other carnal men; who while they behold them at quiet under their enjoyments, these cannot but wonder, fear, and be amazed with the deep cogitations which will abide upon them, of their certain Misery and everlasting Perdition.

And Cain said unto the Lord, My punishment is greater than I can bear: Or as the margent hath it, *My sin is greater than that it may be forgiven.* And both readings are true: For however some Men please themselves in lessening Sin, and the Punishment thereof, yet a burdened conscience judgeth otherwise. And if *Cain* failed in either, it was in that he counted his Sin (if he did so) beyond the Reach of God's Mercy. But again, when Men persecute the Worship and People of God, as *Cain* did his blessed and Religious Brother, even of spite, and because he envied the goodness of his Brother's work; I question whether it be lawful for a Minister to urge to such the Promise of Grace and Forgiveness; and also whether it be the Mind of God such Persons should hope therein. He that Sins the Sin unto death, is not to be prayed for, but contrariwise he is to be taken from God's Altar that he may dye. This was *Cain's* case, and now he knew it; therefore as one excluded of God from his Mercy and all the Means thereof, he breaks out with roaring under

under the intolerable burden of the Judgment of God upon him, concluding his punishment at present *greater than he could bear*, and that yet his Sin should remain unpardonable for ever: As faith our Lord Jesus Christ, He hath neither *forgiveness here*, nor in *the World to come*.

Matt. 12.
32.

Ver. 14. Behold, thou hast driven me out this day from the face of the Earth, and from thy Face shall I be hid: And I shall be a Fugitive and a Vagabond in the Earth, and it shall come to pass that every one that findeth me, shall slay me.

By these words is confirmed what was said before, to wit, to be *Cursed from the Earth*, was to be Seperate from the Privileges of the Gospel. For Cain was not now to die, neither was he driven into any Den or Cave; yet *driven out from the face of the Earth*, that is, as I have said, he was excluded from a share in those special Mercies that by the Gospel were still offered by Grace to the others that inhabited the World: The Mercies, I say, that are offered by the Gospel, as namely, The Mercy of Eternal Life: For as to the Blessings of this World, he had yet a notable share thereof. Besides, he groaneth under this Judgment, as an unsupportable Curse: *Thou hast driven me out this day from the face of the earth*. And indeed, if we take it according as I have laid it down, it is a Curse that would break the whole World to pieces; for he that is denied a share in the Grace that is now offered, must needs be denied a Portion in God's Kingdom: And this Cain saw; wherefore he adds in the process of his complaint, *And from thy face shall I be hid*: "I shall never come into thy Kingdom, I shall never see thy Face in Heaven." This is therefore the highest of all complaints; namely, for a Man from a certain conviction that his condition must without fail be so amiable, to condole and bemoan his forlorn condition.

THOU hast driven me out. O! when God shall bind one over for his Sin, to eternal Judgment, who then can release him? This was Cain's state, God had bound him over: The Blood of his Brother was to rest upon him, and not to be purged with Sacrifice for ever.

Thou hast driven me out THIS DAY. He knew by the Sentence that fell from Heaven upon him, even from that very day, that he was made a companion of, and an associate with Devils. *This Day*, or for *This Days Work*, I am made an inhabitant of the Pit with the Devil and his Angels. Hence note, That God doth sometimes finite the Reprobate so apparently, that himself from that day may make a certain Judgment of the certainty of his Damnation. Thus did Balaam: *I shall see him, but not*

Num. 24.
17.

now; *I shall behold him, but not nigh*. Where by *now*, he respects the Time of Grace; and by *nigh*, the Time or Day of Judgment: As who should say, "I, for

"my Sorceries, and wicked Divinations, am excluded a Portion in the Day of Grace, and therefore shall not see the Saviour *now*: I am also rejected, as to a Portion in the Blessed World to come: and therefore when he Judgeth, I shall not see him *nigh*: Nigh, as a Friend, as a Saviour to my Soul." I doubt this is the condition of many now alive, who for their Perfidiousness and Treachery to Christ, and his Church, have already received, even in themselves, *that recompence of their error which is meet*.

Rom. 1.
27.

Ismael also, in the day he *laughed at Isaac*, and Esau in the day he *sold his Birth-right*, might have gathered; the one from God's concurring with the Judgment of Sarah, the other, from his Father's adhering to his Brother; his *adhering*, I say, in a Prophetick Spirit; that from thenceforth they both were excluded *Grace and Glory*, as the Apostle by the Holy Ghost afterwards doth.

Gen. 21.
11, 12.
Ch. 25.
Ch. 27.
Gal. 4. 30.
Heb. 12.
16, 17.
Psal. 4, 6,
7.
Psal. 16.
11.

And from thy FACE shall I be hid. By *Face* here, we are to understand God's Favour, and Blessed Presence, which is enjoyed by the Saints both here, and in the World to come: Both which this wicked Man, for the Murdering of his Brother, and his Envy to the Truth, now knew himself excluded from.

From thy Face shall I be HID. The Pit of Hell, to which the Damned go, besides the Torment that they meet with there, is such a Region of Darknes, and at such a Distance from the Heavens, and the glorious comfortable Presence of God, that those that shall be found the proper Subjects of it, shall for ever be estranged from one glimpse of him: besides, Sin shall bind all their faces in Secret, and so confound them with Horror, Shame, and Guilt, that they shall not be able from thenceforth for ever, so much as once to think of God with comfort.

From thy FACE. As it were all the Glory of Heaven, it lieth in beholding the *Face of God*: A thing the ungodly little think of; yet the Men that have received in themselves already the Sentence of Eternal Damnation, they know it after a wonderful rate; and the thoughts of the loss of his face and presence, doth, do what they can, as much torment them, as the Thoughts of all the Misery they are like to meet withal besides.

And a Fugitive and a Vagabond shall I be on the Earth. Even from the present frame of his Spirit, Now, having received the Sentence, he knew, the Judgment past being unrevokable, how it would be with him all his life long; that he should spend his days in trouble and guilt, rowling under the Justice of God, being always a Terror and Burthen to himself, to the Day he was to be cut off from the Earth, that he might go to the Place appointed for him.

And it shall come to pass, that every one that

that findeth me shall slay me. Guilt is a strange thing, it makes a Man think that every one that sees him, hath Knowledge of his Iniquity: It also bringeth such a Faintness into the Heart, that the *sound of a shaken Leaf* doth chase such Persons: And above all things, the *Cries of Blood* are most fearful in the Conscience; the Cries of the *Blood of the poor Innocents*, which the Seed of *Cain* hath shed on the Face of the Earth. Thus far of *Cain's* Complaint.

Ver. 15. *And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him seven-fold: and the Lord set a mark upon Cain, lest any finding him, should kill him.*

By these words, the Judgment is confirmed, which *Cain*, in the *Verse* before, so mournfully pronounced against his own Soul. As if the Lord had said; "*Cain*, thy Judgment is as thou hast said, *I have driven thee out this Day* from a share in my Special Favour; and when thy Life is ended, thou shalt be hid from my Face, and Blessed Presence for ever; and seeing it is thus, therefore I will not suffer that thou die before thy time: Alas, thy Glass will be quickly run! Besides thy Days, while thou art here, will sufficiently be filled with Vexation and Distress; for thou shalt always carry in thy Conscience the Cries of Innocent Blood, and the Fear of the Wrath of God: I have said it, and will perform it; I am not a *Man*, that I should repent: So that thus shall thy Judgment be: Therefore he that killeth *Cain*, I will take vengeance on him.

Hence note, That none need to add to the Sorrows of the Persecutors: They above all Men are prepared unto Wrath: *Let them alone* (saith Christ) *they will quickly fall into the Ditch.* Besides, God hath taken the Revengement of the Blood of his Servants into his own hand, and will execute his Wrath himself. Therefore he saith to his Saints (as to this,) *Dearly beloved, avenge not your selves, but rather give place unto wrath; for vengeance belongeth to me, and I will recompence, saith the Lord.* And the reason is, because the quarrel is in Special between the Prosecutor and God himself: For we are not hated because we are Men, nor because we are Men of evil and debauched Lives; but because we are religious; because we stand to maintain the Truth of God. Therefore no Man must here intercept, but must leave the enemy in the hand of that God he hath slighted and condemned. This made *Moses* that he meddled not with *Corah* and his Company, but left them to that *new thing* which the Lord himself would do unto them, because they had condemned the Ordinance of God. This made *David* also that he meddled not with *Saul*, but left him to the Vengeance of God, though he had opportunity to have destroyed him. Let us learn therefore to be quiet and

patient under the hand of wicked and blood-thirsty Men: Let us fall before them like holy *Abel*; it is and will be grief enough to them, that when we are dead, our Blood will cry from the Ground against them.

Therefore he that killeth *Cain*, vengeance shall be taken, &c. He now that shall, after this admonition, plead for religious Blood with the Sword, Vengeance shall be taken on him, because he giveth not place to the Wrath of God, but intercepts with his own, which worketh not the Righteousness of God. Say therefore with *David*, when you are vexed with the Persecutor, *Mine hand shall not be upon him; but as the Lord liveth, the Lord shall smite him; or, his day shall come to die; or, he shall descend in battel, and perish.*

Vengeance shall be taken on him seven fold. It would not be hard to shew how little they have prevailed, who have taken upon them to take Vengeance for the Blood of Saints, on them that have been the Spillers of it. But my Business here is Brevity, therefore I shall not launch into that Deep, only shall say to such as shall attempt it hereafter, *Put up thy Sword into his Place; for they that take the Sword shall perish by the Sword!* and here is the *Patience and Faith of the Saints.* Let *Cain* and God alone, and do you mind Faith and Patience; suffer with *Abel*, until your Righteous Blood be Spilt: even the Work of Persecutors, is, for the present, Punishment enough; the Fruits thereof being the Provoking God to Jealousie, a denying of them the Knowledge of the Way of Life, and a binding of them over to the Pains and Punishment of Hell.

And the Lord set a Mark upon Cain. What the Opinion of others is about this Mark, I know not; to me it seems like those in *Timothy* who had their Conscience seared with an hot Iron: Which words are an allusion to the way of the Magistrate in their dealing with Rogues and Felons; who that they may be known to all, are either in the Hand, Shoulder, or Cheek branded with an hot Iron. So *Cain* was marked of God for a Reprobate, for one that had murdered a Righteous Man, even of envy to the goodness of his Work: But the Mark (as it was on those in *Timothy*) was not on any outward or visible part of his Body, but (as there the Apostle expresseth it) even upon his very Conscience; his Conscience then had received the Fire-mark of the Wrath and Displeasure of God, which (as a Burning-Iron doth to the Flesh) had left such deep Impression therein, that it abode as a Scar or Brand upon him, in token that God would for ever after hold him for a Fugitive Rogue or Vagabond.

And the Lord set a Mark upon Cain, lest any finding him should kill him. For though the Mark was branded with Burning upon his Conscience, and so inward and invisible; yet

yet the Effects of this hot Iron might be visible, and seen of all: The *Effects*, I say, which were, or might be, his Restlessness in every place, his Dejectedness, the sudden and fearful Pangs and Agonies of his Mind, which might break out into dolours and amazing complaints; besides, his timorous carriage before all he met, lest they should kill him; gave all to understand, that God had with a Vengeance branded him. And indeed this was such a Mark as was amazing to all that beheld him, and did ten times more make them afraid of spilling Blood, than if any visible Mark had been set upon him; for by his trouble and distress of Mind, they saw, what was the Guilt of blood: and by his continual fear and trembling under the Judgment of God, what it was to be in fear of, nay, to have the First Fruits of Everlasting Damnation. Thus therefore God reserved *Cain* to the Judgment which he had appointed for him.

Ver. 16. *And Cain went out from the presence of the Lord, and dwelt in the Land of Nod, on the East of Eden.*

The right Carriage of a Reprobate, and the Infallible Fruits of final desperation: For a Man that hath received in his Mind the Stroke of the Judgment of God, and that is denied all Means of Saving and Sanctifying Grace, (as the Great Transgressors are,) the *Presence of God* is to such most dreadful; whether we understand the *Knowledge* of him as he is in himself, or as he discovereth himself in his Church; for the thought of his Being, and eternal Majesty, keeps the Wound open, and makes Terror and Guilt revive. To such it would be the Best of News, to hear that the Godhead doth cease to be, or that themselves were high above him: But that they are in the Hand of the *Living God*, this is the Dreadful and fearful Thought.

And Cain went out from the presence of the Lord. These words may be taken many ways.

1. That he Separated himself from the Church (the place of God's presence) which then consisted of his Father and Mother, and of those other Children they had. And this appears by the Text, *He went out from the presence of the Lord, and dwelt in the Land of Nod.*

2. A Man goes out from the presence of God, when he withdraws his Thoughts from *holy Meditations*, and employeth the Strength of his mind about the Things of this Life: And thus he also did; he went into the Land of *Nod*, and there fell to building a City, and to recreate himself with the Pleasures of the Flesh what he might.

3. A Man goes out from the presence of God, when he throweth up the *Worship* and *Way of God*; and this he did in departing from the Church.

4. Besides, his going out from the presence of the Lord, implieth, that he hardened his heart against him, that he set his Spirit against him; that he said to God, *Depart from me*; that he grew an implacable enemy to him, and to every appearance of Good in the World.

And Cain went out from the presence of the Lord: These words may also respect his being thrust out from God, as one Anathematized, Accursed, or Cut off, in effect the Same with *Excommunication*: But be it so, the Act was extraordinary, being administered by God himself; even as he served *Corah* and his Company, though in kind there was a difference; the one, even *Cain*, being yet permitted to live for a while in the World; the other being sent down quick into Hell; but both, for their Villany against the Worship and People of God, stand Bound over to Answer it at the Eternal Judgment.

And Cain knew his Wife, and she conceived and bare Enoch; and he built a City, and called the Name of the City after the Name of his Son Enoch.

Cain's Wife was his Sister, or near Kinswoman; for she sprang of the same Loyns with himself; because his Mother was the Mother of all living.

This Wife bare him a Son; for whose sake, as it seems, he built the City. Hence note, That Men who are shut out of Heaven, will yet use some Means to be honourable on Earth. *Cain* being accursed of God, yet builds him a City; the Renown of which Act, that it might not be forgotten, he calleth it after the Name of his Son. Much like this was that Carnal Act, of blasted *Absalom*; because he had no Child, he would erect a Pillar, which must forth be called *Absalom's Place*, after the Name of *Absalom*, to keep his Name in remembrance upon Earth.

And he built a City, &c. Note, That it is the Design of Satan, and the deceitful Heart of Man, to labour to quiet a Guilty Conscience, not by Faith in the Blood of Christ, but by over much business in the things of this World.

And called the Name of the City after the Name of his Son Enoch. Although *Cain* had a mind to keep up his Name with Fame in the World, yet he would not venture to dedicate the City to his own Name; that would have been too gross; and perhaps others would have called it, *The City of the Murderer*; but he calleth it after the Name of his Son, his Son *Enoch*; whom he pretended was a Man both taught, and dedicate, as it seems his Name imports. Hence note again, That Men who themselves are accursed of God, will yet put as fair glosses on their actions, as their hypocritical Hearts can invent. Who must this City be dedicated to, but to him whom *Cain* had dedicated and taught. I will not

say

say that in truth he gave him to God, for that his Reprobate Heart would not suffer; but being given up of God, yet retaining, with Saul, Considerations of Honour: Therefore, as is the custom of ungodly Hypocrites, he would put the best show on his ungodly Actions.

Thus Saul, when he had received the Sentence of the Lord against him; yet, *Turn again with me* (saith he to Samuel) yet honour me now before the People, and before Israel: So the Money wherewith the High-Priests and Scribes had bought the Life, and obtained the Death of Christ; with that they make some shew of Godliness, in buying with it a piece of Ground to bury Strangers in.

And unto Enoch was born Irad, and Irad begat Mehujael, and Mehujael begat Methusael, and Methusael begat Lamech.

These are the Off-spring of Cain; the English of whose Names, if the Nature and distance of the Persons were according, they might well be called, with abhorrence, the Brood of wicked Cain, even the Generation whom the Lord had cursed, notwithstanding Enoch was their Father. Enoch begat Irad, a wild Ass; Irad begat Mehujael, one presumptuous above measure, his Name signifies, One teaching God. But who hath directed the Spirit of the Lord, or shall any teach God knowledge? The Son of this Man was Methusael, asking Death, the true Fruit of all such presumptuous Ones, (his confidence shall be rooted out of his Tabernacle, and it shall bring him to the King of Terrors,) his Son was Lamech, one poor, or smitten: The first, that, as we read, did break the Order of God in the Matter of Marriage.

And Lamech took unto him two Wives, the Name of the one was Adah, and the Name of the other Zillah.

This Man was the first that brake the first institution of God concerning Marriage. He took unto him two Wives. The New-Testament says, *Let every man have his own wife*. And so said the Law in its first Institution: Therefore plurality of Wives first came into practice by the Seed of cursed Cain, and for a time was suffered in the World through the hardness of Man's Heart.

And Adah bare Jabel, he was the Father of such as dwell in Tents, and of such as have Cattle. And his Brother's Name was Jubal; he was the Father of all such as handle the Harp and Organ.

Jabel signifies bringing, or budding; Jubal, bringing, or fading. So then in these two Sons might be shewed unto us the World, as it is in its utmost Glory: That is, it brings Buds, it brings Fading: To day in the Field, to morrow in the Oven: All flesh is grass, and all the goodliness thereof, as the flower of the field. The grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it, surely the people is grass.

And observe in these, the last was the Musical One. Indeed, the Spirit of the World, after things have budded, is so far off from remembering that they again must fade; that then it begins its Requiem; then it saith to it self, *Eat, drink, and be merry*; then it is for handling the Harp and Organ.

And Zillah she also bare Tubal-Cain, an Instructor of every Artificer in Brasse and Iron: and the Sister of Tubal-Cain was Naamah.

Tubal-Cain, a worldly Possession; and Naamah, one that by her Name should be beautiful. Lamech his Fruit then was, a budding, fading, worldly Possession, with a little deceitful, vain Beauty, for *Favour is deceitful, and Beauty is vain, but a Woman that feareth the Lord, she shall be praised*.

And Lamech said unto his Wives, Adah and Zillah, Hear my voice, ye Wives of Lamech, hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt.

He that sticks not to exceed in one Point, will not fear to transgress in another: He had hardened his Heart, by breaking the modest and orderly Bounds of Marriage, and so fitted himself to shed Blood, or do any other wickedness.

Hearken to me, ye Wives. Lustful Men break their minds to their fleshly companions (sometimes) sooner than to wiser counsellors: Even as Ahab, in the business of the Vineyard of Naboth, breaks his mind to that ungodly Jezebel his Wife.

I have slain a man to my wounding. Who, or what Man this murdered Perion was, therein the Word is silent: Yet this Lamech being the Son of a bloody Murtherer, 'tis possible he was some godly Man, one of Adam's other Children, or of his Grand-Children, the Son of Seth: for these Sons of Cain, and namely this in Special (as it seems) took not heed to the Mark wherewith God branded Cain; but like Belshazzar, he hardened his heart, though he knew it, and would turn Murtherer also.

I have slain a man to my wounding. The Guilt of Blood who can bear? or who can help himself thereby? It is a wounding thing, it is a hurtful thing, he that sheds Man's Blood wrongfully, cannot establish himself thereby. The Jews thought to have preserved themselves and Country by killing Jesus Christ; but this so provoked the Justice of God, that for this things sake he sent the Gentiles upon them to burn up their City; who when they were come, if Stories be true, slew of them Eleven hundred thousand; and those of them that were taken alive, were sold to who would buy them, Thirty a penny. *Ye shed blood* (says God) *and shall you possess the Land? ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife, and shall ye possess the Land?*

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If

Ver. 24. *If Cain shall be avenged seven-fold, truly Lamech seventy and seven fold.*

Though wicked Men may be willingly ignorant of that Part of the Judgments of God, that are to premonish them, that they do not that wicked thing for which the Judgment was executed; yet if there be any thing like Favour mixed with the Judgment, of that they will take notice, to encourage themselves to Evil: Even as this ungodly Person, he would not be stopped from Blood by the Judgment of God upon Cain; but rather, as it seems, because the

Eccl. 8. 11. Judgment was not *speedily executed*, his Heart was *fully set* in him to do evil. Much like that of the *Jews*, who because *Jehoiakim* had slain *Uriah* the Prophet, and yet Jer. 26. 20, 21, 22, 23. God *spared the Land*; therefore make that an Argument to prevail with *Zedekiah* to kill *Jeremiah* also.

If Cain shall be avenged seven fold, truly Lamech seventy and seven fold. Give wicked Men leave to judge of themselves, and they will pass a Sentence favourable enough. Though *Lamech* had not Pity when he spilt Blood; yea, though the Judgment of God upon Cain could not hold his murderous Hands: yet now he is Guilty, let him but make a Law in the Case, and woe be to him that killeth *Lamech*: Vengeance shall be taken of him *seventy fold and seven*. *Joab* could with pitiless Hands spill the Blood of more righteous Men than himself, not regarding what became of their Souls: But when his Blood was by Vengeance required for the same, then he would take Sanctuary at the *Horns of the Altar*. But Judgment is not wholly left to Men, the Lord is Judge himself; before whom both Cain and *Lamech*, and all their Successors, shall be arraigned, and receive just Doom, and that never to be reversed.

1 Kings 2. 28.

Ver. 25. *And Adam knew his Wife again, and she bare a Son, and called his Name Seth; for God said she hath appointed me another Seed instead of Abel whom Cain slew.*

Now we have done, for a while, with Cain, and are come again to the Church of God. Cain had slain Abel, and by that Means, for a while, had greatly suppressed the flourishing of Religion; in which time his own Brood began to be mighty upon Earth; so encreasing, as if Religion was put to an end for ever. But behold their Disappointment! *Adam knew his wife again*, (for *Adam's* Family was then the True Church of God;) or take *Adam* for a Type of Christ, and his Wife for a Type of the Church, and then this Observation followeth; namely, That so long as Christ and the Church hath to do with one another, it is in vain for Cain to think of suppressing Religion.

Adam knew his wife again. If *Eve* had now been barren, or *Adam* had died without further Issue, then Cain might have carried the Day; but behold another Seed! a Seed

to stand in *Abel's* Place: Therefore she called his Name *Seth*; that is, *Set* or *Put*, as namely, in the room of *Abel*, to stand up for, and to defend the Truth against all the Army and Power of *Cain*: As *Paul* also faith of himself, *I am set*, or *put*, for the defence of the Gospel. This Man therefore, so far as can be gathered, was the first that put Check to the Outrage of Cain and his Company. But mark some Observations about him.

1. He was *set* in the Stead or Place of *Abel*; not an Inch behind him, but even at the Place where his Blood was spilt: So that he that will revive lost Religion, must avow it as God's *Abels* have done before him: Every Talker cannot do this. The Blood that was shed before his Face, must not put Check to his godly Stomach; yea, he must say to Religion, as *Ruth* said once to her Mother, *Where thou diest, I will die, and there will I be buried*. This is the way to revive and to maintain the Ways of God, in despite of bloody Cain.

2. This *Seth* that was *set* to put Check to Cain, did not do it of his own Brain, but the Hand of God was Principal in the Work: God (said she) *hath appointed me another Seed to be set in the place of Abel*. And indeed it is otherwise in vain, when Religion is once suppressed, to think it should ever revive again. Alas! where is the Man, if he want God's Spirit, that will care for the flourishing State of Religion? and that in truth will make the Lord his Delight: This is *Zion*, whom no Man seeketh for, or seeketh after. All Men here say, *See to thine own House, David*. But when *Seth* comes, then the Ground is made good again; then a living Saint is found to stand and maintain that Truth which but now his Brother bled for. When *James* was killed, *Peter* stands up, &c. And therefore *Seth* is said to be another Seed, a Man of another Spirit: One who was principled with a Spirit beyond and above the Spirit of the World. Another Seed, One that was spirited for God's Word, and God's Worship, and that would maintain his Brother's Cause.

3. Observe, That when *Seth* maintains his Brother's Lot, you hear no more of the Brood of Cain. And indeed, the way to weary out God's Enemies, it is to maintain and make good the Front against them: Resist the Devil, and he will flee. Now if the Captain, their King *Apollion*, be made to yield, how can his Followers stand their ground? The Dragon, the Devil, Satan, he was cast out into the earth, and his Angels were cast out with him. But how? It was by fighting: *Michael and his Angels fought with the Dragon*, and overcame him by the Blood of the Lamb, by the Word of their Testimony, and by not loving of their Lives unto the death.

4. Let this, in the last place, serve for Persecutors, That when you have cast down many

many Ten thousands, and also the Truth to the Ground; there is yet a *Seth*, another Seed behind, that God hath appointed to stand in the stead of his Brethren, by whom you will certainly be put to flight, and made to cease from oppressing the Truth.

Ver. 26. *And unto Seth, to him also there was born a Son and he called his Name Enos: Then began men to call upon the Name of the Lord.*

The Holy Ghost, in recording the Birth of *Enos*, goeth out of his ordinary style, in that he doubleth the mentioning of his Father, with respect to the Birth of this Son. And indeed it is worth the observing; for it staggereth the Faith of some, to think that the Man that makes good the Ground of a murdered Brother, should not leave Issue behind him: *But to Seth, to him was born a Son.* Our faithfulness to the Truth, shall be no hinderance to the flourishing state of our Off-spring, take them either for the fleshly or spiritual Seed of God's Servants, but *Sons*, (especially in the latter sense, if we truly stand by the Word of God) shall surely be born unto us.

And unto Seth, to him also was born a Son, and he called his Name Enos. Enos, a Man; not a Devil, like Cain, but a Man; or, a Man that was miserable in this world, for the sake and Cause of God; for it seems, as was his Father, so was he, even both given up to maintain God's Truth; which cannot be done but with great hazard, so long as Cain or his Off-spring remain. His Father therefore, by his very Name, did offer him up to bear all Hardships for the Name and Cause of God: Behold I send you forth (saith Christ) as Lambs in the midst of Wolves. In effect, he called their Name *Enos*, Men to be acquainted with Grief and Miseries: But mark, *Then began men to call upon the Name of the Lord.*

Then, when Seth maintained Abel's ground, and when Enos endured all Miseries for the same: For indeed this makes Spectators believe that Religion is more than a fictitious Notion: The Hardships, Miseries, and Blood of the Saints, will make Men, otherwise heedless, consider and ponder their Cause aright.

Then began. For, as I also before have hinted, the Out-rage of bloody *Cain* did put, for a time, a stop to the flourishing state of God's Worship; which in all probability was not so little as half a hundred Years, even till *Seth*, and the Son of *Seth*, stood up to maintain the same; *But then, then men began* (more Men than *Seth* and *Enos*) *to call upon the Name of the Lord.*

Note again, That all True Religion beginneth with Fervent Prayer: Or thus, That when Men begin to be Servants to God, they begin it with calling upon him. Thus did *Saul*, *Behold he prayeth: And, Lord have mercy upon me*, is the first of the Groans of a sanctified Heart.

The Margin hath it, *They began to call themselves by the Name of the Lord: As God saith in another place, My Name is called on them.* The Disciples were called *Christians*, (nay, the Saints are called the *Anointed Ones*, and the Church is called *Christ*.) But note, That fervent prayer ends in Faith and Confidence in God. They called themselves by the Name; they counted themselves not from a vain and groundless Opinion, but through the Faith they had in the Mercy of God, The *Saints* and holy People of God.

They began to publish themselves, in Contradistinction to the Off-spring of *Cain*, the *holy People of God*. Wherefore, a Separation from the Wicked began betimes; the one going by the Name of the *Sons of God*; the other, by the *Sons and Daughters of Men*: Then began men to call upon the Name of the Lord.

CHAP. V.

THIS is the Book of the Generation of *Adam*: in the day that God created Man, in the likeness of God made he him. Ver. 1.

The Holy Ghost having thus largely treated of *Cain* and his Off-spring, and of the Head made against him by *Seth* and *Enos*, and of the good success that followed, he now comes to treat of the Church in particular, and of the flourishing state of the same.

This is the Book. The Holy Ghost cuts off the Genealogy of *Cain*, accounting him none of the Race of the Church, although before he was within the pale thereof. *John* observing this, calls him, *a Child of that wicked one*, as our Lord also accounted *Judas*. Wherefore, he here begins his Book again, that this wicked Race might be quite excluded: *Let them be blotted out of the book of the living, and not written with the righteous.* Pl. 59. 2.

In the day that God created Man, in the likeness of God made he him. Although by this new Beginning the Holy Ghost excludeth *Cain*, yet he fetcheth the Genealogy of the Church from the Day that Man was created; intimating that God, in the very Act of Creation, had a Special intention to plant him a Church in the World; and therefore, even before Sin was in the World, the Image of God was upon Man, as a Token of his Special Respect, and of the great Delight that he intended to take in that Creature above all that he had made. Prov. 8, 30, 31.

Male and Female created he them, and blessed them, and called their Name Adam, in the day when they were created. Ver. 2.

When *Adam* was created, the Lord created two in one: So when Christ, the Head of the Church, was chosen; the Church was also chose in him.

And

Eph. 1. 4. *And blessed them.* With the Blessing of *Generation*: A Type of the Blessing of *Regeneration* that was to be by Christ in the Church, according to that which is written, *So shall thy Seed be.*

And called their Name Adam, in the day that they were created. So that in the Man the Woman is included: *Neither is the man*

1 Cor. 11. *without the woman, nor the woman without the man in the Lord*: For the Holy Ghost, in the Work of the New Creation, of which this Creation was a Type, counteth not by Male and Female, but *ye are all one in*

Gal. 3. 28. *Christ Jesus.* Wherefore, Women are not to be excluded out of the Means of Salvation; nay, they have, if they Believe, a Special Right to all the Promises of Grace that God hath made to his Saints in all Ages: Yea, she shall be saved, though she

1 Tim. 2. *bare Children, if she continue in the Faith, and Charity, and Holiness with Sobriety.*

Ver. 3. *And Adam lived an hundred and thirty years, and he begat a Son in his own likeness, after his Image and called his name Seth.*

1 Chro. 1. Here also by the Book of *Chronicles*, the Holy Ghost carrieth away the Genealogy, because *Abel* had no Children, saying *Adam, Seth, &c.*

An hundred and thirty years. Behold the rage of Hell! for untill *Seth* stood in *Abel's* place, Religion was greatly hindered, and that was after the World had stood an Hundred and thirty Years. Indeed, *Abel*, while he had his Breath, did hold it up in the World; but *Cain*, who was of that wicked one, smote him and Religion both to the ground.

Job 14. 4. *And begat a Son in his own likeness.* Who can bring a clean thing out of an unclean? Not one. If the Father be polluted with the inward filth of Sin, the Son must needs be like him: *I was shapen in iniquity*

Psal. 51. 5. *(said David) and in sin did my mother conceive me.* *Seth* then was no better than we by Nature, but came into the World in the Blood of his Mother's filth: *What is Man, that he should be clean! or he that is born of a Woman, that he should be righteous!*

This therefore should teach us not to count of our Election, and of our Effectual Calling but by the Word of God. *Seth* by Nature was a sinful Man, and yet the chosen Servant of God; the first that took up God's Quarrel after the Death of blessed *Abel*.

This should also help us to hold up the Bucklers against the Kingdom of the Devil and Hell. *Seth* was subject to like Infirmities with us, and yet he got ground of the Children of Iniquity. I know a Sense of our own Infirmities is apt to weaken our hand in so mighty an Undertaking, but it should not: Although we be like old *Adam* by Nature, yet God is able to make us stand.

Ver. 4. *And the days of Adam, after he begat Seth, were eight hundred years, and he begat sons and daughters.*

Adam therefore, as a Type of Christ,

reigned in the Church almost a Thousand Years. The World therefore beginning thus, doth shew us how it will end; namely, by the Reign of the *second Adam*, as it began with the Reign of the first.

These long-liv'd Men therefore shew us the Glory that the Church shall have in the latter Day, even in the *Seventh thousand Years* of the World, that Sabbath when Christ shall set up his Kingdom on Earth, according to that which is written, *They lived and reigned with Christ a Thousand years.* They: -- Who? The Church of God, according also as it was with *Adam*. Therefore they are said by *John* to be *Holy*, as well as *Blessed*: *Blessed and Holy are they that have part in the first resurrection, on such the second death hath no power; but they shall be Priests of God, and of Christ, and shall reign with him a thousand years.* In all which time the wicked in the World shall forbear to Persecute, as did also the Brood of wicked *Cain* in the days of *Adam, Seth, &c.* Hence therefore we find in the first place the *Dragon* chained for these thousand years.

And all the days that Adam lived were nine hundred and thirty years, and he died. Ver. 5.

Adam therefore lived to see the Translation of *Enoch*: In whose Translation a Conquest was got over all the Enemies of his Soul and Body: So Christ shall Reign in and among his Saints till all his Enemies be destroyed. The last Enemy that shall be destroyed is *Death*; which shall be swallowed up when the Members of that glorious Head have put on Incorruption, and their Mortal shall have put on Immortality. *Adam's* Reigning therefore until *Enoch's* Translation, looks like a Prophecy of the Perfection of Christ's Kingdom: For he shall reign till he hath delivered up the Kingdom to God, even the Father: As *Adam*, till his *Enoch* was translated and took up to God.

And Seth lived an hundred and five years, and begat Enos. Ver. 6.

Seth therefore stood by the Truth of God a long time, without much help or encouragement from Man; which was a great Tryal to his Spirit, and Proof of the Truth of his Faith, and tended much to the Perfection of his Patience. Somewhat like this was that of *Paul*, who had no Man stood with him when he stood before *Nero*.

Seth was set in the stead of *Abel*, to keep the Gap against the Children of Hell; which, by the Grace of God, he faithfully did, even till *Enos* was sent to his aid and assistance.

Seth therefore was the *Forlorn Hope* of the Church in those days: So set of God to put Check to the Enemy, until the Church was increased, and more able to defend herself from the Outrage.

This therefore should teach the Saints of God, especially those that are sent before, against the Off-spring of *Cain*, to stand their ground

¹ Sam. 10. ground, and not to shrink like *Saul*, till God
⁸ shall send others to take part with them.

Chap 13. Thus *David* stood, as it were, by him-
^{8, to 15.} self, against the wicked that was in his day;
Pl. 94. 16. which made him cry, *Who will rise up for*
me against the evil Doers, or who will stand
up for me against the workers of Iniquity.

Ver. 7. And *Seth* lived after he begat *Enos* eight
hundred and seven years, and he begat Sons
and Daughters.

Hence also we may gather great Encou-
ragement who are set in the Front of the
Army of the Lamb, against the Army and
Regiment of *Cain*. *Seth*, saith the Spirit,
was set in the stead of *Abel*, there as *Forlorn*,
to defend Religion; Must he not now be
swallowed up? Will the Blood-Hounds let
him escape? Behold, therefore his Life must
be accounted a Wonder! as was also that of
² Cor. 6. 9. *Paul*, to stand Eight hundred Years against
such a murderous Crew, and yet to have
his Breath in his Nostrils! Our times are in
thy hands, and thou, Lord, holdest our Soul
in Life.

Ver. 8. And all the Days of *Seth* were nine hun-
dred and twelve years, and he died.

His Life was therefore Eighteen Years
shorter than that of *Adam*; he lived Fifty
five Years after *Enoch*, and died Six hundred
and fourteen Years before the Flood.

Ver. 9. And *Enos* lived ninety years, and begat
Cainan.

Cainan signifieth a Buyer, or Owner. Let
it be with respect to Religion, and then the
Sense may be, that he had this Privilege in
Religion by the Hazard of his Father and
Grandfather's Life; they bought it for him,
and made him the Owner of it: As *Paul*
saith, *He gave not place to the false Apostles,*
Gal 2. 5. *that the Truth of the Gospel might continue*
with the Galatians. As *Jotham* also said
Judg. 9. 17. to *Shechem*, *My Father fought for you, and*
adventured his life for you, and delivered you
out of the hand of Midian; namely, that
they might still be Owners of the Inheri-
tance that the Lord had given them. This
shews us then, that the Fruit of a constant
standing to the Word of God, is, That the
Generations yet unborn shall be made the
Possessors and Owners of it.

Ver. 10. And *Enos* lived after he begat *Cainan* eight
hundred and fifteen years, and begat Sons and
Daughters.

He lived then to see his Son enjoy the
Fruits of his own Constancy to the Truth,
so long a Time as *Eight hundred years*, &c.
as we hope God's People now may do.
'Tis true, they now do own the Truth
with hazard, and do hold it up by endur-
ing much misery, according to the rage of
wicked men; but, I say, 'tis hoped others
will reap the Fruits of our Travels, and that
some of us shall live to see it, as *Enos* lived
to see his *Cainan* possess Religion eight hun-
dred years.

Ver. 11. And all the days of *Enos* were nine hun-
dred and five years, and he died.

He lived then One hundred fifty three
Years after *Enoch*, and died Five hundred
and sixteen years before the Flood.

And *Cainan* lived seventy years, and begat Ver. 12.
Mahalaleel.

Mahalaleel signifieth Praising God.
Wherefore he was born in Settled Times,
wherein Religion met with little or no Mo-
lestation: It began be as Hereditary in the
Days of blessed *Cainan*; wherefore it was
requisite that the very next that should pos-
sess the Truth, should spend their days
in Praising God. And thus it will be at the
down-fall of Antichrist: After this (saith
Rev. 11. 15. *John*) I heard a great voice of much people
Chap. 19. 1, 2, 3, 4, 5, in Heaven, saying, Allelujah! Salvation,
and glory, and honour, and power unto the
Lord our God.---- And a voice came out of
the Temple saying, Praise our God, all ye
his Servants; and ye that fear him, both
small and great.

The whole Earth (saith the Prophet) is
at rest and quiet, they break forth into sing-
ing; Yea, the Fir-tree rejoiceth at thee, (O
Isa. 14. 7, 8. thou Brood of the blood-thirsty *Cain*;) and
the Cedars of Lebanon, saying, Since thou
wast laid down, no Feller is come up against
us.

And *Cainan* lived after he begat *Mahala-*
leel eight hundred and forty years, and begat Ver. 13.
Sons and Daughters.

God gave him a long Possession and En-
joyment of the Fruits of his Father's La-
bours: They sowed (as Christ said) and he
was entered into their labours: They sowed
in Tears, and He reaped in Joy. *Mahala-*
leel, or Praise our God, was the Language
of those Times.

And all the days of *Cainan* were nine
hundred and ten years, and he died. Ver. 14.

He lived then Two hundred and forty
eight years after *Enoch*, and died Four
hundred twenty one years before the
Flood.

And *Mahalaleel* lived sixty and five years, Ver. 15.
and begat *Jared*.

Jared signifies Ruling, and sheweth us
Acts 9. 29, 30, 31. what is the holy Fruits of Peace and
Thanksgiving in the Church; to wit,
Government according to the Testament
of Christ. It is hard to have all things ac-
cording to Rule, in the day of the Churches
Affliction; because of the Weakness and
Fearfulness of some; and because possibly
those who have most skill in that matter,
may for a time be laid up in Chains: but
now when the Church hath rest and quiet-
ness, then as she praiseth God, so she con-
ceiveth and bringeth forth Governors, and
good Government and Rule among her
Members. *David*, a *Man of Blood*, could
1 Chron. 28. 3, 6. not build that House to the Lord, which
peaceable *Solomon*, that *Man of Rest*, after-
wards did. When Armies are Engaged,
and hot in Battle, 'tis harder to keep them
in Rank and File, than when they have rest,
and time for Discipline. *Jared* therefore

is the Fruits of *Thanksgiving*, as *Thanksgiving* is the Fruits of *Peace* and *Possession*.

Ver. 16. *And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat Sons and Daughters.*

He lived not only to give Thanks unto God, but to shew to all that he gave Thanks in truth, by submitting his Neck the Rest of the Hundred of years that he lived, to the holy Law and Word of God.

A good Rule to prove People by; for all that pretend to give Thanks for Liberty, put not their Neck under the Yoke, but rather use their Liberty as an occasion for the

Gal. 5. 13. *flesh*, than by Love to serve and advantage one another in the things of the Kingdom of Christ; but as the Bramble said to the rest of the Trees, so saith Christ to such feigned Thanksgivers, *If in truth ye anoint me* Judg. 9. 15. *King over you, then come and put your trust under my shadow*; submit to my Law, and be governed by my Testament: Let your Thanksgiving bring forth *Jared*, and walk with God in the Days of *Jared*.

Ver. 17. *And all the days of Mahalaleel were eight hundred ninety and five years, and he died.*

He lived then Three hundred and three years after *Enoch*, and died Three hundred sixty six years before the Flood.

Ver. 18. *And Jared lived an hundred sixty and two years, and begat Enoch.*

Enoch, is, taught, or dedicate: The true effect of Rule or Government, be it good or bad: in *Cain's* Posterity it was bad; for an evil Tree cannot bring forth good Fruit: By *Enoch* here, we are to understand, one taught in, and dedicated unto God. This *Enoch* therefore was a Son that would hear the Rules, and submit to the Government of his Father *Jared*. As an Ear-ring of Gold, and an Ornament of fine Gold; so is a wise Reprover upon an obedient Ear.

Ver. 19. *And Jared lived after he begat Enoch eight hundred years, and begat Sons and Daughters.*

He lived therefore to see the Fruit of his good Rule and Government in the Church, even to see his teachable and dedicated Son caught up to God, and to his Throne. A good Encouragement to all Rulers in the House of God, and also to all godly Parents to Teach and Rule in the fear of God; for that is the way to part with Church Members, and Children with comfort; yea, that is the way, if we shall out-live them, to send them to Heaven, and to God before us.

Ver. 20. *And all the days of Jared were nine hundred sixty and two years, and he died.*

He lived then Three hundred thirty five years after *Enoch*, and died Two hundred thirty four before the Flood.

Ver. 21. *And Enoch lived sixty and five years, and begat Methuselah.*

Methuselah signifieth, *spoiling his Death*: This therefore is the true Fruits of one that is truly taught in, and dedicate to the Service

of God, as *Enoch* was; by this means he spoileth his Death: Wherefore he adds, *And Enoch walked with God*. Walking with God, spoileth Death, or overcomes it, or it shall be prevented, he shall not be hurt therewith: As Christ saith, *If a man* Joh. 8. 52. *keep my sayings, he shall never see death.*

And Enoch walked with God, after he begat Methuselah, three hundred years, and begat Sons and Daughters. Ver. 22.

These words [*after he begat Methuselah*] may have respect either to his beginning to walk with God, or to the number of the Years that he lived after the Birth of *Methuselah*, or both.

If it respect the first, then it sheweth that the only encouragement that a Sinner hath to walk with God, it is to see *Methuselah*, or his Death spoiled: For when a Man seeth Death, and all Evils, conquered and overcome, then his Soul is encouraged in Holiness. No Encouragement to Walking with God like this: *Enoch walked with God after he begat Methuselah*: As Paul saith, *Now being made free from Sin*, (which indeed is the Sting of Death) you have your fruit unto holiness, and the end everlasting life. 1 Cor. 15. 55, 56, 57, 58.

If it respect the Second, then it shews us the invincible Nature of true Faith, (for by Faith *Enoch walked with God*;) I say, it sheweth us the invincible Nature of true Faith, in that it would hold up a Man in close Communion with God for the Space of Three hundred Years.

He walked with God three hundred years. How will the Conversation of *Enoch* rise up in Judgment with this Generation, that walk not with God at all! Or if they do, do it so by Fits, as if Walking with God was but a Work by the By.

He walked with God, and begat Sons and Daughters. And kept House, and lived with his Wife, according to knowledge. This shews then, that it is Sin, not our lawful and honest Employment, that hindreth one's Walking with God.

And all the Days of Enoch were three hundred sixty and five years. --- And Enoch walked with God, and he was not; for God took him. Ver. 23 & 24.

The New-Testament saith, *By Faith Enoch was translated, that he should not see Death; and was not found, because God had translated him: for before his Translation he had this Testimony, that he pleased God.* Heb. 11. 5.

And all the Days of Enoch were three hundred sixty and five years. *Enoch* therefore lived here but a while; he was too good to live long in this World, the World was not worthy of him; neither would he be spared so long out of Heaven, for God took him. The End of Walking with God or the Path-way thereof, it leads Men to Heaven, to the Enjoyment of the Glory of God. Thus also it was with blessed *Elijah*, he followed God from place to place, till at length he was caught up into Heaven. 2 Kings 2. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

A word

A Word or two more of *Enoch*. *Jude* observes, That he was the *seventh from Adam*: Closely intimating (as I conceive) that by him God prefigured the Resurrection and End of the World: And intimated, That in the Seventh Great Day of the World this Resurrection should be, each Generation from *Adam* being a Type of a Thousand Years: So that *Enoch*, the *seventh from Adam*, was a Type of the *Seventh Thousand*, in which the Lord will reign with his Church a Thousand Years.

There are Two things in *Enoch* that incline me to this Opinion. First, he crieth out, *Behold the Lord comes!* and then is translated, that he should not see Death: The right Posture and End of those that shall live at the Day of God Almighty; and that shall, like *Enoch*, be found Walking with God, when the Lord shall come from Heaven.

And *Methuselah* lived an hundred eighty and seven years, and he begat *Lamech*.

Lamech signifieth poor, or smitten; wherefore I doubt, that the Apostacy that you read of in the next Chapter, began either in the Days of, or by, this Man: He being, as it seems, more dry and void of Grace than those that went before him; poor, or smitten.

Hence note, That Faith and Godliness, though often it goeth from the Father to the Son, as from *Seth* to *Enos*, and from him to *Cainan*, yet it is not tied here, but runs according to Electing Love, as also do the Fruits thereof.

Ver. 26. & 27. And *Methuselah* lived after he begat *Lamech* seven hundred eighty and two years, and begat Sons and Daughters. And all the days of *Methuselah* were nine hundred sixty and nine years, and he died.

Methuselah, the spoiling of Death, is the longest Liver in the World; yet he died in the year that the Flood was upon the Earth; not by the Flood, but by the Course of nature, as also did *Lamech* his Son, for the wicked Reprobate only was swept away, by that according to the Apostle *Peter*.

Ver. 28. & 29. And *Lamech* lived an hundred eighty and two years, and begat a Son, and he called his Name *Noah*, saying, *This same shall comfort us concerning our Work and toyl of our hands, because of the Ground which the Lord hath cursed.*

And called his name *Noah*. *Noah* signifieth Rest; his Name was therefore according to his Work, for he was a Preacher of Righteousness, which giveth Rest to all that embraceth it: Besides, it was he that prepared the Ark, the Place of Rest to the Church of God.

This same shall comfort us concerning our Work, and toyl of our hands, because of the Ground, which the Lord hath cursed.

These words seem to carry in them, Repentance for the Apostacy that before was

mentioned; *This same shall comfort us*, by restoring the Church to her former Rest, and by delivering us from the Toyl of our Hands; for Sin once admitted of in the Church, is not without much Toyl extirpated, and driven forth of the same: Yea sometimes it getteth such Footing and Root, that it cannot again be purged and destroyed, but by breaking the very Being of the Church where it is. Thus it was as to the Case in hand, and is signified also by pulling down the House in which the Leprosie was; yea *Ephesus* it self was almost thus far infected, had not a Threatning prevented.

Because of the Ground which the Lord hath cursed. The Lord did curse it for the Sin of *Adam*: he also renewed the Curse to *Cain*, because he was guilty of the Blood of his Brother. I incline also to think, that the Curse here mentioned, is the first, reiterated for the grievous Apostacy of this Congregation; according to that which is written, *If ye yet walk contrary unto me, I will punish you seven times more: I will bring seven times more plagues upon you, according to your sins.*

And *Lamech* lived after he begat *Noah*, five hundred ninety and five years, and begat Sons and Daughters. Wherefore *Lamech* heard the preaching of *Noah*, who was the only Minister of God in those Days, to recover the Church to Repentance from their Apostacy, which also he did in some good measure effect, while he condemned the World for their unbelief.

And all the days of *Lamech* were seven hundred seventy and seven years, and he died. He died five years before the Flood. *Methuselah* therefore was the longest Liver of those Godly that fell on the other side the Flood, for he died not before the very Year the Flood came, not by the Water, but before. The righteous is taken away from the evil to come; though, as the Prophet faith, no man of the wicked laid it to heart.

And *Noah* was five hundred years old: and *Noah* begat *Shem*, *Ham* and *Japhet*.

CHAP. VI.

AND it came to pass, when men began to multiply upon the Earth, and Daughters were born unto them.

Moses now leaveth the Genealogy for a while, and searcheth into the State and Condition of the Church now after so long a time as its standing upwards of, or above a Thousand years: Where he presently findeth two things. 1. The Church declin'd. 2. And God provoked. Wherefore he maketh Inquiry into the Nature of the Churches sin; which he relateth in this following Chapter.

And it came to pass, when men began to multiply. The men here I understand to be

be the Children of *Cain*, the Church and Synagogue of Satan, because they are mentioned by way of Antithesis to the Church and Sons of God.

And Daughters were born unto them. A Snare that was often used in the Hand of the Devil, to intangle withal the Church of God; yea, and doth so usually speed, that it hath often been counted by him as infallible; so that this is the Doctrine of his Prophet *Balaam*, and it prevailed, when all the Engines of Hell beside were prevented. *The People began to commit Whoredom with the Daughters of Moab.* It may be this Child of Hell, in this his Advice to *Balak* looked back to the Daughters of *Cain*, and calling to Remembrance how of Old they intangled the Church, advertised him to put the same into Practice again.

Ver. 2. *And the Sons of God saw the Daughters of Men, that they were fair, and they took them Wives of all which they chose.*

This was the Way then of the Sons of *Cain*, to let their fair Daughters be shewed to the Sons of God. For it seems all other their Wiles and Devices were not able to bring the Church and the World together, and to make them live as in one Communion: These to the Church was such, whose Heart was Snares and Nets, and whose Hands were Bands to intangle and hold them from observing the Laws and Judgments of God.

And they took them Wives. First their Eye saw them, and then their Heart lusted after them. Thus the Devil deceived the Woman, and by this Means perished cursed *Achan*. *And Achan answered Joshua, Indeed I have sinned against the Lord, and thus and thus have I done: When I saw among the Spoils a goodly Babilonish Garment, &c. then I coveted them.*

Note therefore, that it is not good to behold with the Eye that which God hath forbidden us to touch with our hand. *I made a Covenant with mine Eyes*, saith *Job*: And again, if at unawares a thing was cast before him, the beholding of which was of an intangling Nature, he forthwith would hold back his heart as with a Bridle, lest the design of Hell should be effected upon him.

Crush sin then in the Conception, lest it bring forth Death in thy Soul.

Ver. 3. *And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years.*

By these words is aggravated the Sin of the Church, that she would attempt to close with, and hold a sinful Communion, against the Dissuasions of the Spirit of God.

My Spirit shall not always strive. To wit, my Spirit in *Noah*, for he was the only Preacher of Righteousness to the Church in those back-sliding times.

By this then, I find, that the Doctrine

of *Noah*, was, To declare against a sinful Communion, or to command the Church, in the Name of God, that she still maintain a separation from the cursed Children of *Cain*: As he said to the Prophet *Jeremiah*, *Jer. 15. 19. If thou separate the precious from the vile, thou shalt be as my mouth.*

Noah therefore had an hard task, when he preached this Doctrine among them: For this above all is hard to be born, for by this he condemned the World.

The first great quarrel therefore that God had with his Church it was for their holding unwarrantable Communion with others. The Church should always dwell alone, and not be reckoned among the Nations. The Church is a chosen Generation, a royal Priesthood, an holy Nation, a peculiar People: Therefore the work of the Church of God, is not to fall in with any sinful Fellowship, or receive into their Communion the ungodly World, but to shew forth the praises and virtues of him who hath called them out from among such Communicants into his marvellous Light.

My Spirit shall not always strive. Hence note, that the People that shall continue to grieve the Spirit of God, and to resist the Doctrine of *Noah*, they are appointed for heavy Judgments. *Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.* This because those (finally Impenitent) in *Noah's* time refused to do, therefore the wrath of God overtook them, and swept them off the Face of the Earth.

Yet his days shall be an hundred and twenty years. *Noah* therefore began his preaching about the Four hundred and fourscore year of his Life, which continuing the space of Sixscore more, it reached to the day that the Flood came.

In which time doubtless his Faith was sufficiently try'd, both by the hard Censures of the Hypocrites of the Church, and the open profane of the World, against whom he daily pronounced the Judgments of God for maintaining their forbidden Communion.

Yet his days shall be an hundred and twenty years. God also would yet have Patience with these People, if peradventure they would repent that his hand might not be upon them.

There were Giants in the Earth in those Days; and also after that, when the Sons of God came in unto the Daughters of Men, and they bare Children unto them; the same became mighty Men, which were of old, Men of Renown.

There were Giants in the Earth in those Days. These Words seem to be spoken, to shew us the Hazards that *Noah* ran, while he preached the Truth of God: He incurred the Displeasure of the Giants, which doubtless made all Men tremble, and kept the whole World in Awe: But *Noah* must ingage

Deut. 9. 1, 2. Chap. 3, 8, 9, 10, 11. ingage the Giants, he must not fear the Face of a Giant. This way God took also with *Moses*, and with his People of *Israel*, they must go to possess the Land of the Giants, a *People high and tall as the Cedars*, a People of whom went that Proverb, *Who can stand before the Children of Anak?* They must not be afraid of *Og* the King of *Bashan*, though his Head be as high as the Ridge of an House, and his Bedstead a Bedstead of Iron.

This should teach us then not to fear the Faces of Men: no, not the Faces of the mighty, not to fear them, I say, in the Matters of God, though they should run upon us like a Giant.

These Giants I suppose were the Children of *Cain*, because mentioned as another Sort than those that were the Fruit of their forbidden and ungodly Communion: For he adds, *And also after that*, or besides them, *when the Sons of God came in unto the Daughters of Men, and they bare Children unto them; the same, or they also, became mighty men, which were of old, Men of Renown.*

Then *Noah* found Giants every where: Giants in the World, and Giants in this confused Communion. And thus it is at this day; we do not only meet with Giants abroad, among the most ungodly and uncircumcised in heart, but even among those that seem to be of the Religious, among them we also meet with Giants; men mighty to oppose the Truth, and very profound to make slaughter: But mark the advice of the Lord, *Fear not their fear, neither be afraid, but sanctifie the Lord of hosts himself*, (who is stronger than all the Giants that are upon the face of the Earth) *and let him be your fear, and let him be your dread.*

And when the Sons of God came in unto the Daughters of men, and they bare Children unto them, the same became mighty men; much like to the Giants: The Fruit therefore of ungodly Communion is monstrous, and of a very strange Complexion. They are like unto them that worshipped the Lord, and served their own gods also; or like to those of the Church, of whom *Nehemiah* speaks, that had mixed themselves with the Children of *Assdod*, *Ammon* and *Moab*, whose Children were a Monstrous Brood, that spake half the Language of *Assdod*, and could not speak the Jews Language.

By both these sorts of Giants was faithful *Noah* despised, and his Work for God condemned. In *David's* time also *Goliath* despised *Israel*, and so did his Brethren also: Giants, the Sons of the Giant; but *David* and his Servants must engage them, and fight them, though they were Giants.

Mighty men which were of old. Persecution therefore, or the Appearance of the Giants against the Servants of God, is no new Business; not a thing of yesterday, but of old, even when *Noah* did minister for God in the World: *There were Giants in the*

Earth in those Days, to oppose him.

Men of Renown. Not for Faith and Holiness, but for some other high Achievements, may be, mighty to fight, and to shed Man's Blood; or to find out Arts, and the Nature of Things; both which did render them Famous, and Men to be noted in their Place. Such kind of Men might be *Corah*, *Dathan*, and their Company also, yet they opposed *Moses* and *Aaron*, yea, God, his Way and Worship, and perished after an unheard of manner; as also did the Opposers of righteous *Noah*, in the Day of the Flood.

And God saw that the wickedness of man was great upon the earth, and that every imagination of the thought of his heart was only evil continually. The Margin saith, not only the Imaginations, but also the Purposes and Desires.

These Words are to be understood, as still respecting the Apostacy that we read of in the First and Second Verses, and are (in my Thoughts) to be taken as the Effect of their Degeneracy: For though it be true, that the best of Men, in their most holy and godly Behaviour, have wicked and sinful Hearts; yet so long as they walk sincerely according to the Rules prescribed of God, there is no such Character upon them; especially as it stands related to the Words that immediately follow; to wit, that it repented the Lord that he made them.

These evil and wicked Purposes then were in special the Fruit of their Apostacy; for indeed, when Men are once fallen from God, they then, as the Judgment of God upon them, are given up to all Unrighteousness. Again, Apostatizing Persons are counted Abhorrrers of God. Yet Persons in this Condition will seek their own Justification, turning things upside down, traversing their ways like the *Dromedaries*; bearing us still in hand, that they stand not guilty of Sin, but that what they do is allowable, or winked at of God. Besides, they say their Hearts are still upright with God, and that they have not forsaken the Simplicity of his Way, of a wicked and ungodly Design, with an hundred more the like Pretences; all which are condemned of God, and held by him as abominable and vile.

And God saw, &c. They covered their Shame from Men, like the Adulterous Woman in the Proverbs, and would speak with Oily Mouths, thereby to cozen the World; but God knew their Hearts, and had revealed their Sin to his Servant *Noah*; he therefore in the Spirit of God, as one alone, cried out against their Wickedness.

Hence learn to judge of Apostates, not by their Words nor Pretences, nor ungodly Coverings, whereby they may seek to hide themselves from the Stroke of a convincing Argument, but judge them by the Words of God; for however they think of themselves,

felves, or would be accounted of others, God sees their Wickedness is great.

And that every imagination of the thought of his heart, was only evil continually. If they think they have not sinned; if they think they promote Religion; if they think to find out a *Medium* to make Peace between the *Seed of the Woman*, and the *wicked Seed of Cain*; all is alike ungodly, they have forsaken the right Way, they have dissembled the known Truth, they have rejected the *Word of the Lord*; And what *wisdom* or *goodness* is in them?

Ver. 6. *And it repented the Lord that he had made man on the earth, and it grieved him at the heart.*

Repentance is in us a *Change of the Mind*; but in God, a *Change of his Dispensations*; for otherwise he repenteth not, neither can he; because it standeth not with the Perfection of his Nature: in him is *no variable-ness*, nor *shadow of turning*.

Jam. 1. 17.

Wherefore, it is *Man*, not *God*, that turns: When Men therefore reject the Mercy and Ways of God, they cast themselves under his Wrath and Displeasure; which, because it is executed according to the Nature of his Justice, and the Severity of his Law, they miss of the Mercy promised before:

Num. 23. 19.

Which that we may know, those shall one Day feel that shall continue in final Impenitency. Therefore, God speaking to their Capacity, he tells them, he hath repented of doing them good: *It repented the Lord that he had made Saul King*: And yet this Repentance was only a *Change of the Dispensation*, which *Saul* by his Wickedness had put himself under; otherwise the

1 Sam. 15. 35.

Verse 29. *Strength, the Eternity of Israel, will not lie, nor repent.*

The Sum is therefore, that Men had now by their Wickedness put themselves under the Justice and Law of God; which Justice, by Reason of its Perfection, could not endure they should abide on the Earth any longer; and therefore now, as a just Reward of their Deed, they must be swept from the Face thereof.

And it grieved him at the Heart. This is spoken to shew, that he did not feign, but was simple and sincere in his Promise of Remission and Forgiveness of Sins, had they kept close to his Word, according as he had commanded. Wherefore God's Heart went not with them in their Backsliding, but left them, and was offended with them.

Ver. 7. *And the Lord said, I will destroy Man whom I have created, from off the Earth, both Man and Beast, (or from Man to Beast,) and the creeping Things, and the Fowls of the Air; for it repenteth me that I have made them.*

This may be either understood as a *Threatning*, or a *Determination*: If as a *Threatning*, then it admitted of Time for Repentance; but if it was spoken as a De-

termination, then they had stood out the Day of Grace, and had laid themselves under unavoidable Judgment. If it respected the *first*, then it was in order to the Ministry of *Noah*, or in order to the effecting the Ends of its sending; which were either to soften or harden, to bring to Repentance, or to leave them utterly and altogether inexcusable. But if it respected the *second*, as it might, then it was pronounced as an Effect of God's Displeasure, for their Abuse of his Patience, his Minister, and Word: As it also was with *Israel* of old; they mocked the Messengers of God, and despised his Words, and misused his Prophets, until the wrath of the Lord arose against his People, till there was no remedy.

And the Lord said, I will destroy man whom I have created. This Word *Created*, is added, on purpose to shew that the World is under the Power of his Hand; for who can destroy, but he that can create? Or who can save alive, when the Maker of the World is set against them? *There is one Law-giver*, Jam. 4. 12. *who is able to save, and to destroy.* And again, *Fear him who can destroy both body and Soul in hell.* In both which Places Power to destroy is insinuated from his Power and Godhead: As he saith in another Place, *All Souls are mine; the Soul that sins, it shall die.* Ezek. 18. 4.

Both man and beast, and the creeping thing, and the fowl, &c. Thus it was at first the Sin of a Man brought a Curse and Judgment upon other the Creatures whom God had made: As *Paul* says, *The whole Creation groans.* Rom. 8. 22.

But again, This Threatning upon the Beasts the Fowls, and Creeping things, might arise from a double Consideration: First, To shew, That when God intends the Destruction of Man, he will also destroy the Means of his Preservation. Or, Secondly, To shew, That when he is determined to execute his Judgments, he will cut off all that stands in his way: he could not destroy the Earth without a Flood, and preserve the Beast, &c. alive; therefore he destroys them also.

For it repenteth me that I have made them. This seems to fall under the First Consideration, to wit, That God repented that he made the Beasts and Fowls; because now they were used to sustain his implacable Enemies.

But Noah found Grace in the Eyes of the Lord. Ver. 8.

This Word *Grace*, must in special be observed; for *Grace* is it which delivereth from all deserved Judgments and Destruction.

Noah, by Nature was no better than other Men: Therefore the Reason why he perished not with others, it was because he found *Grace in the Eyes of the Lord.* *Ye are saved by Grace.* And thus was *Noah*, as is evident, because he was saved by Faith; for Eph. 2. 8. Heb. 11. 7. Faith

Rom. 4. 16. Faith respecteth not Works, but Grace: *Ye are saved by Grace through Faith.* As Paul says again, *Therefore it is of Faith that it might be by Grace, &c.* We must therefore, in our Deliverance from all the Judgments of God, sing Grace, Grace, unto it.

Ver. 9. *These are the generations of Noah: Noah was a just man, and perfect in his generations; and Noah walked with God.*

The Holy Ghost here makes a short Digression from his Progress, in his relation of the Wickedness of the World: And yet not impertinently; for seeing Noah was the Man that escaped the Judgment, his Escape must be for some reason; which was, because God was gracious to him, and because God had justified him. Besides Noah being now made Righteous, faithfully walked with God.

He was just and perfect in his Generations. But why is it said, *Generations*? It might be, because he was faithful to God and Man, having the Armour of Righteousness on the right-hand, and on the left. It is said in Isa. 53. 9. *Isaiah, That Christ made his grave with the wicked, and with the rich in his death: To import, That they only have Benefit by him to Eternal Life, that Die by his Example, as well as Live by his Blood; for in his Death was both Merit and Example; and they are like to miss in the First, that are not concerned in the Second.*

Perfect in his Generations. In his Carriage, Doctrines and Life, before both God and Man: And thus ought every Preacher to be; he ought to do in the sight of God, what he commands to Men; by this Means he saveth both himself, and them that hear him. Phil. 3. 8, 9, 10.

Besides, Noah was a Man, as well as a Saint, and in either sense had a Generation: To both of which Grace made him faithful; and he that shall not serve his Generation as a Man, will hardly serve his Generation as a Christian. But Noah was perfect in both, he was perfect in his Generations.

And Noah walked with God. This shews he was sincere in his Work; for an Hypocrite may, as to outward shew, do as the Saint of God; but he doth it with respect to Men, not God, and therefore he is an Hypocrite. To walk with God then, is not only to do the Duty commanded, but to do it as God Requireth it; that is, to do it with Faith, and Son-like Fear, as in God's sight, with singleness of heart.

And Noah begat three Sons, Shem, Ham, and Japhet.

Ver. 10. *These are the Off-spring of Noah, and by these was the Earth replenished after the Flood, as will be further seen hereafter.*

Ver. 11. *And the earth also was corrupt before God, and the earth was filled with violence.*

He is now returned to the Matter in hand before; to wit, the Causes of the Flood.

And the Earth also was corrupt. By Earth,

he may here Mean, those that are without the Church: And if so, then by *Corrupt* here, we must understand, *Wicked* after a most high manner; for albeit the World and Generation of Cain be always Sinners before God, yet the Lord cutteth not off the World in general, nor a Nation in particular, but because of the Commission of eminent Outrage and Wickedness. Thus it was with those of Sodom, a little before the Lord with Fire devoured them. *The men of Sodom (saith the Text) were wicked, and Sinners before the Lord exceedingly.* Gen. 13. 13.

Again: As by *Corrupt*, we may understand, *Corrupt* by way of Eminency; so again, they were corrupt Incurably. This is evident, because they were not brought off from Sin by the Ministry of Noah, the only appointed Means of their Conversion.

Hence note, That when Men are Sinners exceedingly, and when the Means of Grace appointed of God for their Recovery, proves ineffectual, then they are near some signal Judgment. Thus back-sliding Jerusalem, because she was wicked with an high hand, and could not be cured by the Ministry of the Prophets, therefore her Sons must go forth of her into Captivity, and the City burned to the ground with fire. 2 Chron. 36. Ezek. 24. 13, 14. Jer. 15. 1, 2, 3.

And the earth was filled with violence. First, they had violated the Law of God, in making and maintaining ungodly and wicked communion; according to that of the Prophet, *Her Priests have violated my Law, and have profaned my holy things.* But how? *They have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean.* Ezek. 22. 26.

They also perverted Judgment between a Man and his Neighbour: adhering to their own Party, in Disaffection to the Religious. This is supposed, because of the exceeding Latitude of the Expression, *The Earth was filled with Violence*; that is, all manner of Violence, Outrage and Cruelty was committed by this Sort of People. This takes in that Saying of Solomon, the Oppression of the Poor, especially God's Poor, is included, in a violent perverting of Judgment and Justice. Eccl. 5. 8.

They also shewed Violence to the Lives of Good Men, as may be gathered by the Act of Lamech, one of the Sons of Cain. In a word, *The Earth was filled with Violence*; Violence of every kind; Lust and Wickedness was out-rageous, there was a World of Ungodliness among these ungodly Men.

And God looked upon the Earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth. Ver. 12.

By these words therefore is confirmed the Sense of the former Verse, *The earth was corrupt*; for God saw it was so: The Earth was full of Violence, for they had corrupted God's way.

And

And God looked upon the Earth. This shews us, That the Lord doth not with Haste, or in a rash inconsiderate Way, pour his Judgments upon the World; but that with Judgment and Knowledge, the Wickedness first being certain, and of Merit deserving the same. This is seen in his way of dealing with Sodom: *And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.*

Gen. 18.
20, 21.

And behold, it was corrupt; for all flesh had corrupted his way upon the earth. It proved, as that of Sodom did, according to the Cry thereof; for all flesh had corrupted his way: God's way, by violating his Law, and perverting of Judgment, as was hinted before. *All flesh had corrupted it, therefore the evil needed not to be long in searching out: As God saith by the Prophet Jeremiah, I have not found it by diligent search, but upon all these.* Here upon the whole Earth, none exempted but righteous Noah.

Jer. 2, 34.

Ver. 13.

And God said unto Noah, *The end of all flesh is come before me: for the earth is filled with violence through them, and behold I will destroy them with the Earth.*

And God said unto Noah, Or told Noah his Purpose: The same way he went with Abraham: *Shall I hide from Abraham the thing that I do? Surely the Lord will do nothing, but he revealeth his Secrets unto his Servants the Prophets.*

Gen. 18.
17,

Amos. 3, 7.

The end of all flesh is come. The Time or Expiration of the World is at hand. God speaks before he smites. Thus he did also by the Prophet Ezekiel, saying, *An end is come, the end is come: And again, The end is come, the end is come; it watcheth for thee; behold, it is come.*

Ezek. 7.
2, 3, 6.

The end of all flesh is come before me. Sin and Wickedness doth not put an end to the Ungodly before their own Face, yet it brings their End before the Face of God. It is said of these very People, they knew not of their Destruction, until the day the Flood came, and took them all away. Indeed, the Nature of Sin is to blind the Mind, that the Person concerned may neither see Mercy nor Judgment; but God sees their End: *The end of all flesh is come before me.*

Matt. 24.
37, 38, 39.

The end of all flesh. By these words, the Souls are left to, and reserved for another Judgment: Wherefore, though here we find the Flesh consumed; yet Peter saith, their Spirits are still in Prison, even the Souls that Christ once preached to in the Days, and by the Ministry of Noah: Even the Souls which sometimes were disobedient when once the long suffering of God waited in the Days of Noah, while the Ark was preparing, &c.

1 Pet. 3,
18, 19, 20.

Ver. 14.

Make thee an Ark of Gopher Wood: Rooms shalt thou make in the Ark, and shalt

pitch it within and without with Pitch.

This is the Fruits of the Grace of God: He said before, That Noah found Grace in the Eyes of the Lord: Which Grace appoints to him the Means of his Preservation.

Make THEE an Ark. He saith not, *Make one, or, Make one for Me: But, Make one; Make one for Thee: Make [Thee] an Ark of Gopher Wood.*

Noah therefore, from this Word *Thee*, did gather, That God did intend to preserve him from the Judgment which he had appointed in this his Work: Therein lay his own Profit and Comfort; not a Thought which he had, not a Blow that he struck, about the preparing the Ark, but he preached, as to others their Ruin, to himself, his Safeguard and Deliverance: *He prepared an Ark, to the saving of his House.*

Heb. 11, 7.

This therefore must needs administer much Peace and Content to his Mind, while he preached to others their Overthrow: As the Prophet saith, *The Work of Righteousness shall be Peace; and the Effects of Righteousness, Quietness, and Assurance for ever.* And, *My People shall dwell in a peaceable Habitation.* Thus did Noah when he dwelt in the Ark, and in sure dwellings, and in quiet resting-places.

Isa. 32, 17,
18.

Make thee an Ark. The Ark was a Figure of several things. 1. Of Christ, in whom the Church is preserved from the Wrath of God. 2. It was a Figure of the Works of the Faith of the Godly: *By Faith he prepared an Ark;* by which the Followers of Christ are preserved from the Rage and Tyranny of the World (for the Rage of the Water was a Type of that, as I shall shew you hereafter.) So then Noah, by preparing an Ark, or by being bid so to do of God, was thereby admonished, *First, To live by the Faith of Christ, of whom the Ark was a Type: And hence it is said, that in preparing the Ark, he became Heir of the Righteousness which is by Faith;* because he understood the Mind of God therein, and throughout his Figure acted Faith upon Christ. But, *Secondly, His Faith was not to be Idle, and therefore he was bid to work: This begat in him an obediential Fear of doing ought which God had forbidden: By Faith Noah being warned of God, of Things not seen as yet, moved with Fear, prepared an Ark, to the saving of his House: by the which he condemned the world, and became Heir of the Righteousness which is by Faith.*

Rooms (Nests) shalt thou make in the Ark. To wit, for himself, and the Beasts, and Birds of the Field, &c. Implying, that in the Lord Jesus there is Room for Jews and Gentiles: Yea, forasmuch as these Rooms were prepared for Beasts of every Sort, and for Fowls of every Wing: It informs us, that for all Sorts, Ranks and Qualities of Men, there is Preservation in Jesus Christ: *Compel them to come in; drive them (in a Gospel*

Luke 14, Gospel Sense) as *Noah* did the Beasts of 21, 22, 23. old into the Ark, *that my House may be full, and yet there is room.*

And thou shalt pitch it within and without with Pitch. This was to secure all from the Flood, or to keep them that were in the Ark from perishing in the Waters.

Ver. 15. *And this is the fashion which thou shalt make it of; the length of the Ark shall be three hundred cubits, the breadth thereof fifty cubits, and the height of it thirty cubits.*

A Vessel fit to swim upon the Waters.

And this is the fashion, &c. God's Ordinances must be according to God's Order and Appointment, not according to our Fancies, *This is the Fashion*, to wit, according to what is after expressed.

By these words therefore *Noah* was limited and bound up, as to a Direction from which he must not vary; according to that of the Angel to the Prophet, *Son of man* (saith he) *behold with thine Eyes, and hear with thine ears, and set thine heart upon all that I shew thee; for to the intent that I might shew them unto thee, art thou brought hither.* As the Lord said also

Exod. 23. 13. to his Servant *Moses*; *In all things that I have said unto you, be circumspect.* And so again, about making the Tabernacle in the Wilderness, which the Apostle also takes special notice of, saying, *See* (saith he) *that thou make all things according to the Pattern shewed to thee in the Mount.*

Hence note, That God's Command must be the Rule whereby we order all our Actions, especially when we pretend to worship that is divine and religious. If our Works, Orders, and Observances, have not this Inscription upon them, *This is the Fashion*, or, *This is according to the Pattern*, such works and orders will profit us nothing: Neither have we any Promise when all is done, it wanting the Order of God, that we should escape those Judgments which those shall assuredly escape, that have their Eye in their Work to the *Pattern* revealed in the Word.

Ver. 16. *A Window shalt thou make to the Ark, and in a cubit shalt thou finish it above; and the Door of the Ark shalt thou set in the side thereof: with lower, second, and third stories shalt thou make it.*

I told you before, That the Ark was a Type of Christ, and also of the Works of the Faith of the Godly. And now he seems to bring in more, and to make it a Type of the Church of Christ; as indeed the Prophet also does, when he calls the Church, *One afflicted, and tossed with tempests*; and compareth her Troublers to the *Waters of Noah*, saying, *This is as the Waters of Noah.*

Now as the Ark was a Type of the Church, so according to the Description of this Verse she hath Three most excellent things attending her. 1. *Light.* 2. *A Door.* 3. *Stories of a lower and higher rank.*

N^o III.

1. She hath a *Window* for Light, and that when she was to be tossed upon the Waters. Hence note, That the Church of Christ wanteth not Light, no, not in the worst of Times. This Light is the *Word* and *Spirit* of God which Christ hath given to them that obey him.

2. She hath a *Door*. This Door was a Type of Christ; so was also the *Door of the Tabernacle*. And hence it is that you read, That *Moses*, when he went to walk with God, would stand to talk in the *Door of the Tabernacle*; also that the *Cloudy Pillar* stood at the Door. *I* (saith Christ) *am the Door*: Again, *I am the Door of the Sheep*. By this Door then, entered all that went into the Ark, as by Christ all must enter that enter aright into the Church.

3. She had *Stories* in her, of first, second, and third degree: To shew that also in the Church of Christ there are some higher than some, both as to Persons and States: 1. *Apostles*: 2. *Evangelists*: 3. *Pastors* and *Teachers*. And again, there are in the Church degrees of *States*, as also there is in Heaven.

And behold, I, even I do bring a flood of waters upon the Earth, to destroy all flesh wherein is the breath of life from under heaven; and every thing that is in the earth shall die.

This is the reason of the Former Commandment, of Making an Ark: But some time was yet to intervene; the Flood was here-after to over-flow the World: Wherefore, from this it is that those words are inserted, of *things not seen as yet*: And that the Ark was a Work, or the Fruit of *Noah's* Faith: *By Faith Noah, being warned of God of things not seen as yet, &c.*

And behold, I, even I, &c. These words excuse *Noah* of Treason or Rebellion, forasmuch as his Preparation for himself, and his Warning and Threatning the whole World with Death and Judgment for their Transgression, was solely grounded upon the Word of God: God bid him *prepare*, God said he would *punish* the World for their Iniquity.

Hence note, That a Man is not to be counted an Offender, how contrary soever he lieth, either in Doctrine or Practice, to Men, &c. If both have the Command of God, and are surely grounded upon the words of his Mouth. This made *Jeremiah*, though he preached, That the City *Jerusalem* should be *burnt with Fire*, the King and People should go into Captivity; yet stand upon his own Vindication before his Enemies, and plead his Innocency against them that persecuted him. *Daniel* also, though he did openly break the King's Decree, and refused to stoop to his Idolatrous and Devilish Demand; yet purged himself of both Treason and Sedition, and justifies his Act as innocent and harmless, even in the sight of God. *My God* (saith he) *hath sent his Angel, and hath shut the Lions*

Lions mouths, so that they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O King, I have done no hurt. Further, Paul also, although by his Doctrine he did cry-down the Ceremonies of the Jews, and the Idolatry of the Heathen Emperor, yet he quits himself of blame from either side: *Neither against the Law of the Jews, saith he, neither against the Temple, nor yet against Caesar, have I offended any thing at all.* The reason is, because the words of God, how severely soever they threaten Sinners, and how sharply soever (the Preacher keeping within the Bowels of the Word) this Doctrine be urged on the World, if it destroy, it destroyeth but Sin and impenitent Sinners, even as the *Waters of Noah* must do.

This then affords us another Note worth remarking, to wit, That what God hath said in his Word, how offensive soever it be to ungodly Men, That we that are Christians ought to observe; whether it direct us to declare against others Enormities, or to provide for our selves against the Judgment to come.

And behold I, even I, do bring a Flood, &c. Hence note again, Let us preach and practise well, and let God alone to execute his Judgments. It is said of *Samuel*, That *not one of his words did fall to the ground.* He Preached, and God, according to his Blessing or Cursing, did either Spare and Forgive, or Execute his Judgments.

And behold, I, even I. Note again, That when Sinners have with the utmost contempt slighted and despised the Judgment threatned, yet forasmuch as the Execution thereof is in the Hand of an Omnipotent Majesty, it must fall with violence upon the Head of the Wicked. *I, even I,* therefore, were words of a strong Encouragement to *Noah*, and the Godly with him; but Black, and like Claps of Thunder to the Pestilent unbelieving World: As the Prophet says, *He is strong that executes his word:* And again, *Not one of his Judgments faili.*

And behold, I, even I do bring a Flood. The Flood was a Type of Three things.

1. A Type of the *Enemies of the Church*, *Isa. 54.*

2. A Type of the *Water-Baptism* under the New-Testament, *1 Pet. 3. 20, 21.*

3. A Type of the *Last and General overthrow of the World by Fire and Brimstone*, *2 Pet. 3. 6, 7.*

But here, as it simply respecteth the Cause, which (as is afore related) was the Sin that before you read of; so it precisely was a Type of the last of these, and to that end put an end to the World that then was. The World that then was being overflowed with Water, *perished*, to signifie, That the Heavens and the Earth which are now, are reserved unto *Fire*, against the *Day of Judgment*, and *Perdition of ungodly Men.*

I bring a flood of water upon the earth, to

destroy all flesh wherein is the breath of life from under heaven, and every thing that is in the earth shall die. By these latter words, as the cause, so the Extention of this Curse is expressed; and that under a Threefold Denotation.

1. *Every thing that is in the Earth.*

2. *All Flesh wherein is the breath of life.*

3. *Every thing that is under Heaven.*

So then, this Deluge was universal, and extended it self not only to those Parts of the World where *Noah* and that Generation lived, which we find repeated before, but even over the face of all the Earth; and it took hold of the life of every living thing that was either on all the Earth, or in the Air, excepting only those in the *ARK*, as will the General Judgment do: *And Noah only remained alive, and they that were with him in the Ark.* *Gen. 7. 23.*

But with thee will I establish my Covenant, Ver. 18. and thou shalt come into the Ark, thou, and thy Sons, and thy Wife, and thy Sons Wives with thee.

But with thee, &c. This concerns what was said before concerning the universality of the Flood: As he also said above, *But Noah found grace in the eyes of the Lord.* This *Peter* also notes, *He saved Noah, the eighth person, a Preacher of Righteousness, bringing in the Flood upon the WORLD of the ungodly.* *2 Pet. 2. 5.*

With thee will I establish my Covenant. My Covenant of Mercy, or my Promise to save thee when I drown the whole World for their Iniquity: And therefore he adds, *And thou shalt come into the Ark.*

I will establish. Making and Establishing of Promises are not always the same: *He made his Promise to Abraham, he second- Psal. 105. 8, 9, 10. ed it with an Oath unto Isaac, and he confirmed, or established it to Jacob; for by him he multiplied the Seed of Abraham as the Stars of Heaven for Multitude.*

With thee will I establish. Or, unto thee will I perform my Promise, *Thou shalt come into the Ark.*

Hence note again, That we ought to look upon signal and great Deliverances from fore and imminent Dangers, to be Confirmations of the Promise or Covenant of God. Or thus, When God finds Means of Deliverance, and instateth our Souls in a special Share of that Means, this we should take as a Sign, That with us God hath confirmed, or established, his Covenant. *Luke 1. 68 to 79.*

Thou, and thy Sons, and thy Wife, and thy Sons Wives with thee. Because in that Family did now reside the whole of the Visibility of the Church upon the Earth; all the rest were lost, as *Peter* also intimates, when he calleth *Noah* the *Eighth Person*, or One, and the Chief of the Eight that made up the Visible Church, or that maintained the Purity of the Worship of God upon the Face of the whole Earth: As he explains it a little after: *For thee have I found righteous before*

before me in this generation.

Ver. 19. And of every living thing of all flesh, two of every sort shalt thou bring into the Ark, to keep them alive with thee, they shall be male and female.

By these Words, Noah should seem to be (in this Action) a Figure or Semblance of Christ; who before the Lord shall rain Fire and Brimstone from Heaven, shall gather into his Ark, the Church, of all Kindreds, and Tongues, and People, and Nations, even as Noah was to gather of all, of every thing, of all flesh, of every sort, with him into the Ark.

* Chap. 7. Two of every sort. This Two, in special respecteth the * Unclean, which were a Type of the Gentiles, and so further confirms the Point.

AA's 10. They shall be Male and Female. He 11, 12, 17, would not make a full End, he would in 28. Judgment remember Mercy.

Ver. 20. Of Fowls after their kind, and of Cattel after their kind, and of every creeping thing of the earth after his kind: two of every sort shall come unto thee to keep them alive.

Of Fowls after their kind, of Cattel after their kind. This, still respecting the Antitype, may shew us also, how that God, for Proof of the Prophecy of the spreading of the Gospel, doth not only tell us, that the Gentiles were gathered into his Ark, but as here the Beasts and Birds according to their kind, are specified: so the Gentiles are also denominated according to their several Countries, Galatians, Corinthians, Ephesians, Colossians, Thessalonians, Bereans, &c. these after their Countrey and Nation were gathered unto Jesus to be preserved from the Flood of Wrath that at last shall fall from God who dwells in Heaven, to the burning up of the Sinner and Ungodly.

Two of every sort shall come into thee to keep them alive. If the Emphasis lieth in [Come,] as I am apt to think, and as the Eighth Verse of the next Chapter fairly allows me to judge; then we must observe still, That Noah was not only first in the Ark, as our Lord and Christ is the First from the Dead; but that the Cattel, the Fowls, and the Creeping things, did come to him into the Ark, by a special Instinct from Heaven of the Fruits of a Divine Election. Noah therefore, as a Man, did not make Choice which of every kind; but he went first into the Ark, and then of Clean Beasts by sevens, and of Unclean Beasts by two's, went in unto Noah into the Ark, as the

Psal. 65. 2. Lord commanded Noah.

Gen. 49. And thus it is in the Antitype: Unto thee 10. shall all flesh come, saith the Prophet: And again, To him shall the gathering of the People be. But how? Why, by an Instinct from Heaven, the Fruit of a Divine Election: All that the Father hath given me, shall come to me; but no Man can come to me (saith Christ) unless the Father which hath sent me draw him.

The Beasts therefore which came into the Ark, were neither chosen by Men, neither came they in by any Instinct of Nature which was common to them all, but as being by a Divine Hand singled out and guided thither, so they entered in; the rest were left to the Fury of the Flood. Like to this also is the Anti-type, Sinners come not to Jesus by any Work or Choice of Flesh and Blood, nor yet by any Instinct of Nature that is common to all the World; but they come, as being by a divine Hand singled out from others; and as guided of the Father, so they come to Christ into the Ark: The rest are left to the Fury of the Wrath of God, which, in the Day of Judgment, shall swallow them up for ever.

They shall come unto thee to keep them alive. Indeed, they lived not for their own Sakes, they being not better than them that perished; but they shall come unto thee to save them: For, for the Sake of Noah they were preserved, when many Millions were drowned in the Waters. Bring this also to the Antitype, and you find them look like one another: for the reason why some are saved from the Wrath to come, it is not for that they are better in themselves, for both Jews and Gentiles are all under sin: But it is Christ that saveth by his Righteousness, as Noah saved the Beasts and Fowls, &c. Let us therefore, as the Beasts did, go to Jesus Christ, that he may keep us alive from perishing in the Day of Judgment.

And take thou unto thee of all food that is eaten, and gather it to thee, and it shall be for food for thee, and for them. Ver. 21.

This therefore was for the Preservation of the Life of those that were in the Ark; by which Action there is, as in the former, inclosed a Gospel-Mystery.

Take thou unto thee of all Food. This Food was not to be at the will and dispose of unruly Beasts, but Noah was, as the Lord of all that was in the Ark, to take it into his own custody: And therefore he doubleth the Command, Take it unto thee; Gather it unto thee; to wit, to dispose of after thy Discretion and Faithfulness. In this therefore he was a Type of Christ, whom God hath set as Lord and King in the Church, and to feed his flock as a Shepherd; for the Bread of God is in the Hand of Christ, for him to communicate unto his Spouses, Saints, and Children; as Joseph did to Egypt, according to the Power committed to him, and Trust reposed in him. And hence it is said, as concerning the Bread that endureth to Everlasting Life, the Son of Man shall give it you; for him hath God the Father sealed, or appointed thereunto: And therefore, that he giveth, we receive, and no more of the Bread of God: That thou gavest them, they gather; thou openest thy hand, they are filled with good. Ps. 104. 28.

Take unto thee all Food. That is, to be eaten

eaten by Man and Beast; the Fowl also, and the Creeping thing. This still followed, and brought in to the Gospel, it shews us, that, even then, when the Church is driven up into a Hole, and tossed upon the Waves of the Rage and Fury of the World, as the Ark was upon the Face of the Waters, that even then her Noah hath all Food for her, or Food of all sorts for her support and refreshment: *Bread shall be given them, their Waters shall be sure.*

Isa. 33. 16.

Take unto thee. How blessedly was this answered, when the *Lion of the Tribe of Judah* took the *Book* out of the Hand of him *that sate upon the Throne*; for in the Book is contained the words of Everlasting Life; and the words of God are the Food of his Church, which this Noah hath received to nourish them withall: *Man liveth not by Bread only, but by every word that proceedeth out of the mouth of the Lord,* doth Man live.

Rev. 5. 2, 3, 4, 5, 6, 7, 8, 9.

Mat. 4. 4. Deut. 8. 3.

And it shall be for Food for thee, and for them. That is, each according to their kind. The same is true also under our present Consideration: Christ is the *Shepherd*, we are the *Sheep*, yet he feedeth with us in the Ark: *I will come in and sup with him, and be with me.* Again, here Christ transcends this Action of Noah; for he was to have his Food of his own, but Christ feedeth on the same with us, even on the Words of God: Yet herein again we differ; He feedeth as a *Lord*, We as *Servants*; He as a *Saviour*, We as the *Saved*; but in general (respecting the Words of God) we feed all but of one Dish, but at one Table; the Bread therefore that he hath provided, gathered and taken to him, it was Food for him, as well as for us.

Rev. 3. 20.

Ver. 22. *Thus did Noah; according to all that God commanded him, so did he.*

These words therefore present us with a Description of the Sincerity and Simplicity of the Faith of Noah; who received the Word at the Mouth of God; not to bear only, but to do and live in the same.

Thus did Noah. As it is also said of his Servant Moses, *As the Lord Commanded Moses, so did he*: As the Lord Commanded Moses, so did he: Yea, to shew us how pleasant a thing the Holy Ghost accounteth this Holy Obedience of Faith, he is not weary with repeating, and repeating again not less than Eight times in one Chapter, the punctuality of Moses's conformity with the Word of God, in this manner, *Thus did Moses; according to All that the Lord Commanded Moses, so did he.*

Exod. 40, 16, 19, 21, 23, 25, 27, 29, 32.

This did Noah. This Note therefore is, as it were, a Character or Mark by which the Lord's People are known from the World: They have special regard to the Word. *All his Saints are in thy hand; they sat down at thy feet; every one shall receive of thy words.* As Christ said, *I have given them thy words and they have received them*: Yea, and they have kept this Word.

Deut. 33. 3.

Joh. 17. 8, 6.

Thus did Noah. Let this then be the discriminating Character of the Saints from the Men of this World. It was so in the days of Noah, when all the World went a whoring from their God, and said, *We desire not the knowledge of his ways*: Then Noah kept the Words of God: *Thus did Noah; according to all that God Commanded him, so did he.*

Job 22. 15, 17.

C H A P. VII.

Ver. 1. *AND the Lord said unto Noah, Come thou and all thy house into the Ark; for thee have I found righteous before me in this Generation.*

The Ark being now prepared, and the Day of God's Patience come to an end, he now is resolv'd to execute his Threatning upon the World of ungodly Men; but withall, in the first place, to secure his Saints, and them that have feared his Name. In this therefore we have a semblance of the Last Judgment, and how God will dispose of his Friends and Enemies.

Come thou into the Ark. God, I say, will take care of, and safely provide for us that have feared him, when he most eminently entrencheth into Judgment with the World: As he also saith by *Isaiah* the Prophet, *Come my People, enter thou into thy chamber, and shut thy door about thee: Hide thyself, as it were for a little moment, until the indignation be over-past.* He shall send forth his Angels with a great sound of a Trumpet, and they shall gather together his Elect from the four Winds, from one end of Heaven to another.

Isa. 26. 20.

Come thou and all thy house. Not an Hoof must be left behind; God will not lose the very Dust of his People: *Of all that thou hast given me have I lost nothing, but will raise it up at the last day.* God therefore was careful not only of Noah, but of all that were in his House; because they were all of his Visible Church, they must therefore be preserved from the rage and fury of the Deluge: *Gather my Saints together unto me,* (saith he) *even those that have made a Covenant with me by Sacrifice.*

Psalm. 50. 3, 4, 5.

For thee have I found righteous before me. This is not to be understood as the Meritorious Cause, but as the Characteristical Note that distinguisheth them that are Gods, from others that are Subjects of his Wrath and Displeasure: Wherefore, those that at this time perish'd, bear the Badge of ungodliness, as that which made them obnoxious to this overflowing Judgment: As also we have it in the Book of *Job*, *Hast thou (said Eli-phaz) marked the old way which wicked men have trodden, which were cut down out of time, whose foundation was overflowed with a flood.*

Job 22. 15.

Righteousness therefore, is the distinguishing Character whereby the good are known

Ezek. 9. 4. known from the *bad*. Thus it was in *Ezekiel's* time: *Set a mark* (saith God) *upon the foreheads of the Men that sigh, and that cry for the abominations that are done in the midst of the City.* Which Mark was to distinguish them from those that were Profane, and that for their wickedness were to be destroyed by the Ministers of God's Justice.

For thee have I found righteous before me. These words [*Before me*] are inserted on purpose to shew us, that *Noah* was no feigned Worshipper, but one who did all things in the Sight of God. Indeed, there are Two things which are of absolute necessity for the obtaining of this Approbation of God. 1. All things must be done as to *Manner* according to the Word. 2. All things must be done as to the *Matter* of them also according to the Word. Both which were found in *Noah's* Performances; and therefore he is said to be *perfect in his Generations*, and that he *walked with God*. Thus it was also with *Zacharias* and *Elizabeth*, they were *both righteous before God*; that is, sincere and unfeigned in their Obedience.

Righteous before me in This Generation. By this we see, Righteousness, or the Truth of God's Worship in the World, was now come to a low ebb; the Devil, and the Children of *Cain*, had bewitched the Church of God, and brought the Professors thereof so off from the Truth of his Way, that had they got *Noah* also, the Church had been quite extinct, and gone: Wherefore, it now was time for God to work, and to cherish what was left, even by sending a Beesom of Destruction upon all the Face of the Earth, to sweep away all the Workers of Iniquity.

Ver. 2, 3. *Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean, by two, the male and his female.---Of fowls also of the air, by sevens, the male and his female, to keep seed alive upon the face of the earth.*

Something hath been said to this already; only this I will add further, That by this Commandment of God, both *Noah*, and all that were with him, were pre-admonished to look to their Hearts; that they continued unfeigned before him: For if God would save unclean Beasts, and Fowls, from the present and terrible Destruction; why also might not some of them, though they partook of this Temporal Deliverance, be still reputed as unclean in his sight? As indeed it came to pass; for a cursed *Ham* was there: Wherefore, read not lightly the Commands of God, there may be both Doctrine and Exhortation; both Item, as well as an Obligation to a Duty contained therein. *Circumcision* was a Duty incumbent as to the letter of the Commandment; but there was also *Doctrine* in it, as to a more high and Spiritual Teaching than the letter simply imported.

Note then from hence, That when you read that unclean Beasts, and unclean Birds may be in the Ark of *Noah*: That unclean Men, and unclean Women may be in the Church of God: *One of you is a Devil*, was an Admonition to all the rest: Let this also of the Beasts *unclean* be an Admonition to you.

For yet seven days, and I will cause it to rain upon the earth forty days, and forty nights; and every living substance that I have made, will I destroy, (or, blot out) from off the face of the earth. Ver. 4.

Now the Judgment is at the door; it is time to make hast, and pack in to the Ark. God doth not love to have his People have much vacancy from Employment while they are in this World. Idle times are dangerous; *David* found it so in the business of *Uriah's* Wife: Wherefore *Noah* having finished the Ark, he hath another Work to do, even to get himself, with his Family and Household, fitly settled in the Vessel that was to save him from the Deluge, and that at his peril in seven days time.

For yet seven days, and I will bring a flood. Note again, That it hath been the way of God, even when he doth execute the severest Judgments, to tell it in the Ears of some of his Saints some time before he doth execute the same: Yea, it seems to me, that it will be so even in the Great Day of God Almighty; for I read, that before the Bridegroom came, there was a cry made, *Behold, the Bridegroom comes!* Which cry doth not seem to me, to be the ordinary Cry of the Ministers of the Gospel, but a Cry that was effected by some sudden and marvellous awakening, the product of some new and extraordinary Revelation. That also seems to look like some fore-word to the Church, *Then shall appear the Sign of the Son of Man in heaven*: Some strange and unusual Revelation of that notable Day to be near, which in other Ages was not made known to the World; upon which Sign he presently appears. Now whether this Sign will be the Appearing of the Angels first; or whether the Opening of the Heavens, or the Voice of the Arch-Angel, and the Trump of God, or what, I shall not here presume to determine; but a Fore-word there is like to be, yet so immediately followed with the Personal Presence of Christ, that they who had not Grace before, shall not have time nor Means to get it then: And while they went to buy, the Bridegroom came; and they that were ready went in with him, and the Door was shut. Chap. 24. 29, 30.

And I will cause it to rain forty Days, and forty nights. This length of Time doth fore-pronounce the compleating of the Judgment: As who should say, I will cause it to rain until I have blotted out all the Creatures, both of Men, Beasts, and Fowls: and so the after-words import; *And every living Substance that I have made, will I destroy*

destroy from off the face of the Earth.

Ver. 5. *And Noah did according to all that the Lord commanded him.*

This Note, as already I have said, doth denote him to be a *righteous Man*; One that might with Honour to his God, escape the Judgment now to be executed: Wherefore, the reiterating of this Character is much for the vindicating of God's Justice, and for the Justification of his overthrowing the World of ungodly Sinners.

But again: These words seem to respect in special, what *Noah* did in the last seven days, in order to the commandment laid before him in the three first Verses of this Chapter; and so they signify his Faithfulness to the Word, and his Observance of the Law of his God, even to the Day that the Rain began to fall upon the Earth: And therefore they preach unto us, not only that he *began* well, but that he continued in godly and unfeigned *Perseverance*; which when perfected, is the most effectual Proof, that what before he did, he did with Uprightness of Heart, and therefore now must escape the Judgment: As it is said in the

Matt. 24. Gospel of *Matthew*, *He that shall endure to the end, the Same shall be saved.*
13.

Ver. 6. *And Noah was six hundred years old when the flood of waters was upon the earth.*

Four hundred and fourscore of which the World had leasure to study the Prophecy that God gave of him by the Mouth of his Father *Lamech*; the other hundred and twenty he spent in a more open testifying, both by Word, and his Preparing the Ark, that God would one day overtake them with Judgment; yet to the Day that the Flood came, the World was ignorant thereof: (Astonishing is the Fruits of Sin:) So it came to pass, that in the *Six hundredth Year of Noah's Life*, which was the *One thousand six hundred fifty sixth Year* of the World's Age, the Flood of Waters were upon the Earth, to the utter Destruction of all that was found upon the face thereof, *Noah* only being left alive, and they that were with him in the Ark.

Ver. 7. *And Noah went in, and his Wife, and his Sons Wives with him, into the Ark, because of the Waters of the Flood.*

They had hardly done their Work in the World, by that it began to Rain, by that the first Drops of the Judgment appeared. They went into the Ark, says the Text, *because* of the Waters of the Flood. This should teach Christians Diligence, lest they be called for by God's Dispensations, either of Death or Judgment, before they have served compleatly their Generations, by the will of God. *Noah* had done it, but it seems he had *but* done it; his Work was ended just as the Judgment came: *Be ye therefore ready also; for at such an hour as you think not, the Son of Man cometh.*

Ver. 8. *Of clean Beasts, and of Beasts that are not*
and 9. *clean, and of Fowls, and of every thing that*

creepeth upon the Earth, there went in two and two unto Noah into the Ark, the male and his female, as God had commanded Noah.

By these Words it seems (as I also touched before) that the Beasts, and Fowls, both clean and unclean, did come in to *Noah*, into the Ark; not by *Noah's* Choice, nor by any Instinct that was common to all, but by an Instinct from above, which so had determined the Life and Death of these Creatures, even to a very Sparrow; for not one of them doth fall to the Ground without the Providence of our heavenly Father; they *went in unto Noah*. And let no Man deride, for that I said, *By an Instinct from above*; for God hath not only wrought Wonders in Men, but even in the Beasts, and Fowls of the Air; to the making of them act both above and against their own Nature. How did *Balaam's Ass* speak! Num. 22. and the *Cows that drew the Ark*, have it 28, 29, 30. right to the Place which God had appointed, not regarding their sucking Calves! 1 Sam. 6. 10 to 15. Yea, how did those ravenous Creatures, the Ravens, bring the Prophet Bread and Flesh twice a Day, but by immediate Instinct from Heaven? Even by the same did these go in to *Noah*, into the Ark.

And it came to pass, after seven Days, that the Waters of the Flood were upon the Earth. Ver. 10.

Just as the Lord had denounced before; Look therefore, what God hath said, shall assuredly come to pass, whether it be believed, or counted an idle Tale. The Confirmation therefore of what God hath spoken, dependeth not upon the Credence of Man, because it came not by the Will of Man: *He hath said it, and shall he not make it good?* It will therefore assuredly come to pass, whatever God hath spoken, be it to save his *Noahs*, or be it to drown his Enemies; and the Reason is, because to do otherwise, is inconsistent with his Nature; he is Faithful, Holy and True, and cannot deny himself, that is, the Word which he hath spoken.

In the six hundredth Year of Noah's life, in the second month, the seventeenth Day of the month, the same Day were all the Fountains of the great Deep broken up, and the Windows (or Flood-gates) of Heaven were opened. Ver. 11.

As to the Month, and the Day of the Month I have but little to say; though doubtless, had not there been something worthy of knowing therein, it would not so punctually have been left upon Record; for I dare not say this Scribe wrote this in vain, or that it was needless thus to punctilio it; a Mystery is in it, but my darkness sees it not; I must speak according to the Proportion of Faith.

The same day were all the fountains of the great deep broken up. By these words, it seems that it did not only rain from Heaven, but also the Springs and Fountains were opened;

opened; which together with the great Rain of his Strength, did over-flow the World the sooner.

This great Deep, in mine Opinion, was also a Type of the Bottomless Pit, that Mouth and Gulf of Hell, which at the Day of Judgment shall gape upon the World of ungodly Men, to swallow them up from the Face of the Earth, and to carry them away from the Face and Presence of God.

Num. 24. 7. And the Windows (or Flood-gates) of Heaven were opened. That is, That the Water might descend without measure or order, even in its own natural Force, with Violence upon the Head of the Wicked. It came as Water out of his Buckets upon them, Judgment without Mercy.

This opening of the Flood-gates of Heaven, was a Type of the Way that shall be made for the Justice of God upon ungodly Men, when Christ hath laid aside his Mediatorship; for he indeed is the Sluice that stoppeth this Justice of God from its dealing according to its infinite Power and Severity with Men: He stands, like Moses, and, as it were, holdeth the Hands of God. Oh! but when he shall be taken away! When he shall have finished his Mediatorial Work: Then will the Flood-gates of Heaven be opened, and then will the Justice and Holiness of God deal with Men without stint or diminution, even till it hath filled the Vessels of Wrath with Vengeance till they run over: *It is a fearful thing to fall into the Hands of the Living God.*

Ver. 12. And the rain was upon the earth forty Days and forty Nights.

That is, It rained so long without stop or stint, Ver 4.

Ver. 13. On the self same day entered Noah, and Shem; and Ham, and Japhet, the Sons of Noah; and Noah's Wife, and the three Wives of his Sons, with them into the Ark.

This therefore more fully approveth of what I said before; to wit, That they had hardly done their Work in the World, by that it began to rain; but so soon as they had done, the Flood was upon the Earth. Much like this is that of Lot; it was not to rain Fire and Brimstone upon Sodom, till he was got to Zoar: But when Lot was entered, but just entered, THEN the Lord rained upon Sodom, and upon Gomorrah, Brimstone and Fire from the Lord out of Heaven.

Gen. 19. 21, 22, 23, 24. Hence note, That the reason why God doth forbear to destroy the World for the Wickedness of them that dwell therein, it is for the sake of the Elect; because his Work upon them is not fully perfected: The

2Pet. 3. 9. Lord is not slack concerning his Promise; no, nor as concerning his Threatning neither, ---but is long-suffering to us-ward, who are the Elect; not willing that any of us should perish: But when Christ, Head and Members, are compleat in all things, let the World look for Patience and Forbearance no longer; for in that self same day the

Trump of God will sound, and the Lord descend with a Shout from Heaven, to execute his Anger with Fury, and his Rebukes with Flames of Fire. Behold, he is now ready to Judge the Quick and the dead! ready to be revealed in the last time! The Judge also stands at the door; it is but opening therefore, and his Hand is upon you, which most assuredly he will do when his Body is full and compleat. 1Pet. 1. 5. Chap. 4. 5. Jam. 5. 9.

Observe again, that Providence sometimes so ordereth it, that as touching the Command of the Lord, Necessity is as it were the great Wheel that brings Men into the Performances of them, as here the Flood drove them into the Ark; as he said above, they went in because of the Waters of the Flood: So concerning the Ordinance of unleavened Bread, the first Institution of that Law, was as it were accompanied with an unavoidable Necessity, it was unleavened, saith the Text, because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any Victuals. Exod. 12. 39.

It will be thus also at the Day of Judgment: Israel will be sufficiently weary of this World, they will even as it were unexpressibly groan to be taken up from hence; wherefore the Lord will come, as making Use of the Weariness and Groaning of his People, and will take them up into his Chambers of Rest, and will wipe away all Tears from their Eyes, as here Noah and his Sons, &c. did enter into the Ark.

They and every Beast after his kind, and all Cattel after their kind, and every creeping thing that creepeth upon the Earth, after his kind, and every Fowl after his kind, every Bird of every Sort or Wing. Ver. 14.

Without doubt this careful Repetition is not without a Cause, and hath also in the Bowels of it some comfortable Doctrine for the Church of God; every Beast, all Cattel, every creeping thing that creepeth; every Fowl and Bird of every Wing.

First, This sheweth, that God hath respect to the fulfilling of his Word in the midst of all his Zeal and Anger against Sin. He doth not as we, being angry, run headlong upon the Offenders, but if there be but three in a Kingdom, or one in four Cities, he will have respect to them. Gen. 19. Ezek. 14. 19, 20.

Secondly, It sheweth, that how inconsiderable soever the persons are, that are within the compass, and care of the love and Mercy of God, that inconsiderableness shall not be a let to their Safety and Preservation: yea though they are but as these creeping things, that creep upon the Earth, or as the saying is, but as a Flea, a dead Dog, or a Grasshopper, or one of the least of the grains of Wheat, not one of them, nay, not a hair of the head of them shall fall to the ground and perish.

And they went in unto Noah into the Ark, two and two of all Flesh, wherein is the breath of life, and they that went in, went in male 15, 16.

male and Female of all Flesh, as God had commanded him, and the Lord shut him in.

The Holy Ghost in this relation is wonderful punctual and exact: *every Beast, all Cattle, every creeping thing, every Fowl, and every Bird*, after their kind went in; and saith he again, *they that went in, went in two and two*; as if there had been an intelligence among these irrational Creatures, that the Flood was shortly to be upon the Earth. Indeed, many among the Sensitives have strange Instincts, as Appendixes to their Nature, by which they do, and leave to do, to the Astonishment of them that have reason: But that any instinct in Nature should put them upon afore providing for shelter from the Flood, by going into the Ark, (a place to secure them, rather than to save them, had not the Occasion and Command of God been otherwise) it cannot be once with reason imagined. Wherefore, as their going into the Ark, so their going in two by two, and that too Male and Female, plainly declares that their motion was ordered and governed by Heaven, themselves being utterly ignorant thereof.

And they that went in, went in male and female of all Flesh, (both Man and Beast) *and the Lord shut him in*, that is Noah; and those that were with him.

These latter words are of great importance, and do shew us the distinguishing Grace of God, for by his thus shutting the Door of the Ark, he not only confirmed his Mercy to Noah, but also discovered the bonds and limits thereof. As who should say, Now Noah you have your full tale, just thus many I will save from the Flood: and with that he shut the door leaving all other, both Man and Beast, &c. to the fury of the waters. God therefore by this act hath shewed how it will go in the Day of Judgment with Men. Those that (like those Beasts, and Birds, and creeping things) shall come to Christ, into his Ark, before it rain Fire and Brimstone from Heaven, those will God shut up in the Ark, and they shall live in that day; but those that shall then be found in the World strangers to Jesus Christ, those will God shut out:

Mat. 25. *They that were ready went in with him to the Marriage, and the door was shut.*
10.

And observe, it is not said, that Noah shut the door, but the Lord shut him in: If God shuts in or out, who can alter it? *I shut, and no man openeth.* Doubtless before the Flood had carried off the Ark, others besides would with gladness have had there a lodging room, tho' no better than a Dog-kennel; but now it was too late, the Lord had shut the door. Besides, had there been now in the heart of Noah Bowels or Compassion to those without the Ark, or had he had desire to have received them to him, all had been worth nothing, *the Lord had shut him in.* This signifying, that at the

Day of Judgment, neither the Bowels of Jesus Christ, neither the misery that Damned Men shall be in, will any thing at all avail with God to save one Sinner more, the Door is shut.

Where you read therefore both in *Matthew* and *Luke* of the shutting of the door, understand that by such Expressions Christ alludeth to the door in Noah's Ark, which door was open while Noah and his Attendants were entred into the Ark; but they being got in, the Lord shut the door: Then they that stood without and knocked, did weep, and knock, and ask too late. As Christ saith, *When once the Master of the House is risen up, and hath shut too the Door, and ye begin to stand without, and knock at the Door, saying, Lord, Lord, open to us, and he shall answer and say unto them, I know you not whence you are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets: (as Noah did of old.) But he shall say, I tell you I know you not whence you are, depart from me all ye workers of Iniquity. There shall be weeping and gnashing of Teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdom of God, and your selves thrust out.*

And the flood was forty days upon the Earth, and the waters increased and bare up the Ark, and it was lift up above the Earth. Ver. 17.

While the Ark rested, and abode in his place, no doubt but the Ears of Noah were filled with doleful cries from the wretched and miserable people, whom God had shut without the Ark, one while crying, another while knocking, according to what but now was related; which for ought I know might be many of the forty days, but when the waters much increased, and left the Ark above the Earth, this miserable Company were soon shaken off.

It will be thus also in the day of Judgment; at the beginning of that day the Ears of the Godly will sufficiently be filled with the Cries and Tears of the Damned and miserable World; but when the Ark shall be taken up, that is, when the godly shall ascend into the Clouds, and so go hence with Jesus, they will soon lose this Company, and be out of the hearing of their lamentable dolours.

And the waters increased. God's Judgments have no Ears to receive the Cries, nor Heart to pity the Miseries of the Damned. They cry, *It rains*; they increase their Cries, and the Lord does increase his Judgment: *And it came to pass, that as I cried Zech. 7. and they would not hear; so they cried, and I would not hear, saith the Lord.* 13.

Again, As the waters were a Type of the Wrath of God that in the Day of Judgment shall fall upon ungodly Men: So they were also a Type of those Afflictions and Persecutions that attend the Church; for that very Water that did drown the ungodly that,

that did also tofs and tumble the Ark about; wherefore by the increase of the Waters, we may also understand, how mighty and numerous sometimes the Afflictions and Afflictors of the Godly be: As
 Pſal. 3. 1. *David ſaid, Lord, how are they increaſed that trouble me! many are they that riſe up againſt me.*

And the waters increaſed, and bare up the Ark. The higher the Rage and Tyranny of this World groweth againſt the Church of God, the higher is the Ark lifted up towards Heaven, the moſt proud wave lifts it higheſt: The Church is alſo by Perſecution more purged and purified from earthly and carnal delights; therefore it is added, *the waters bare up the Ark, and it was lifted up above the Earth.*

Ver. 18. *And the waters prevailed, and were increaſed greatly upon the Earth, and the Ark went upon the face of the Waters.*

Theſe words are ſtill to be conſidered under the former double conſideration, to wit, both, as they preſent us with God's Wrath at the laſt Judgment, and as they preſent us with a ſign of the Rage and Malice of ungodly men.

And the Waters prevailed; that is, over all ungodly Sinners; though they were mighty, and ſtout, and cared for none, yet the Waters prevailed againſt them, as the Fire and Brimſtone will do over all the World at the Day and Coming of our Lord Jeſus Chriſt: Wherefore, well may it be ſaid to all impenitent Sinners, *Can thy hands be ſtrong, or can thy heart endure, in the Day that I ſhall deal with thee, ſaith the Lord God?* Oh they cannot, the Waters of the Wrath of God will prevail againſt, and increaſe upon them, until they have utterly ſwallowed them up.

And the Waters prevailed. Take it now as a Type of the Nature of Perſecution, and then it ſheweth, that as the Waters here did ſwallow up all but the Ark, ſo when Perſecution is mighty in the World, it prevaileth to ſwallow up all but the Church: for none elſe can aright withſtand or oppoſe their Wickedneſs. It is ſaid, when *the Beaſt had Power to work, the whole World wondred after the Beaſt;* and *all Men who were not ſealed, and that had not the Mark of God in their Foreheads, fell in with the Worſhip of the Beaſt;* as it is ſaid, *And all that dwell upon the Earth ſhall worſhip him, whoſe Names are not written in the Book of Life of the Lamb, &c.* So then it might well be ſaid, *The Waters prevailed and increaſed.*

And the Ark went upon the Face of the Waters. It is ſaid, that *in the beginning the Spirit of God moved upon the Face of the Waters,* and here that *the Ark went upon the Face of them.* Indeed the Spirit of God moveth, and the Church, as God, walketh in ſtrange and unthought of Stations. It is ſaid, that God hath a Way in the Whirl-

wind, and in the Storm: So he hath upon the very Face of the Perſecution of the Day, but none but the Church can follow him here, it is the Ark that can follow him upon the Face of the Waters. *Deep things are ſeen by them that are upon the Waters: They that go down to the Sea in Ships that do Buſineſs in great Waters, they ſee the Works of the Lord, and his Wonders in the Deep.* Indeed it oft falls out, that the Church ſeeth more of God in Affliction, than when ſhe is at Reſt and Eaſe; when ſhe is tumbled to and fro in the Waters, then ſhe ſees the Works of God, and *his Wonders in the Deep.*

And this makes Perſecution ſo pleaſant a thing, this makes the Ark go upon the Face of the Waters, ſhe ſeeth more in this her State, than in all the Treasures of Egypt.

And the Waters prevailed exceedingly upon the Earth, and all the high Hills that were under the whole Heaven were covered.

This ſecond Repetition of the prevailing of the Waters, doth alſo call for a ſecond Conſideration.

1. It ſhews us, that all Hope that any ungodly Man might have at the Beginning of the Flood to eſcape the Rage thereof, was now ſwallowed up in Death. Indeed it is natural to the Creatures, when Floods and Innundations are upon the Earth, to repair to the high Places, as they only that are left for Preſervation of Life; where Life may be alſo continued if the Waters do not overflow them: but when it comes to paſs as here we read, that all the Hills under the Heavens are covered; then Life takes its farewell, and is gone from the World, as was the effect of the Waters of Noah.

The Hills therefore were Types of the Hope of the Hypocrite, upon which they clamber till their Heads do touch the Clouds, thinking thereby to eſcape the Judgment of God; but tho' *they hide themſelves in the top of Carmel, I will ſearch and take them thence,* ſaith God; the Flood of his Wrath will come thither, even over the tops of all the Hills: So that ſafety is only in the Ark with Noah, in the Church with Chriſt, all other places muſt be drowned with the Flood.

2. We may alſo underſtand by this Verſe, how God in a time of Perſecution will cut off the carnal Confidence of his people. We are apt to place our hope ſomewhere elſe than in God, when *perſecution ariſeth becauſe of the Word:* We hope that ſuch a Man, or that ſuch outward Means may prevent our being ſwept away with this Flood: But becauſe this confidence is not after God, but tendeth to weaken our ſtedfaſt dependance on him; therefore this Flood ſhall cover all our Hills, not one ſhall be found for us under the whole Heaven. When the King of Babylon came up againſt Jeruſalem to War, then *Israel, inſtead of* truſting

trusting in God, put their confidence in the King of Egypt, but he also was swallowed up by this Flood, that Israel might be ashamed of such confidence; and this at last they confessed. *As for us, said they, our eyes as yet failed for our vain help: in our watching, we have watched for a Nation that could not save us.*

It was requisite therefore that the Hills should be covered, that Noah might not have confidence in them; but surely this dispensation of God was an Heart-shaking Providence to Noah, and they that were with him; for here indeed was his Faith tryed, there was no Hill left in all the World; now were his carnal helpers gone, there was none *shut up or left*: Now therefore, if they could rejoyce, it must be only in the power of God. As David said, should I lift up mine eyes to the Hills, whence should my help come? So the Margent: *My help cometh from the Lord that made Heaven and Earth.*

Fifteen Cubits upwards did the waters prevail, and the Mountains were covered. The height of Goliath was but six Cubits and a span, neither was Og's Bed-stead any more than nine: wherefore this Flood prevailed far above the highest of those mighty Ones; even fifteen cubits above the highest Mountains.

And all Flesh dyed that moved upon the Earth, both of Fowl, and of Cattel, and of Beasts, and of every creeping thing that creepeth upon the Earth, and every man: All in whose Nostrils was the breath of life, of all that was in the dry land, dyed. And every living substance was destroyed, which was upon the face of the ground, both Man, and Cattel, and the creeping things, and the Fowls of the Heaven, and they were destroyed from off the Earth, and Noah only remained alive, and they that were with him in the Ark.

In these words you have the Effects of the Flood, which was punctually according to the Judgment threatned: But observe, I pray you, how the Holy Ghost, by repeating doth amplify the Matter. *All Flesh, all in whose Nostrils was the Breath of Life; all that was in the dry Land, every living substance, every man; and they were destroyed from off the Earth*: By which manner of Language doubtless there is insinuated a Threatning to them who should afterward live ungodly. And indeed the Holy Ghost affirmeth, that these Judgments, with that of Sodom, are but Examples set forth before our Eyes, to shew us that such Sins, such Punishment: *Making them an Example, saith Peter, unto those that after should live ungodly*: Nay, Jude saith, they are set forth in their Overthrow, for that very purpose. Wherefore this careful repeating of this Judgment of God, doth carry a Threatning in it, assuredly foreshewing the Doom and Downfall of those that shall continue to tread their Steps.

Yea, mind how Peter hath it: *For if God spared not the old World, &c.* Secretly intimating, that those that then lived, being the first of his Workmanship, and far surpassing in Magnificence, if he would have spared, he would have spared them; but seeing he so dreadfully swept them away, let no Man be so bold to presume that Wickedness shall now deliver him that is given to it.

And Noah only remained alive, and they that were with him in the Ark. Noah was that Man of God that had set himself against a World of ungodly Men. The Man that had hazarded Life and Limb for the Word of God committed to him; he only remained alive, &c. Hence note, That he was the Man that outlived the World, that would for God venture Life against all the World. Wherefore the Saying in the Gospel is true, *He that will lose his Life for my Sake, shall save it unto Life eternal.* Thus did Noah, and passed the End, and went over the Bounds, that God had appointed for every living thing: Behold! he was a Man in both Worlds, yea, the World then to come was given him for a Possession.

And the Waters prevailed upon the Earth an hundred and fifty Days. About the same time the Scorpions mentioned of John, had Power to hurt the Earth: wherefore, the thus prevailing of the water, might be a Type of our Persecution now in the New Testament Days: All which Time doubtless Noah was sufficiently tried, while the waves of the water had no Pity for him.

C H A P. VIII.

AND God remembered Noah, and every living thing, and all the Cattel that was with him in the Ark, and God made a wind to pass over the Earth, and the waters asswaged.

Moses having thus related the Judgment of the Waters, as they respected the drowning of the World, and so typed forth the last Judgment: He now returneth to speak of them more largely, as they were a Type of the Persecution and Afflictions of the Church, and so sheweth how God delivered Noah from the merciless violence of the waves thereof.

And God remembered Noah. This word remembered is usual in Scripture, both when God is about to deliver his People out of Affliction, and to grant them the Petition which they ask of him. It is said, *God remembered Abraham*; and sent Lot out of Sodom; that *He remembered Rachel*, and hearkned to her; that he also remembered his Covenant with Abraham, when he went to bring Israel out of their Bondage.

Hence note, that Noah was now both in an afflicted, and a praying Condition; afflicted

2 Pet. 2.5.

Jude 7.

Gen. 19.

Ch. 30. 22.

Exod. 2.

24.

flitted with the Dread of the waters, and prayed for their asswaging. It is a Question accompanied with Astonishment, How the Ark being of no bigger an Hull or Bulk should contain so many Creatures, with Sustainance for them? And verily, I think, that Noah himself was put to it, to believe and wait for so long a Time. But God remembered him, and also the Beasts, and every living thing, that was with him, and began to put an End to these mighty Afflictions, by causing the Waters to assuage.

And God made a Wind to pass over the Earth. The Waters being here a Type of Persecutors and Persecution: This wind was a Type of the Breath of the Lord's Mouth, by which he is said to slay the wicked. He shall smite the Earth with the Rod of his Mouth, and with the Breath of his Lips shall he destroy the wicked. It was a wind also that blew away the Locusts of Egypt, which Locusts were a Type of our graceless Clergy, that have covered the Ground of our Land. Again, the Kingdom of Babel was to be destroyed by a destroying Wind, which the Lord would send against her, which Paul expounds to be by the breath of the Lord's Mouth, and by the brightness of his coming. This wind therefore, as I said, was a Type of the breathing of the Spirit of the Lord, by which means these tumultuous Waves shall be laid lower, and God's Ark in a while made to rest upon the Top of his Mountain; for by the breath of the Lord the Earth is lightened, and by this lightning Coals are kindled; yea, he sent out his Arrows and scatter'd them, he shot out his Lightning and discomfited them; then the channels of waters were seen, and the foundations of the world were discovered; at thy rebuke, O Lord, at the blast of the breath of thy Nostrils; And God made a Wind to pass over the Earth, and the waters were asswaged; that is, in New Testament Language, the Afflictors and Afflictions of the Church did cease and decay, and come to nought.

And the waters asswaged: To wit, by the Blowing of this wind, wherefore, as this wind did assault the waters, so it did refresh the Spirit of this Servant of God, because by it the Affliction was driven away. Thus then by the wind of the Lord were these dry bones refreshed, and made to stand upon their feet.

And God made a wind pass over. And God made it; when God blows, the Enemies of his Truth shall pass away like waters that fail.

Ver. 2. And the fountains also of the deep, and the windows of Heaven were stopped, and the rain from Heaven was restrained.

By these words we see, that when the Church of God is afflicted, both Heaven and Hell have their hand therein, but so as from a differing consideration, and to a di-

vers end. From Heaven it comes, that we may remember we have sinned, and that we may be made white, and tried; Dan. 11. but from Hell, from the great deep, that we might sin the more, and that we might despair, and be damned. Chap. 2. 5.

And the Fountains of the great deep. When God begins to slack and abate the Afflictions of his Church, he rebukes, as it were first, the Powers of Hell; for should he take off his own Hand, while they have leave to do what they list, the Church for this would be worse not better: But first he rebuketh them; The Lord rebuke thee, O Satan, that's the first; and then he cloaths them with change of raiment: the fountains of the great deep were stopped, and then the bottles of Heaven.

And the rain from Heaven was restrained, or held back, or made to cease. Afflictions are governed by God, both as to time, number, nature and measure. In measure when it shooteth forth thou wilt debate with it, he stayeth his rough wind in the day of his east-wind. Our Times therefore, and our Condition in those times, are in the Hand of God; yea, and so are our Souls and Bodies, to be kept and preserved from the evil, while the Rod of God is upon us.

And the waters returned from off the Earth continually, and after the end of an hundred and fifty days the waters were abated.

The Verse before doth treat of the Original, the Fountains of the deep, and the windows of Heaven, that they were shut, or stopped; which being done, the Effect becometh to cease. Hence note, that ease and release from Persecution and Affliction cometh not by chance, or by the good moods, or gentle dispositions of men, but the Lord doth hold them back from sin, the Lord restraineth them. It is said the Lord stirred up the adversaries of Solomon. Again, when the Syrians fought against Jehoshaphat, the Lord helped him, and God moved them to depart from him. The Lord sent the Flood, and the Lord took it away.

And the Waters returned from off the Earth continually. When God ceaseth to be angry, the Hearts and Dispositions of the Adversaries shall be palliated, and made more flexible. It is said, when the Afflictions of Israel were ended in Egypt, the hearts of the people were turned to pity them; yea, he caused them to be pitied of them that carried them captive.

When you see therefore, that the Hearts of Kings and Governors begin to be moderated toward the Church of God, then acknowledge that this is the Hand of God. I, saith he, will cause the Enemy to intreat thee well in the time of evil, and in the time of Affliction: For by waters here are typed out the great and mighty of the World, by the flowing of them, their rage; and by their ebbing and returning their stillness and moderation.

Gen. 1. 9. *And the waters returned:* That is, to the
19. Sea. *He gathereth the waters of the Sea to-*
Psal. 33. 7. *gether as an heap, he layeth up the depth in*
store-houses.

By *gathering up*, the Persecutors may be understood, his gathering them to their
Mat. 2. 19. Graves, as he did *Herod*, who stood in the
20. way of *Christ*; and as he did those in *Ezekiel*,
Ezek. 31. who hindered the Promotion of Truth, and
14. the Exaltation of the Gospel.

And after the end of an hundred and fifty days the waters were abated. These words then imply, that for so long time, *Noah*, and the Church with him, were to exercise Patience. They also shew us, That when the Waters are up, they do not suddenly fall: They were up *four hundred*
Gen. 15. Years, from *Abraham* to *Moses*; they were
13. up *threescore and ten* Years in the Days of
Jer. 25. 12. the Captivity of *Babylon*; they were up
Zech. 1. 12. *ten mystical Days* in the Persecution that
Rev. 2. 10. was in the Days of *Antipas*; and are to be
Ch. 13. 5. up *forty and two Months*, in the Reign, and under the Tyranny of Antichrist: but they will abate; the House of *Saul* will grow weaker; yea, they shall be *gathered to their Sea*,
Ezek. 26. and shall be *laid in the Pit*; yea, they shall
19, 20, 21. not be on the Earth, when God shall set Glory in the Land of the Living.

Ver. 4. *And the Ark rested in the seventh month, on the seventh Day of the month, upon the Mountains of Ararat.*

These Instances therefore were a Type of *Christ*, the *Munition of Rocks*, who is elsewhere called, *the Mountain of the Lord's House*; the *Rock* upon which he will build his Church, and the *Gates of Hell* shall not prevail against it: For after the Ark had felt the Ground, or had got Settlement upon the Tops of these Mountains; however, the Waters that came from the great Deep, did notwithstanding, for some time, shake, and make it stir, yet off from these Mountains they could not get it with all their Rage and Fury: It rested there; these *Gates of Hell* could not prevail. But mark, it did rest on these Mountains almost a Quarter of a Year, before any Ground appeared to *Noah*. A right Figure of Saving-Faith; for that maketh not outward Observation a Ground and Foundation for Faith, but *Christ* the *Rock*, who as to Sense and Feeling is at first quite out of Sight. Hence the *Hope* of the Godly is compared to the
Heb. 6. 18, *Anchor* of a Ship, which resteth on, or taketh hold of the *Rock* that is now invisible under the Water, at the Bottom of the Sea.

This then should learn us to stay on the Lord *Jesus*, and there to rest when the Waters have drowned all the World, and when all the Mountains and Hills for Help are as if they were cast into the midst of the Sea.

That is an excellent Saying of the Prophet, *God is our Refuge and Strength, a very present Help in Trouble. Therefore will not we fear, though the Earth be removed,*
Psal. 46. 1, 2, 3.

(as now it seemed) and though the Mountains be carried into the midst of the sea. Though the waters thereof roar, and be troubled; though the mountains shake with the swelling thereof. Selah.

And the waters decreased continually until Ver. 5. *the tenth month: in the tenth month, on the first day of the month, were the Tops of the mountains seen.*

In the 2d Verse we read, that after an hundred and fifty days flood, the waters returned; that is, began to return, from off the earth: which beginning of their Return, was, because that God had mercifully remembered the Prayer and Affliction of *Noah*. Again, in this Verse we read, that from the day that *the Ark did rest upon the Mountains of Ararat*, the Waters decreased continually. Now the resting of the Ark on the Mountain, was a Figure of our trusting on *Christ*. Hence it follows, that the Tumults and Raging of the mystical Waters, are made to decrease by the Power of Faith: *This is your Victory, even your Faith*. As it is also said of *Moses*, By Faith
Heb. 11. 33, 34. *he walked through the Red-Sea*; but above all take that as most pertinent. Through Faith they subdued Kingdoms, stopped the mouths of Lions, and turned to flight the Armies of the Aliens. Here you see Faith made the Waters decrease; it took away the Heat and Rage of the Adversary.

And the waters decreased continually until the tenth month, (another period of time,) *and in the first day of the tenth month were the tops of the mountains seen*. These Mountains were, before the Flood, a Type of the Hope of the Hypocrites, and therefore then were swallowed up, fifteen Cubits under the Waters: But now, methinks, they should be a Figure to the Church of some visible ground of Deliverance from the Flood; for almost three months the Ark did rest on the invisible Mountains of *Ararat*. But now are the tops of the Mountains seen: A further Sign that the Waters were abated; and a Ground, that at length they would be quite dried up. Let these Mountains then be Types of the High and Mighty, which God is used to stir up to deliver his Church from the Heat and Rage of Tyranny and Persecution, (as they are often termed and called in Scripture, *the Mountains of Israel*, for this very end.) So then, from our thus considering the Mountains, Two things we are taught thereby.

1. That when the *Great Ones* of this World begin to discover themselves to the Church, by way of Encouragement, it is a Sign that the waters are now decreasing. Or thus: When God lets us see the tops of the Mountains, then we may certainly conclude, that the rage of the Waters abate.

Doubtless, when God made Promise of raising up *Josias* to *Israel*, in *Canaan*; and of raising up for them *Cyrus*, in *Babylon*; 1 Kings 13. 1, 2, 3.

Iſa. 45. the thus appearing of the Tops of these
Ezra 1. 1, Mountains, was Comfort to the Church
2, 3. in her Day of Affliction.

2. This should teach us, while we are in
2 Sam. 11. Affliction, to *look this way and that*, if it
1, 2, 3. may be that the *tops of the Mountains* may
be seen by us: For though it be too much
below a Christian to place his Confidence
in Men, yet when God shall raise up a *Jo-*
sias or a *Cyrus*, we may take Encourage-
ment at this Working of God. Therefore is
Pſal. 121. that in the *Pſalms* read both ways, *Shall I*
1, 2. *look to the Mountains? I will lift up mine*
eyes to the hills from whence cometh my help;
yet so, as that he would also conclude his
Help did come from the Lord: So then,
we must take heed that we look not to the
Mountains. Again, it is our wisdom to
look to the Mountains: Look not to them
but when God discovers them, look unto
them if God discovereth them; yet then
but so as Means of God's appointing.
But again, God doth not let us see the
Hills for our *help*, before we have first of
all seen them *drowned*: Look not to them
therefore while the Water is at the rising;
but if they begin to cease their raging, if
they begin to fall, and with that the tops
of the Mountains be seen, you may look
upon them with Comfort, they are To-
kens of God's Deliverance.

Ver. 6. *And it came to pass, at the end of forty*
days, that Noah opened the Window of the
Ark which he had made.

These forty days seem to commence
from the Discovery of the tops of the Moun-
tains: Wherefore he did not presently go
out of the Ark, but staid there above *four-*
teen days; still signifying unto us, that we
must not be therefore delivered so soon as
the tops of the Mountains are seen, but
may yet be assaulted with the Waters of the
Flood, Days, and Weeks, and Months,
Ec.

Exod. 5. When *Moses* was sent to deliver *Israel*,
15 to 24. they came not presently out of *Egypt*; nei-
ther seemed their Burthens ever the lighter
to Sense or feeling, tho' Faith indeed did
see the End. Again, When he had brought
them forth of *Egypt*, they came not in a
Day, or a Month, to *Canaan*; but, faith
Aas 7.36. the Holy Ghost, *He brought them out*, (or,
forth of Affliction) *after he had shewed*
Signs and Wonders in the Land of Egypt,
and in the Red-Sea, and in the Wilderness,
forty years.

Let us therefore take heed of a feavorish
Spirit, while we behold the *tops of the*
Mountains; possibly, for all they are visible
Tokens to us of Deliverance, themselves
may be yet much under Water. We see
what work *Moses*, *Gideon*, *Jephtha* and *Sam-*
son had to deliver *Israel*, even after more
than their *tops* were seen. Be content to
stay yet forty Days; *David* stay'd, after he
was anointed, till Years and Times went
over him, before he could deliver *Israel*

from the Tyranny of its Opposers.

At the end of forty days Noah opened the
Window of the Ark. This Opening of the
Window also, was a Type, that now he
was preparing to take Possession of the
World. It also might be a Type of the
Opening the Law and Testimony, that
Light might by that come into the Church;
for we find not that this Window had any
other use, but to be a Conveyance of Light
into the Ark, and as a Passage for the Raven
and Dove, as may be further shewed after. Rev. 11.
Now much like this, is that of *John*: *The* 19.
Temple of God was opened in Heaven, and Chap. 15.
there was seen in his Temple the Ark of his
Testament. And again, *I looked, and be-*
hold, the Temple of the Tabernacle of the Te-
stimony in Heaven was opened. And
then, as the Raven and the Dove came
out of the Window of the Ark; so the An-
gels, that is, the Lord's Executioners, *came*
out of the Temple that was opened in Heaven.

Hence note, That though Men may
be born with, if they lye in their Holes in
the Heighth of the Tempest; but to do it
when the Tops of the Mountains were
seen, if they then shall forbear to open their
Window, they are worthy of blame indeed.
When the *Lepers* saw the *Assyrians* were fled, 2 Kings 7.
and that Liberty from Heaven was granted
to *Samaria*; then they feared to conceal
the thing any further; they feared, I say,
that if they went not to the City to declare
it, some Judgment of God would befall them.

And he sent forth a Raven, which went Ver. 7,
forth to and fro until the waters were dried 8.
up from off the earth. --- And he sent forth
a Dove from him, to see if the waters were
abated from off the face of the earth.

Behold, the *Raven* and *Dove* are now
sent out at the Window of the Ark, as the
Angels are said to come out of the *Temple*, Rev. 15.
when it was opened in Heaven: This *Ra-*
ven therefore, and the *Dove*, were Figures
and Types of those Angels.

But to speak to them both apart: The
Raven went forth, but returned not again to
the Ark: This is intimated by them words,
She went to and fro, untill the waters were
abated, and dried up. This is further evi-
dent by that Antithesis that the Word doth
put between the Practice of the Raven and
the Dove: The Raven went forth, and
went to and fro till the Waters were dried
up; But mark it, *But the Dove found no* Gen. 8. 9.
rest for the sole of her foot, and she returned to
him into the Ark. The Raven then did
find rest elsewhere, the Raven then return-
ed not to him into the Ark.

But what did the Raven then do? Why,
certainly she made a Banquet of the Car-
kasses of the Giants that were drowned by
the Flood; it fed upon the Flesh of the Men
that had sinned against the Lord.

The Raven therefore was a Type of those
Messengers that God sends out of his Tem-
ple against *Antichrist*; that is, for eating the
R Flesh

Flesh of Kings, and the Flesh of Captains, and the Flesh of mighty Men, and the Flesh of Horses: He was, I say, a Type of those Professors that God saith he hath a great Sacrifice to sacrifice unto, a Sort of Professors in his Church; as the Raven was one that had his Being in the Ark: These are they which *Ezekiel* mentions, that were to eat *Flesh*, and drink *Blood*; to eat the Fat till they be filled, and to drink Blood till they be drunken. These also are the Guests that *Zephaniah* mentions, and saith, *God hath bidden to the same Feast also.*

Ezek. 39.
17 to 21.

Zeph. 1.
7 to 13.

Rev. 16.
14.

Rev. 19.
17, 18.

And let no Man be offended that I say these Birds are in the Church: For one Effect of the *Sixth Vial*, was that Battel of the *Great Day of God Almighty*. Further, The Angel that proclaims this Feast, calls to those that are God's Guests, by the Name of, *the Fowls that fly in the midst of Heaven*: That they should come and gather together to the *Supper of the Great God*: That they may eat the *Flesh of Kings*, and the *Flesh of Captains*, and the *Flesh of mighty Men*, &c. Besides, this Supper is the Effect of the going forth of the King of Kings against the Antichristian Whore, whose going forth was at the opening of Heaven, as the going forth of the Raven was at the opening of the Window of the Ark.

Note therefore, That God, in the Overthrow of the Kingdom of Antichrist, and at the asswaging of the Rage of her tumultuous Waves, will send forth his Birds amongst her fat Ones, to partake of the Banquet that he hath appointed; who when they shall be tolerated by that Angel that *standeth in the Sun*, will come down to their Feast with such Greediness, that neither King nor Captain shall keep them from their Prey: They will eat *Flesh*, and Fat, till they be full, and drink the *Blood* till they be drunk.

Beware of
Noah's
Raven.

Also he sent forth a Dove from him, to see if the waters were abated. This Dove was a Type of another Sort of Professors in the Church, that are of a more gentle Nature; for all the Saints are not for such Work as the Raven; they are not all for feeding upon the Carcasses, the Kingdoms and Estates of the Antichristian Party, but are for spending their Time, and for bending their Spirits to a more spiritual and retired Work; even as the Dove is said to be harmless, and to *mourn for communion* with her Companion, and that is content she hath her Nest in the *Sides of the Rock*, Christ. Wherefore he adds,

Matt. 10.
16.

Isa. 38.14.

Jer. 48.28.

Ver. 9. *But the Dove found no Rest for the Sole of her Foot, and she returned to him into the Ark, for the Waters were on the face of the whole Earth, &c.*

The Dove could not live as the Raven; the Raven being content, so long as she found the Carcasses; but the Dove found no Rest till she returned again to Noah.

The Raven therefore, though he was in the Ark, was not a Type of the most spiritual Christian; nay rather, I think, of the worldly Professor, who gets into the Church in the time of her Affliction, as *Ziba* did into the Army of *David*, in the day of his Trouble; not for Love to the Grace of *David*, but that, if time should serve, he might be made the Lord of his Master's Inheritance: But *David* was content to let him go with him, and that too as under such a Consideration: As Christ also lets these Ravens to herd with his innocent Doves; because he hath *Flesh* to give them, which the Doves care not for eating.

But the Dove found no Rest. It seems the Raven did, as it is also with some Professors, who when they by their Profession have advanced themselves to some worldly Honour, they have Ease and Rest, though, like the Raven, they have it by going out of the Church.

But the Dove found no Rest. Though all the Enemies of God lay tumbling in the Sea, this could not satisfy a gracious Soul; divide her from the Ark, and she finds no Rest, she is not at Ease till she be with Noah.

And she returned to him into the Ark; and he put forth his Hand and took her, and pulled her into the Ark.

Noah here was a Type of Christ, who took the Dove unto him: And it shews us, That Christ hath a Bosom open for the Cries and Complaints of his People; for the Dove returned a-weary with the Tidings of this, That the Waters still raged: A fit Figure of those of the Saints that are groaning and weary under the Oppression and Cruelty of the Enemy.

Hence note, That though thou hast no other Tidings to Christ but Sighs and Groans, and Weariness, because of the Rage of the Waters; yet he will not despise thee; yea, he invites thee, as weary, to come.

And he stayed yet other seven days; and again he sent forth the Dove out of the Ark.

This staying, shews us, That he exercised Patience, waiting God's Leisure till the Flood should be taken away. This Grace therefore had yet seven days Work to do, before he obtained any further testimony that the Waters were decreasing. O this staying Work is hard Work! Alas! sometimes Patience is accompanied with so much Heat and feavourishness, that every hour seems seven untill the end of the Tryal, and the Blessing promised be possessed by the waiting Soul. It may be Noah might not be altogether herein a Stranger: I am sure the Psalmist was not, in that he often under Affliction, cries, *But how long, O Lord! for ever! Make haste! O Lord, how long!*

And again he sent forth the Dove. The first time he sent her, she brought no good News,

2 Sam. 16.
1 to 5.

Matt. 11.
30.

Ver. 10.

Psal. 6.3.

& 13.1.
& 74.1.
& 79.5.

& 89.46.
& 90.13.
& 94.3.

News, but came panting and weary home; yet he sends her a second time.

This should teach us, not to make Conclusions too suddenly about God's Dispensations, saying, *It must be now or never*; for it may be the seven days are not out. The Men of David said, *This is the day that the Lord will give thee the Kingdom of Israel*: But David perceived otherwise, and therefore adds yet to his Temperance, Patience: Not suddenly saying like that wicked King, *Why should I wait on the Lord any longer?* but comforts himself with the Truth of the Promise, saying, *His time shall come to die, &c.* He that believeth, maketh not haste, but waiteth patiently, for the perfecting God's Work in God's time. That is excellent in the Song: *I charge you (saith the Church) that ye stir not up, nor awake my Love until he please.* Noah was much for this, *wherefore he stayed yet other seven days.*

And again he sent forth the Dove. Elias did much like this, when his Servant, at the first sending, brought him no Tydings of Rain, he gave him his Errand again, saying, *Go again: go seven times*. As Noah here did with the Dove, and again he sent her. Seeming Delays are no hinderance to Faith; they ought to try it, and put it into Exercise: As here it was with this good Man about the Waters of the Flood; he fainted not, but believed to see the Goodness of the Lord. That in the Prophet is notable as to this, *The Vision is yet for an appointed time, but at the end it shall speak, and not lye: though it tarry, wait for it; because it will surely come, it will not tarry.*

And the Dove came in to him in the evening; and lo! in her mouth was an Olive-leaf plucked off: so Noah knew that the waters were abated from off the earth.

And the Dove came in to him in the evening. Wherefore, his Patience was tried this day also. All the day he heard nothing of his Dove: Surely she could not keep the wing all the day: Is she drowned tro? Is she lost? O, no! she comes at last, though she stayed long. Samuel also stayed long before he came to Saul; but Saul could not wait as Noah did, therefore he had not the benefit of the Mercy promised.

The Dove came in to him in the Evening, and lo, in her mouth was an Olive-leaf, &c. Now he is recompensed for the exercise of Patience: as also was Abraham, when God gave him Isaac; for after he had patiently endured, he obtained the Promise.

And lo an Olive-leaf. A Sign that God was going through with his Work of Diminishing the waters: A Sign, I say, and a good Experience of the continued Love of God to his Servant; according to that of Paul, *Patience worketh Experience*; that is, it at last obtaineth the Blessing promised, and so setteth the Soul in a fresh Experi-

ence of the Love and Faithfulness of God.

And lo! This word [*Lo*,] it is, as it were an Appeal to all Readers to judge, whether God to Noah was faithful or no: So then, this was not written for his sake only, but for us also that believe in God, that we might now exercise Patience, as Noah; and obtain the Tokens of God's Goodness, as he; for *Lo* the Dove, at last, though 'twas Night first, came to Noah into the Ark, and lo in her mouth was an Olive-leaf pluck'd off; so Noah knew that the waters were abated.

An Olive-leaf pluck'd off. These words [*an Olive-leaf pluck'd off*,] do intimate, that Noah was now inquisitive and searching how the Dove obtained the Leaf; that is, whether she found it as dead, and upon the Waters; or whether she pluck'd it off some Tree: But he found by the greenness and freshness of the slip, that she pluck'd it off from the Olive: Wherefore, he had good ground now to be comforted; for if this Leaf was plucked off from a Tree, then the Waters could not be deep; especially, because, as Story tells us, the Olive used also to stand in the Bottoms, or Valleys.

This should teach us, That not over highly we conclude Messages or Tokens, be Signs of God's Mercy: There are lying Visions, and they are causes of banishment; they we should beware of, or else we are not only at present deceived, but our Faith is in danger of the Rocks; for not a few have cast up all, because the Truth of some seeming Vision hath failed. Mark how David handleth the Messenger that brought him Tydings of the Death of Saul; says he, *How dost thou know that Saul is dead?* What Proof canst thou make of the Truth of this Story? So should we say of all those Visions or Messengers that come to persuade us, that either inward or outward Deliverance is for us at the Door: Prove these Stories; look if they be not dead and lifeless Fancies; see if you can find that they were pluck'd off from the Tree that is green.

And he stayed yet other seven days, and sent forth the Dove; which returned not again unto him any more.

We read before of forty days Patience, and after that of seven days Patience; and that after the Waters began to return from off the Earth, and here again of seven days more. Whence Note, That the best of God's People, in the Times of Tryals, find their Patience too short-winded to hold out the whole length of a Tryal, unless the time be, as it were, cut in pieces. The Prophet, when he was to lay Siege against Jerusalem, he must rest the one side, by turning him upon the other. It was with holy Job exceeding hard, when he might not have Time to swallow his Spittle, when he might not a little sit down and rest him: And if you observe him, he doth not desire an absolute Deliverance as yet, but only

only Time to take wind and breathe a while; and then, if God will, to engage in the Combat again: *How long* (saith he) *wilt thou not depart from me?* Depart: what quite? O! No, saith he, I beg not that absolutely, but only so long as till a Man might swallow down his Spittle. This the Church in *Ezra's* time took as an exceeding Favour: *And now* (say they) *for a little space, Grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a Nail in his holy place, that our God may lighten our Eyes, and give us a little reviving in our Bondage.*

And he stayed yet other seven Days. Note again, That it is not God's Way with his People to shew them all their Troubles at once; but first he shews them a part; first *forty days*, after that *seven other days*, and yet again *seven days more*; that, they coming upon them by piecemeal, they may the better be able to travel through them. While *Israel* was in Affliction in *Egypt*, they knew not the Trials that would meet them at the Red-Sea. Again, When they had gone through that, they little thought that yet for *forty Years* they must be *tempted and proved in the Wilderness*.

And thus it was with this blessed *Noah*; he thought that by the first *seven Days* his Trials might be ended: But behold, there is yet *seven Days* more behind: *And he stayed yet other seven Days.*

Further: There may also be by these Words thus much insinuated, That these Periods of Time might be also of *Noah's* prefixing: And if so, then note, That the People of God in these Days are not the first that have been under Mistake, as to the *timing* of their Afflictions. *Noah* counted it would end many Days before it ended indeed, even *seven Days*, and *seven Days*, and *seven Days* to that; for he sent forth his Dove about the Beginning of the first Month, in which Month also were his two *seven Days* Trials. Again, after that he had staid two *seven Days* more, to wit, to the End of that first Month. Again, he staid almost four *sevens* more; for he came not out of the Ark till the *Twenty seventh Day* of the second Month.

ACaution. Hence therefore let Christians beware that they set not Times for God, lest all Men see their Folly: *It is not for you to know the times and the seasons, which the Father hath put in his own Power:* Yea, I say again, take heed lest that for thy setting of God a *seven Days* time, he set not thee so many as *seven times seven*.

And he sent forth the Dove, which returned not again to him any more. This is the third time that the Dove was sent to see how the Waters were abated on the face of the Earth. The first time she, by her restlessness, bespake the Waters to be high and mighty: The second time, by her Olive Leaf, she notieth that the Waters were

low and ebbing: But this third time, she seems to be weary of her Service, she returned not again to him any more; yet in her so absenting herself, she gives Confirmation to *Noah*, that the Waters were even in a manner quite gone: If he will take this for a Proof let him, if not, let him hang in Suspence with himself. Hence note, that God will not be always testifying, by renewing of his Tokens, to that about which we have had sufficient Conviction before; for in so doing he should gratify and humour our Unbelief. *Noah* had received already two sufficient Testimonies, that the Waters were decreasing: First by his seeing the Tops of the Mountains, and then by the Olive-Leaf; but notwithstanding these two Testimonies, his Unbelief in part remains; but God will not humour such a groundless Mistrust, by giving him any further Token, than the very absenting of the Dove. Much like this was that of *Samson's* Father; the Angel once had told his Wife, that she should have a Son that should deliver *Israel*; well, *Manoah* heard of this, he also desired that he might see that Man that had told his Wife this happy News. Now God thus far condescends, as to send the Angel a second Time; but then, this being now a sufficient Antidote against their Unbelief, the Angel after the next departing, was not seen again of them at all: But saith the Word, *The Angel of the Lord* ^{Judg. 13: 3, 9, 21.} *did no more appear to Manoah, and to his Wife:* So that now they must live by Faith, or not at all.

God's dealing with his People with respect to their spiritual Condition, is much like this. The Holy Ghost doth not use to confirm us by new Revelations of Grace and Justification, so often as by our fond Doubts or Mistrust we call for and desire the same: But having confirmed in us the Testimony of Christ, it may be twice or thrice, (for the Testimony of two Men are true) he then expects we should live by Faith: and observe it, if we have after such Testimony joyful Communion with God, it is either by retreating to former Experience, or by arguing according to Faith; that because God hath done thus before, he therefore hath given me Interest in such and such Promises and Mercies besides.

I speak now of the first Seals of the Love of God to the Soul, after we have been sufficiently tossed upon the waves of Unbelief, as *Noah* was by the waters of the Flood; such Seals are few, the Lord gave them to *Solomon* twice, and also twice to his Servant *Paul*. --- 'Tis enough that they have seen the *Tops of the Mountains*, and have had brought to them the Olive-leaf. Let them now believe this Confirmation of Mercy is sufficient, and if they will not believe now, they shall not be established.

And it came to pass in the six hundred and one Year, in the first month, the first day of the ^{Ver. 13}

the month, the waters were dried up from off the Earth, and Noah removed the covering of the Ark, and looked, and behold the Face of the Ground was dry.

And it came to pass: That is, by the working of God, that the waters were dried up. This came to pass in God's Time, to wit, in *the six hundred and one Year, in the first month, the first day of the month;* not in the times of Noah's prefixing. God's time is *the time, the best time,* because it is the time appointed by him for the Proof and Trial of our Graces, and that in which so much, and so much of the Rage of the Enemy, and of the Power of God's Mercy, may the better be discovered unto us; *I the Lord do hasten it in his time,* not before, though we were the *Signet upon his hand.*

Noah the only Man with God in that Generation, could not be restor'd before the time; no more could Israel from the thralldom of Egypt: yea, the Son of God himself must here give place and be content: And when Satan had ended all the temptation, when he had ended all, then he departed from him for a season.

And Noah removed the covering of the Ark, and looked. The failing again of his expected comforter, caused him to be up and doing; probable he had not as yet uncovered the Ark, that is, to look round about him, had the Dove by returning pleased his Humour, but she failing him, he stirs up himself. Thus it should also be with the Christian now: Doth the Dove forbear to come to thee with a leaf in her Bill as before, let not this make thee fullen, and mistrustful, but uncover the Ark, and look, and by looking thou shalt see a further Testimony of what thou receivest by the first manifestations: *He looked, and behold the Earth was dry.* Paul tells us, that by looking we have a Testimony like, or as that, which at first was given us by the Spirit of the Lord. *And behold the face of the Earth was dry.*

And in the second month, on the seven and twentieth day of the month was the Earth dried.

This prospect was like the Rain that we read of in another place, that confirmed God's Inheritance when it was weary: It was a comfortable sight to Noah, to see that the face of the Earth was dry; and now he could wait upon God with less tryal and strain to his patience the remaining days, which were fifty and four, to wit, from the first of the first, to the twenty seventh of the second month, than he could one of the sevens that he met with before. Indeed the path is narrowest just at entrance, as also our Nature is then the most unto-ward; but after we are in, the walk seems to be wider and easie; the Flesh is also then more mortified and conformable. The walk is but a cubit wide at the door, but inward ten times as broad.

And in the second month, on the seven and twentieth day of the month, was the Earth dried. So that from the first day it began to rain, (which was the seventeenth day of the second month in the Year before, unto this day, was Noah in the Ark,) it was just a year and ten days: That was the time then that God had appointed to try his Servant Noah, by the Waters of the Flood; in which time he was so effectually Crucified to the things of this World, that he was as if he was never more to enjoy the same: Wherefore Peter making mention of this estate of his, he tells us, it was *even like unto our Baptism;* ^{1 Pet. 3. 20, 21.} wherein we profess our selves dead to the World, and alive to God by Jesus Christ.

In the first Verse of this Chapter, we read that *God remembred Noah;* but till now we read not, that *the face of the Earth was dried.* Hence note, that our being under the Rage of the Enemy, doth not argue that we are therefore forgotten of God, he *remembreth us in our low estate,* even when tossed to and fro by the waters of a flood of Temptations.

And God spake unto Noah, saying, Go forth of the Ark, thou and thy Wife, and thy Sons, and thy Sons Wives with thee. ^{Ver. 15. 16.}

Now we are come to the end of the Tryal, and so to the time of Noah's Deliverance, and behold as he went in, so he came out: He went into the Ark at the Commandment of the Lord: *And the Lord said unto Noah, Come thou and all thy house into the Ark:* And here again, *And God spake unto Noah, saying, Go forth of the Ark.* Hence note, that notwithstanding the Earth was dry about fifty four days before, yet Noah waited for the Word of God for his Commission to bring him forth of the Ark. Providence seemed to smile before, in that the Earth was dry, to which had but Noah added Reason, he must have concluded, the time is come for me to go forth of the Ark. But Noah knew, that as well the Providences of God, as the Waters of the Flood might be to try his dependance on the Word of the Lord: wherefore, though he saw this, yet because he had no answer of God, he will not take the opportunity.

It is dangerous, or at least very difficult, to make the most smiling Providence of God our Rule to act by: Had David done it, he had killed Saul before the time, but ^{1 Sam. 24. 17, to 21.} David respected the Word of God. *Elisba* ^{2 Kings 6. 19 to 24.} also would not suffer the King to make that improvement of the Providence of God, which reason should be put in Execution, when he rebuked the King's desires that he had to have killed the Syrians, and commanded that *bread should be set before them,* that they might eat, and go home again to their master. *Hear the Word of the Lord, ye that tremble at his Word. At the Commandment of the Lord the Children of Israel journeyed,*

journeyed, and at the Commandment of the Lord they pitched---At the Commandment of the Lord they rested in their Tents, and at the Commandment of the Lord they journeyed; they kept the charge of the Lord, at the Commandment of the Lord, by the hand of Moses.

Go forth of the Ark, thou and thy Wife, and thy Sons, and thy Sons Wives with thee.

When God delivereth, he delivereth completely: Thus Israel also went out of Egypt, they, *their wives, their Children, with their Flocks and Herds*, not an hoof was left behind.

When David's time was come to possess the Kingdom, he brought along with him those *six hundred men* that had been his Companions in his suffering State, every man with his Household: But I say, he went up to possess it, not simply by the Voice of Providence, tho' Saul was dead, but David enquired of the Lord, saying,

Shall I go up to any of the Cities of Judah?

Nay, a general Answer, even from God, would not satisfy this holy Man. The Lord said, Go, but David replied, *Whither shall I go? and he said, Unto Hebron.* Oh! it is safe to regard the Word of the Lord; this makes us all come safe to Land. When Men wrest themselves from under the Hand of God, taking such Opportunities for their Deliverance, which are laid before them only for Trial of Obedience to the Word; they may, 'tis probable, have a seeming Success; the End will be as with Zedekiah King of Judah, Affliction with Addition. The Jews that were left in the Land of Israel, from the Hand of the King of Babylon, would flee to the Land of Egypt, that they might have *Quietness there*, but they went without the Word of God, and therefore their Rest brought them to their Ruine.

Noah therefore chose the safest way, even to stay in the Ark, till God's Word came: As it is also said of Joseph, The Word of the Lord tried him; till the Word of the Lord came to deliver him, and then he had deliverance indeed, as Noah also and David had, safe deliverance for himself and Relations.

Bring forth with thee every living thing that is with thee of all Flesh, both of Fowl, and of Cattel, and of every creeping thing that creepeth upon the Earth, that they may breed abundantly in the Earth, and be fruitful and multiply upon the Earth.

Noah was not only to have in this deliverance, respect to himself and Family, but to the good of all the World: Mens Spirits are too narrow for the Mind of God, when their chief end, or their only design in their enjoying this or the other Mercy, is for the sake of their own selves only. It cannot be according to God, that such desires should be encouraged: None of us liveth unto himself, why then should we desire life only for our selves.

The Church cries thus, *God be merciful*

to us, and bless us, and cause his face to shine upon us. Why? That thy way may be known upon Earth, and thy saving health among all Nations.

So David, *Restore unto me the joy of thy Salvation, and uphold me with thy free Spirit: Then will I teach transgressors thy way, and Sinners shall be converted unto thee.* So then, we must not desire to come out of Tryals and Afflictions alone, or by our selves, but that in our Deliverance the Salvation of many may be concerned. It is said, when Israel went up out of Egypt, there went up with them a mixed multitude, to wit, of Egyptians, and other Nations: This going out of Captivity was right, they carried out with them the Fowls, the Beasts, and the creeping things; to wit, the Heathens of other Lands, and so added increase to the Church of God. In Esther's time also, when the Jews came from under the snare of Haman, they brought with them to God many of the people of the Provinces. *Many of the people of the Land became Jews.*

These words therefore, *Bring forth with thee every living thing, &c.* are not lightly to be passed over; for they shew us, that we ought in our deliverance to have special respect to the deliverance of others: And if our deliverance be with the Word and liking of God, it must needs have this Effect. *When I shall bring again their captivity, the captivity of Sodom, and her Daughters, and the captivity of Gomorrah, and her Daughters, then will I bring again the captivity of thy Captives, in the midst of them.*

And indeed there is reason for this, for in every Affliction and Persecution, the Devil's design is to impair Christ's Kingdom: Wherefore no marvel, that God designeth in our deliverance, the impairing and lessening the Kingdom of Sin and Satan. Wherefore, O thou Church of God in England, which art now upon the waves of Affliction, and Temptation, when thou comest out of the Furnace, if thou come out at the bidding of God, there shall come out with thee the Fowl, the Beast, and abundance of creeping things. O Judah, *he hath set an harvest for thee, when I return the captivity of my people.*

That they may breed abundantly in the Earth, and be fruitful and multiply upon the Earth.

This was God's End in preserving the Creatures from the Flood, that again the Earth might be replenished therewith. The same End he hath in his suffering of the Persecutors, and all manner of Adversity to take away but a part, some; *Some of them they shall kill and crucify, leaving a remnant alive in the World, namely, that they might breed abundantly in the Earth, and be fruitful, and multiply upon the Earth.* As he saith by the Prophet Isaiah, *He*

He shall cause them that come of Jacob to take root, Israel shall blossom and bud, and fill the face of the World with fruit; and this after their Deliverance from Persecution:

Chap. 37. According as he saith again, *The remnant that is escaped of the house of Judah, shall again take root downward, and bear fruit upward: For out of Judah shall go forth a remnant, that is yet to replenish the Earth with Converts. As Luke observes, that*
 Acts 9. 31. *when the Churches in Judea, Galilee, and Samaria had rest, they walking in the fear of the Lord, and in the comforts of the Holy Ghost, were multiplied.*

Ver. 18. *And Noah went forth, and his Sons, and his Wife, and his Sons Wives with him; Obedience is better than Sacrifice. Noah is at the Beck of God, what he bid him do, that does he; and indeed this is in Truth to worship God, yea, this is to know and worship God. It is said of Abraham, when he went at God's Command to offer up*
 Gen. 22. 5. *Isaac, that he counted it going to Worship the Lord. And God saith of Hezekiah, that*
 Jer. 22. 15. *he did Justice and Judgment, judging the Cause of the poor and needy; and then adds, Is not this to know me, saith the Lord? I bring these to shew, that Obedience to the Word of God, is the true Character of God's People in all Ages; and this very Text, as also such others before, is on purpose recorded by the Holy Ghost, to shew you, that Noah was obedient in all things; yea, I may add, these Commands were to discover the Proof of him, whether he would be obedient in all things; and this was also his way with New Testament*
 2 Cor. 2. 9. *Churches. The Sincerity of Love, and of the Uprightness of the Heart, is greatly discovered by the Commandments of God.*
 Joh. 14. *He that hath my Commandments, and keepeth them, saith Christ, he it is that loveth me, &c.*

Ver. 19. *Every Beast, every creeping thing, and every fowl, and whatsoever creepeth upon the Earth after their kind, went forth out of the Ark.*

These Words are yet a further Expression of the Sincerity of Noah's Obedience, for that he at the Command of God, did carefully search and seek out every little creeping thing that God had brought to him into the Ark. Obedience in little things do oft-times prove us most; for we thro' the Pride of our Hearts are apt to look over little things, because tho' commanded, they are but little. O but Noah was of another Spirit, he carefully looked after little things, even after every thing, whatsoever creepeth upon the Earth; and not only so, but sought diligently that they might go out in order, to wit, Male and Female, according to their kind. Sometimes God would have Men exact to a word, sometimes exact to a Tack, or Pin, or Loop, sometimes to a Step: Be careful then in little things, but yet leave not the other undone.

Indeed the Command of God is great; if he therefore commands us to worship him, tho' but with a Bird, we must not count such Ordinances insignificant, or below a humane Creature.

And Noah builded an Altar unto the Lord, and took of every clean Beast, and of every clean Fowl, and offered burnt-offerings on the Altar. Ver. 20.

This is the first Work that we read Noah did, when he came forth of the Ark, and it shews us, that at this Time he had a deep Sense of the distinguishing Mercy of God. And indeed he had sufficient Cause to wonder, for the whole World was drowned, save only himself, and they that were with him in the Ark.

But I say, this was the first work, to wit, *to worship God.* Hence note, That a Sense of Mercy, of distinguishing Mercy, naturally engageth the Heart to worship. It is said of Moses, when the Name of the Lord was proclaimed before him, as *merciful, gracious, and abundant in goodness and truth, and that he pardoned iniquity, transgression and sin; that he made haste, and bowed his head toward the Earth, and worshipped.*

And Noah builded an Altar. Although this Altar be the first that we read of, yet forasmuch as there was before a blessed Church, and also an open Profession of Godliness, together with offering Sacrifice, in all Probability this was not the first Altar that was builded unto the Lord. Besides, we read not of any immediate Revelation, from which Noah had Light and Instruction to build it. The Text only saith, *he built an Altar unto the Lord;* which may be aptly expounded, according as he was wont in the other World.

This Altar was a Type of Christ, as capacitated to bear the Sin of the World (for the Altar was it upon which the Sacrifices were burnt;) wherefore it, in mine Opinion, in special respected his Godhead, by the Power of which he offered himself; that is, *his Flesh.* Again it is said, *the Altar sanctifies the Gift:* So did the Godhead the Humanity of Christ, thro' which *Eternal Spirit, he offered himself without Spot to God:* By this Altar then this Blessed Man preached to his Family the Godhead and Eternity of Christ.

And took of every clean Beast, and of every clean Fowl. These Beasts and Fowls were Types of the Flesh of the Son of God, as Paul in the ninth and tenth Chapters to the Hebrews affirms; wherefore by this Act he also preached to his Family the Incarnation of the Lord Christ, how that in the *Fulness of Time* he should in our flesh offer himself a *Sacrifice for us;* for as all the Ordinances of the *New-Testament-Ministration* preach to us, That Christ is come; so all the Ordinances of Worship under the *Old-Testament* preached to them that were under

Jer. 23. 38.
 Exod. 36.
 12, 13.
 Ezek. 40.
 3. 34, 37.
 Matt. 23.
 23.
 Lev. 14.
 52.

Matt. 23.
 19.

Heb. 9. 14.

under it, Christ, as yet to come.

Of every clean Beast, of every clean Fowl. This was to shew, That when Christ did come, he should not take hold of the Jew, and exclude the Gentile; but that in his flesh he should present unto God every clean Beast, and every clean Fowl; that is, all the Elect, both of Jew and Gentile.

And it was requisite that this by Noah should be preached, because the whole World was yet in his Family; from whence, at the multiplication of Men, if through their Rebellion and Idolatry they lost not this Doctrine, they might to all their Off-spring preach the Lord Jesus.

Wherefore, the Doctrine of the Gospel, had the World been faithful, might have been to this day retained amongst them that now are the most barbarous People.

Ver. II. And the Lord smelled a sweet savour, (a favour of rest;) and the Lord said in his heart, I will not again curse the ground any more for mans sake; for the imagination of mans heart is evil from his youth: neither will I again smite any more every living thing, as I have done.

These words more fully shew, that this Sacrifice of Noah was a Type of the offering up of the Body of Jesus Christ, he being said to be that blessed Sacrifice that is as Perfume in the Nostrils of God: He gave himself for us an Offering and a Sacrifice to God for a sweet-smelling savour. Besides, this Offering of Noah was a Burnt-Offering to God; which burning signified, the Curse of God, which Christ was made in his death for us: Wherefore, the Burnt-Offerings were all along a Type of him; as by reading the Epistle to the Hebrews you may see: It is the Burnt-Offering, saith God, because of the burning upon the Altar all night, until the morning; and the Fire of the Altar shall be burning in it. Which was a Type of the Fire of the Law, and the Guilt of Sin, that Christ, when he offered himself, should undergo for the Sins of Man.

And the Lord smelled a sweet savour. This signifies the Content and Satisfaction that for the Sin of the World, God should have by the offering up of his Son for us upon the Cross: Wherefore, he is said to be now in Christ, reconciling the world unto himself, not imputing their trespasses to them.

Now it is observable, That Noah was a Man of Faith long before this. Hence note Two things.

1. That Men, even of eminent Faith, have yet need of a continual remembrance of the Death and Sufferings of Christ; yea, and that in the most plain and easiest manner to understand.

2. They have need also, notwithstanding they have Faith before, to present themselves before God, through Jesus Christ our Lord: For as our Persons are not accepted, but in and through him, no more are our

Performances; yea, though they be spiritual Services or Sacrifices; it is the Blood that maketh the Attonement, as well for Works as Persons: As he saith in another place, I will accept you with your sweet savour, but not without it: As he also said to his Church in Egypt, When I see the blood, I will pass over you: and the Plague shall not be upon you to destroy you, when I smite the Land of Egypt.

And the Lord said in his heart, I will not again curse, &c. By Heart here, we may understand Two things.

1. That God was altogether unfeigned in this Promise. He spake it from his very Heart: which we use to count the most sincere expressing of our Mind: According to that of the Prophet, Yea, I will rejoyce over them to do them good, and I will plant them in this Land assuredly, in truth, in stability, with my whole heart, and with my whole soul. Mark, I will rejoyce to do it, I will do it assuredly, I will do it in truth, even with my whole Heart, and with my whole Soul.

2. By his saying, In his Heart, we may understand, the Secrecy of his Purpose; for this Doctrine, Of not Cursing again, it is hid from all but those to whom it is revealed by the Spirit of God. For this purpose, in the Heart of God, is one of the depths, or of the deep things of God, which the Spirit of a Man cannot understand: Who hath known the mind of the Lord? None of all the Sons of Men, but those that have the Holy Ghost: Therefore Paul applyeth that to himself and Fellows, as that which is peculiar to them to know, We have the mind of Christ. It is said, that after Christ had by his Parables Preached his Gospel to the World, he in private expounded all things to his Disciples.

Hence note, That they that will hear God speak this, they must be near his very Heart: They that are in his Heart, may hear it; but to them that are without, in Parables. This Secret, in Revelation of the Gospel, is also expressed in other terms; as, That the Lord spake in mine Ears, and it was revealed in mine Ears: And again, Hear now this which I speak in thine Ears.

I will not again curse the ground any more. These words are also under Moses's Veil; for in them is contained the Sin of the World, and Damnation thereof. He said, when he was to bring the Flood, that the Earth was corrupt, and that he would destroy the Earth; but his great Meaning, was, of the Sinners that dwelt therein; as the effect of that Flood declared. So he saith again, he will not bring any more a flood to destroy the Earth; and that the Bow in the Cloud should be a Sign of Peace between him and the Earth: By all which is meant in special, the Men that dwell on the Earth; and they are called, the Ground, and the Earth, because they came from thence. these

So then, there is, as it were, the Foundation of all spiritual Blessedness couched under these words, *I will not curse the Ground, I will not destroy Man*. And that this must needs be the Meaning thereof, consider, that this Promise ariseth from the sweet favour that he smelt before in the Burnt-Offering; which was a Figure of Christ, who Gal. 3. 13. *was made a curse for us*, to deliver us from *the Curse of the Law*; that we might through him obtain the Blessing of *Forgiveness of Sins*; to which the Curse stands directly opposite.

I will not again curse the ground for mans sake; for the imagination of man's heart is evil from his youth. The Imagination of Man's Heart was the Ground of this dreadful Curse; and the Effect of this Curse, was, to lay them up in Chains in Hell: Wherefore Peter saith, *These Men are now in Prison*. The Curse therefore, in its most eminent Extention, reached the Souls of those ungodly Ones that were swept away with the Flood: But it seems a strange Argument, or Reason rendred of God, why again he would not curse the Ground, if it was because of the *evil Imagination of Man's Heart*, this being the only Argument that prevailed with him to send the Flood. The Meaning therefore is rather this, That because of the Satisfaction that Christ hath given to God for Sin, therefore he said in his Heart, *he would not again Curse the Ground*, for the evil Imagination of Man; that is, he would not do it, for want of a Sacrifice that had in it a sufficient Propitiation.

Hence note, That the great cause now of Man's Condemnation, is not because John 3. 18, 19. of his inherent Pollution, but because he accepteth not, with Noah, of the Satisfaction made by Christ; for to all them that have so accepted thereof, there is now no Rom. 8. 1 Curse nor Condemnation, though still the Imagination of their Heart be evil: If any 1 John 2. 1, 2. *man sin, we have an Advocate with the Father, Jesus Christ the righteous*.

For the imagination of mans heart is evil from his Youth. These words seem to insinuate the Cause of these evil Imaginations; and that is, from the Corruption of their Youth. Now how soon their Youth Psal. 51. was corrupted, David shews by these words, *I was shapen in iniquity, and in sin* Ezek. 16. *did my mother conceive me*. Ezekiel also 1, 2, to 9. shews, we were polluted in the day that we Exo. 13. were born. Further, God to Moses strongly Chap. 34. affirms it, in that he commands, That for the *First-born*, in whom the rest were included, *an Offering should be offered, by that they were a month old*. God seems therefore, by this word, to look back to the Transgression of our First Parents, by Rom. 5. whom Sin came into our Natures; and by so doing, he not only intimateth, yea, promiseth a Pardon to Personal Miscalriages; but assureth us, That neither them,

nor yet our inward Pollutions, shall destroy us, because of the *rest* that he found before in Christ.

Neither will I again smite any more every living thing, as I have done. The Creatures therefore also have some kind of Benefit by the Death and Blood of Christ; that is, so as to live, and have a Being; for infinite Justice is so perfectly just, as that without a Sacrifice it could not have suffered the World to stand, after Sin was in the World; but must have destroyed, for the Sake of Sin, the World which he had made.

For although it be foully absurd to say Beasts and Fowls are defiled with Sin, as Man; yet doubtless they received Detriment thereby: *The Creature was made subject to Vanity, by reason of him who hath subjected the same, &c.* That is, by Adam's Sin. Which Vanity they also shew by divers of their Practices; as both in their Enmity to Man, and one to another, with which they were not created; this came by the Sin of Man. Now that Man lives, yea, that Beasts live, it is because of the Offering up of Christ: Wherefore it is said in that of the Colossians, *The Gospel is Col. 1. 23. preached to every Creature; in every Creature under Heaven*; to wit, in that they live and have a Being.

Neither will I again smite any more every living thing, as I have done. These Words [as I have done] doth not exempt the Creature from every Judgment of God, but from this, or such as this; for we know, that other Judgments do befall ungodly Men now; and if they continue in final Impenitence, they shall partake of far greater Judgments than to be drowned by the Waters of a Flood: *The wicked is reserved unto Job 21. 30. Judgment; yea, the Heavens and the Earth 31. that now are, are reserved unto Fire, and 2 Pet. 3. 7. Perdition of ungodly Men*.

While the Earth remaineth, Seed-time and Ver. 22. Harvest, Cold and Heat, and Summer and Winter, and Day and Night, shall not cease.

While the Earth remaineth. These words may have respect both to the Words before, and to them that follow after: If they respect the Words before, then they are as Limits to that large Promise, of not destroying the World again: Not but that the Day will come, as I said, in which another General Judgment, and that too far more dreadful than this of Water, will over-flow the World, and every living thing shall again be cut off from the Face of all the Earth; as now by Rain of Water, then by Rain of Fire and Brimstone: Which Day and fore Judgment God shewed unto Men, when he burned Sodom and Gomorrah with Fire and Brimstone from Heaven. But,

While the Earth remaineth, this shall not be: But in the End, then indeed both it and the Works therein, shall (as Peter saith) 2 Pet. 3. 10. *be*.

be burned up: But so long as it remaineth, that is, until it be overtaken with this second, and that too the Beginning of Eternal Judgment, no universal Judgment shall over-run the Earth: For albeit that since that Flood, the Earth hath been smitten with many a Curse; yet it hath been but here and there, not in every Place at once: Famines, and Earthquakes, and Pestilences, have been in divers places, but yet at the same time hath there been Seed-time and Harvest also.

Mark 13.
8.
Luke 21.
11.

Seed-time and Harvest, Cold and Heat, and Summer and Winter, and Day and Night, shall not cease. These words were some of the first, with that of the *Bow in the Cloud*, that prevailed with me to believe that the Scriptures were the Word of God.

For my Reason tells me, they are, and have continued a True Prophecy, from the Day that they were related; otherwise the World could not have subsisted; for take away *Seed-time and Harvest, Cold and Heat, &c.* and an End is put to the Beginning of the Universe.

Besides, if these words be taken in a *Spiritual Sense*, they have also stood True from that very Day; otherwise the Church had ceased to have a Being long before this: For take away *Seed-time and Harvest* from the Church, with *Cold and Heat, and Day and Night*, and those Ordinances of Heaven are taken from her, which were ordained for her Begetting and Continuation. This Head might with much Largeness be insisted on; but to pass it, and to come to the next Chapter.

C H A P. IX.

Ver. 1. **A**ND God blessed Noah, and his Sons, and said unto them, *Be fruitful and multiply, and replenish the Earth.*

Noah having thus waded through these great Temptations, and being made also to partake of the Mercy of God, in preserving and saving him from the evil thereof, and being brought to partake of the Beginning of a New World, while the Ungodly that were before the Flood were perished for their Iniquity: He receiveth now from the Mouth of the Lord, before whom he walked before the Flood, Laws and Ordinances, as Rules by which he should still govern his Life before him. But mark, Before he receiveth these Rules and Commandments, he receiveth Blessing from God; *Blessing*, I say, as that which should yet fore-fit him to do his Will.

And God blessed Noah. Blessed him with spiritual and special Grace; for without that, no Man can walk, with God's Acceptance before him: He blessed him with Grace suitable to the Work he was now to begin; to wit, for the replenishing and governing the New World God had brought him to:

So that Noah did not without precedent Qualifications take this Work upon him. God also gave Caleb and Joshua another Spirit, and then they followed him fully. That of David is for this remarkable, *Who am I, said he, and what is my People, that we should offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.* "O Lord God, saith he, all this Store that we have prepared to build thee an House for thine holy Name, cometh of thine Hand, and is all thine own." So is Faith, Love, Strength, Wisdom, Sincerity, and all other good things wherewith and by which we Walk with God, worship him, and do his Will: All which is comprized in these words, *I will give them an Heart to know me, that I am the Lord; and they shall be my People, and I will be their God; for they shall return to me with their whole Heart. A new Heart also will I give them. And again, I will put my Fear in their Hearts, and they shall not depart from me.*

And God blessed Noah and his Sons, and said unto them, Be fruitful, and multiply, and replenish the Earth. After he had blessed him; then he tells him what he should do; namely, *Be fruitful, and multiply*: This he spake with respect to the Seed that he and his Sons should beget, therewith to people the World; which was now the remaining part of his Work, and he had Three Arguments to encourage him thereto. First, He was delivered from the Wicked and Sinners of the Old World: He was made the Heir of a New World; and was to leave it as an Heritage to his Children.

This therefore should teach us, who are brought into the Kingdom of Christ, that New World that hath taken its Beginning in the Word of the Gospel, not to be idle, but to be fruitful, and to labour to fill the World with a spiritual Seed to God: For as Noah, so are we made Heirs of this blessed Kingdom; and shall also, as that good Man, leave, when we sleep in Jesus, this spiritual Seed to possess the Kingdom after us.

And the Fear of you, and the Dread of you, shall be upon every Beast of the Earth, and upon every Fowl of the Air; upon all that moveth upon the Earth, and upon all the Fish of the Sea; into your hand are they delivered.

These words seem to be a Promise of what shall be a consequence of their putting into practise what was commanded in the Verse before; namely, of their being fruitful, and of their multiplying in the Earth. Hence Note, That the faithful Observation of God's Word, puts Majesty, and Dread, and Terrour upon them that do it: Therefore it is said, that when the Church is *fair as the Sun, and clear as the Moon, she is terrible as an Army with Banners.*

1 Chron.
29. 10 to
17.

Jer. 24. 7.
Jer. 32.
37 to 41.
Ezek. 36.
25 to 30.

2 Pet. 1.
8 to 16.

Song 6. 4.
10.

ners. The presence of godly *Samuel* made the Elders of *Bethlehem* tremble; yea, when *Elisba* was sought for by the King of *Syria*, he durst not engage him, but with *Chariots* and *Horses*, and an *heavy Host*. Godliness is a wonderful thing, it commandeth Reverence, and the stooping of the Spirits, even of the World of ungodly ones.

And the fear of you, and the dread of you, shall be upon every Beast. This is true in the Letter; for because there is upon Man, as Man, more of the Image and Similitude of God, than there is upon other Creatures; therefore the Beasts, and all the Creatures, are made to stoop and fall before them; yea, though in themselves they are mighty and fierce: Every Kind (or, Nature) of Birds, and of Serpents, and things in the Sea, is tamed, and hath been tamed by Mankind.

But to allegorize the Word, (for by the word ungodly Men are Beasts;) then, as I said before, Godliness puts such a Majesty and dread upon the Professors of it, that their Enemies are afraid of them; yea, even then when they rage against them, and lay heavy Afflictions upon them. It is marvellous to see in what fear the ungodly are, even of Godly Men, and Godliness; in that they stir up the Mighty, make edicts against them; yea, and raise up Armies, and what else can be imagin'd, to suppress them; while the Persons thus opposed, if you consider them as to their state and capacity in this World, they are most inconsiderable; but as a dead Dog, or a Flea: O but they are cloathed with Godliness! the Image and Presence of God is upon them! This makes the Beasts of this World afraid: One of you shall chase a thousand.

Into your hand are they delivered. That is, the Beasts, Birds, and Fish of the Sea (as *David* saith) to be for the service of Man. But again, This is also true in an higher Nature; for taking these Beasts, &c. for Men, even they are delivered into the hand of the Church, by whose Doctrine, Power and Faith they are smitten with severest Judgments; laying all that reject them even in the depth of Death, and smiting them with all Plagues as often as they will. The world is therefore in our Hand, and disposed of by our Doctrine, by our Faith and Prayers, although they think far otherwise, and shall one day feel their Judgments are according.

Every moving thing that liveth, shall be meat for you; even as the green herb have I given you all things.

From these words some would insinuate, That before the Flood Men lived only upon Herbs, not eating Flesh; as here they have Authority granted to do: But, in mine Opinion, such should be mistaken, for this Reason, if there were no other: Because they offered Sacrifice before; sacrifices, I say, as Types and Representatives

to the Church, of the Death and Sufferings of Christ: Now, of such Sacrifices the Offerers used to eat, as is clear by the Lamb of the Passover, and many other offerings: So that these words seem to be but a renewing of their former Privileges, not a granting new Liberty to the World.

Every moving thing. This must be taken with this Restriction, That is wholsom and good for Food: For by the Law of Nature, nothing of that is forbidden to Man, though for some Significations many such Creatures were forbidden us to use for a time.

Even as the green Herb. For which they expressly had liberty granted them, in the First Chapter of this Book. And this Liberty might a-fresh be here repeated, from some scruple that might arise in *Noah*, &c. He remembering that the World before might, for the abuse of the Creatures of God, as well as for the abuse of his Worship, be drowned with the Flood; for sometimes the abuse of that which is Lawful to one, may be a Snare, Abuse and Stumbling to another.

But flesh with the life thereof, which is the blood thereof, shall you not eat.

This Law seems to be Ceremonial, although given long before *Moses* was; as also some Sacrifices and Circumcision was: Wherefore we must seek for the Reason of this Prohibition: What man soever (saith God) there be of the house of *Israel*, that eateth any manner of blood, I will set my face against that soul that eateth blood, and will cut him off from among his people. Why? For the life of the flesh is the blood, and I have given it to you upon the altar, to make an attonement for your souls; for it is the blood that maketh the attonement for the soul: therefore I said to the Children of *Israel*, No soul of you shall eat blood. Again, As here the Prohibition is only concerning Blood; so in another place, the Word is as well against our eating the Fat: It shall be a perpetual statute for your generations, throughout your dwellings, that you neither eat Fat nor Blood: And the reason rendred, is, For all the Fat is the Lord's.

So then the meaning, the spiritual meaning, seems to be this, That forasmuch as the Blood is the Life, and that which maketh the Attonement; and the Fat, the Glory, and the Lord's; therefore they both were to be offered to the Lord: That is, we ought always to offer the Merit of our Salvation to God, by a continual Acknowledgment, that it was through the Blood of Christ; and we ought always to give him the Glory thereof, and this is the Fat of all our Performances. Now this is so blessed a Thing, and calleth for that Grace, that every Professor hath not, every one cannot ascribe to the Blood of the Lamb, the whole of his Reconciliation to God; nor offer up the * Fat, the Glory, which is God's, to the Lord for so great a Benefit: this is the

the Benefit of a peculiar People, even of the Priests, the Levites, the Sons of Zadok, or they that are justified, or just there- by; that kept the Charge of my Sanctuary, when the Children of Israel went astray from me; they shall come near to me, to minister unto me; and they shall stand before me, to offer unto me the Fat, and the Blood, saith the Lord God.

Wherefore, for Men to ascribe to their own Works the Merit of their Salvation, or to take the Glory thereof to themselves; it is as eating the Blood and the Fat themselves, and they shall be cut off from the People of God.

Ver 5. And surely your Blood of your Lives will I require; at the Hand of every Beast will I require it; and at the Hand of Man, and at the Hand of every Man's Brother, will I require the Life of Man.

These Words are spoken to the Church, which then resided in this Family: Not but that God will avenge the Blood that is wrongfully shed, though the Person murdered be most Carnal and Irreligious: A Man that doth Violence to the Blood of any Person, shall fly to the Pit; let no man stay him.

But I say, these Words respect the Church in a more special and eminent Way: Surely (saith God) your Blood of your Lives will I require. Thus also David insinuates the Thing: when he maketh Inquisition for Blood, he remembreth them; the Saints and Godly in special; he forgetteth not the Cry of the Humble, the afflicted.

At the Hand of every Beast will I require it. The Beasts are here also to be taken for Men, to whom they are frequently likened in Scripture; and that because they have cast off Humane Affections; and, like Savage Creatures, make a Prey of those that are better than themselves. Ignorance therefore, or Brutishness, O thou wicked Man! will not excuse thee in the Day of Judgment; all the Injuries that thou doest to the People of God, shall for certain be required of thee.

At the Hand of Man will I require it. By [Man] here, we may understand, such as have greater Place and Shew of Reason wherewith they manage their Cruelty, than those that are as the Natural Beast: For all persecutors are not brutish alike; some are in Words as smooth as Oyl; others can shew a Semblance of Reason of State, why they should sell the Righteous for Silver, and the Poor for a Pair of Shoes: These act, to Carnal Reason, like Men, as Saul against David, for the Safety of his Kingdom; but these must give an Account of their Cruelty, for Blood is in their Hands.

And at the Hand of every Man's Brother will I require the Life of Man. This Word [Brother] may reach in all the Apostatized Hypocrites that forsake or be-

tray the Godly, (for Brother shall betray the Brother to Death.) Such are spoken of in Isaiah, Your Brethren that hated you, saith God, and that cast you forth for my Name Sake, said, Let the Lord be glorified; but he shall appear to your Joy, and they shall be ashamed: So that let them be as vile as the Brute, or as reasonable in Appearance as Men, or as near in Relation as a Brother; neither their Ignorance, nor their Reason, nor their Relation to the Saints, shall secure them from the Stroke of the Judgment of God.

Who so sheddeth Man's Blood, by Man shall his Blood be shed; for in the Image of God made he him. Ver. 6.

In these Words we have both a Threatning and a Command; and the same Words carry both: By Man shall his Blood be shed, there is the Threatning; By Man shall his Blood be shed, there is the Command: For as they threaten, so they instruct us, that he is worthy of the Loss of his own Blood, that doth wickedly shed the Blood of another. Blood for Blood, equal Measure: As he also saith elsewhere, An Eye for an Eye, a Tooth for a Tooth, Wound for Wound, Burning for Burning. For in the Image of God made he him.

This seems as the Reason of this equal Law; because no Man can slay his Neighbour, but he striketh at the Image of God. It is counted an heinous Crime for a Man to run his Sword at the Picture of a King, how much more to shed the Blood of the Image of God? He that mocketh, or oppresseth, the Poor, reproacheth his Maker; but he that honoureth him, bath Mercy on the Poor: And if so, how much more do they reproach, yea, despise and abhor their Maker, that slay and murder his Image? But most of all those do prove themselves the Enemies of God, that make the Holiness, the Goodness, the Religion and Sobriety that is found in the People of God, the Object of their Wrath, and hellish Cruelty. Hence Murther is, in the New-Testament, imputed to that Man that hateth a holy and godly Man: He that hateth his Brother, is a Murtherer; and we know that no Murtherer bath eternal life abiding in him. 1 Joh. 3. 15.

And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. Ver. 7.

Thus he doubleth the Blessing and Command, of multiplying and increasing the Church in the Earth, for that is the delight of God, and of Christ.

And God spake unto Noah, and to his Sons with him, saying, And I, behold, I establish my Covenant with you, and with your Seed after you. Ver. 8,

God having thus blessed them, and given them Laws and Judgments to walk by, for the further Confirmation of their Hope in God, he propoundeth to them the Immutability of his Mind, by the establishing of his

his Covenant with them; for a Covenant is that, which not only concludeth the Matter concerned between the Persons themselves; but it provideth Remedy against after Temptations, and Fears, and Mistrusts, as to the faithful Performance of that which is spoken of: As *Laban* said to *Jacob*, *Now therefore* (said he) *come thou, let us make a Covenant, I and thou; and let it be for a witness between me and thee.* Thus also the Apostle insinuates; where making mention of the Promise and Oath of God, he saith, this Promise and Oath are both *Immutable*, that we might have a strong consolation, or always Ground for great rejoycing, who have fled for refuge, to lay hold on the hope set before us.

This Covenant therefore, it was for the Encouragement of *Noah* and his Sons, that they might walk before God without fear: Yea, it was to maintain their Hope in his Promise of Forgiveness, though they should find their after Performances mixed with Infirmities; for so he had told them before, namely, That he would not again destroy the Earth for Man's sake, albeit the imagination of man's heart be evil from his youth. I will establish my Covenant with you, and with your Seed after you.

Ver. 10. And with every living Creature that is with you; of the Fowl, of the Cattel, and of every Beast of the Earth with you; from all that go out of the Ark, to every Beast of the earth. These words respect the whole * Creation; for all the things in the World, Devils only excepted, have a Benefit by this Covenant of God: And hence it is, that not Man only, but every thing that hath breath, is commanded to praise the Lord: But observe it; as for the Sin of Man, they before were destroyed by the Flood; so now, by reason of the Mercy of God to Man, they are spared, and partake of Mercy also: This is intimated by these words, Every Creature that is with you; every Beast of the Earth with you.

Ver. 11. And I will establish my Covenant with you, neither shall all flesh be cut off any more by the waters of the Flood: neither shall there be any more a Flood to destroy the Earth.

This is the sum of the Covenant, as it respecteth the Letter, and the Type, and the whole Creation in general: But yet as to the Spirit and Gospel of it, the Holy Ghost must needs have a further reach, an Intention of more glorious things, as may further be shewed anon.

And I will establish my Covenant with you. For you that are Men, and especially the Members of the Church, have the most peculiar share therein.

Neither shall all flesh be cut off any more by the Waters of a Flood. For because of my Covenant which I establish with you, I will spare them also, and give them the taste of my Mercy and Goodness.

Neither shall there be any more a Flood to destroy the Earth. This Covenant there-
N^o IV.

fore, is not of that Nature as the Covenant was which was made with *Adam*, (to wit, a Covenant of Works, as the only Conditions of Life;) for by that was the Ground, for Man's Sin, Accursed, Accursed, and Accursed again: But now the Lord goeth another way, the way of Grace, and Forgiveness of Sins: Wherefore now, not the Curse, but the Mercy of God, comes in on the back and neck of Sin, still sparing and forgiving Man, the great Transgressor, and the Beast, &c. and the Earth, for the sake of him.

And God said, This is the Token of the Covenant which I make between me and you, and every living Creature that is with you, for perpetual Generations. I do set my Bow in the Cloud, and it shall be for a token of a Covenant between Me and the Earth.

So then, the way to find out the Covenant, what that is, it is to see if we can find out this token of it; to wit, the Bow, of which the Rain-bow is but a Type. I find then by the Scriptures, where this Bow is mystically spoken of, that the Lord Jesus Christ himself is encompassed with the Bow. The First is this:

And above the firmament that was over their heads, was the likeness of a Throne, as the appearance of a Sapphire-stone; and upon the likeness of the Throne, was the likeness, as the appearance of a Man upon it. And I saw, as the colour of Amber, as the appearance of fire round about within: from the appearance of his Loyns, even upward, and from the appearance of his Loyns even downward; I saw as it were the appearance of Fire, and it had brightness round about. As the appearance of the BOW that is in the Cloud in the day of rain, so was the appearance of the brightness round about: This was the appearance of the likeness of the glory of the Lord, the Man, the Lord's Christ, &c.

The second Scripture is this: I was in the Spirit, and behold a Throne was set in Heaven, and one sat on the Throne, and he that sat was to look upon like a Jasper and a Sardine stone, and there was a rainbow round about the Throne, like unto an Emerald. In these two Texts there is mention of the Rainbow, that was, not to be the Covenant, but the Token or Sign thereof. Now then the Covenant it self must needs be the Man that was set in the midst of the Bow upon the Throne: For so he saith by the Prophet, I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a Covenant of the people. The Covenant therefore is Jesus Christ the Saviour, whom the Bow in the Cloud was a Sign or a Token of. So then the sum of the Text is this, That God for the sake of the Lord Jesus Christ, will not again all the days of the Earth bring an universal Judgment upon the Creature, as in the days of *Noah*, and of the old World he did; for Christ by the Worth of his Blood

Blood and Righteousness hath pacified the Justice of the Law for Sin: So then the whole universe standeth not upon a bottom of its own, but by the Word and Power of Christ. *The Earth, saith he, and the inhabitants thereof are dissolved, I bear up the pillars of it.*

Quest. But how must Christ be reckoned of God, when he maketh him the poize against all the Sin of the World.

The Prophet tells us thus: *He shall be the Covenant of the People*, or he shall be accounted *the Conditions and Worth of the World*; He shall be the Covenant, or Works, or Righteousness of the People; for He, as the High Priest under the Law, is set for the people to God-ward; that is, he standeth always in the presence of God, as the compleat Obedience of the People. So then, so long as the Lord Christ bears up his Mediatorship, God in Justice will neither destroy the World, nor the things that are therein.

In this Covenant therefore, the Justice as well as the Mercy of God is displayed in its perfection, inasmuch as without the perfection of the Mediator Christ, the World could not be saved from Judgment.

Ver. 14. *And it shall come to pass when I bring a Cloud over the Earth, that the Bow shall be seen in the Cloud.*

By these words the Lord looks back to the Flood that before had drowned the Earth; for in those Clouds there was no Bow, no Token of Christ, or of the Mercy of God: But now, saith God, I will do far otherwise; from henceforth when I bring a Cloud, and there be showers of rain on the Earth, these Clouds shall not be as the other, but *my Bow shall be therein*.

The Cloud then that here is spoken of, must be understood of the Judgment of God for Sin, like those before, and at the Overthrow of the World; only with this Difference, they were Clouds, Judgments without Mercy, but these Judgments mixed therewith; and often the Clouds are thus to be understood. *Job* when he curseth his Day, saith, *Let a Cloud dwell upon it.* So the Judgments of God upon *Sion*, are called the *Covering of a Cloud*: So in *Joel* also, to the *Darkness of Clouds*, are the Judgments of the Church compared; yea, that *Pillar* that went before the Children of *Israel*, it being a Judgment to the People of *Egypt*, goes under this Epithet, as a Term most fit to express this Judgment by, *it was a Cloud and Darkness to them.*

And now to the Cloud in hand, the Cloud in which is the Bow, the Cloud of Rain, although by the Mercy and Grace of God it is so great a Blessing as it is, yet it sometimes becomes a Judgment, it comes for Correction, as a Rod to afflict the Inhabitants of the World withal. Thus it was in the Days of *Ezra*, and very often both before and since.

The Bow shall be seen in the Cloud. This is the Mercy of God to the World, and that by which it hath been hitherto preserved; *The Bow shall be seen in the Cloud.* You know I told you of the Bow before, that it was a Sign or Token of the Covenant of God with the World, and that the Covenant itself was Christ, as given of God unto us, with all his good Conditions, Merit and Worth. So then, in that God set this Bow in the Cloud, and especially in the Clouds that he sends for Judgment, he would have the World remember, that there comes no Judgment as yet on the World, but it is mixed with, or poized by the Mercy of God in Christ.

The Bow shall be seen in the Cloud. This may respect God, or the World, that is, the seeing of the Bow in the Cloud; if it respect God, then it tells us he in Judgment will remember Mercy; if it respect the World, then it admonisheth us not to despond, or sink in despair under the greatest Judgment of God, for the Bow, the Token of his Covenant, is seen in the Judgments that he executeth.

When the Vision of the Ruine of *Jerusalem* was revealed to the Prophet *Ezekiel*, *Ezek. 1.* he saw that yet Christ sat under the Bow.

When Antichrist was to come against the Saints of God, the Commission came from Christ, as he sat under the Bow. This *John* did see and relate, of which we should take special Notice; for by this Token God would have us to know that these Clouds, though they come for Correction, yet not to destroy the Church.

My Bow shall be seen in the Cloud. *Ver. 15.*

And I will remember my Covenant which is between me and you, and every living Creature of all Flesh, and the Waters shall no more become a Flood to destroy all Flesh.

And I will remember my Covenant. Much like this is that of the Lord to *Israel*, when they are under all, or any of those forty Judgments mentioned *Leviticus 26.* If they confess their Iniquities, saith he, and the iniquities of their Fathers, &c. then will I remember my Covenant with *Jacob*, and also my Covenant with *Isaac*, and also my Covenant with *Abraham* will I remember, and I will remember the Land. His usual way in other sayings, is to begin with *Abraham*, but here he ends with him; and the reason is, because there, as it were, the great Promise of the *Messias* to that People began, saying, *in thy Seed shall all Nations be blessed.*

And I will remember my Covenant which is between me and you. We read not here of any Compact or Agreement between *Noah* and God Almighty; wherefore such Conditions and Compacts could not be the Terms between him and us: What then? why that Covenant that he calls his, which is his Gift to us, *I will give thee for a Covenant*; this is the Covenant which is between

between God and us: *There is one God, and one Mediator between God and Man, the Man Christ Jesus.* This then is the Reason why all the Waters, why all the Judgments of God, and why all the Sins that have provoked those Judgments, cannot become a Flood to destroy all Flesh.

Ver. 16. *And the Bow shall be in the Cloud, and I will look upon it, that I may remember the everlasting Covenant between God, and every living Creature of all Flesh that is upon the Earth.*

And the Bow shall be in the Cloud. This is a kind of a Repetition; for this he had told us before, saying, *I do set my Bow in the Cloud, and the Bow shall be seen in the Cloud:* which Repetition is very needful, for it is hard for us to believe that Christ and Grace are wrapped up in the Judgments of God. Wherefore it had need be attested

Phil. 3. 1. *twice and thrice: To write the same things to you, faith Paul, to me indeed is not grievous, but for you it is safe.*

And I will look upon. A familiar Expression, and suited to our Capacity, and spoken to prevent a further Ground of Mistrust; much like to that of God, when he was to send the Plague upon Egypt: *The Blood, faith God, (of the Lamb) shall be to you for a Token upon the Houses where you are, and when I see the Blood I will pass over you, and the Plague shall not be upon you, to destroy you, when I smite the Land of Egypt.*

And I will look upon it that I may remember. Not that God is forgetful, He is ever mindful of his Covenant: But such Expressions are used to shew and persuade us that the whole Heart and Delight of God is in it.

That I may remember the everlasting Covenant. This Word *Covenant* is also the sixth Repetition thereof; *my Covenant, the Covenant, a Covenant, and the everlasting Covenant.* O how fain would God beat it into the Heads of the World, that he hath for Men a Covenant of Grace.

The everlasting Covenant. Because the Parties on both Sides are faithful, perfect and true; the Father being the one, and the Son of his Love the other; for this Covenant, as I said before, is not a Compact and Agreement betwixt God and the World, but his Son, as his Gift to Men, is set for them to Godward. So that what Conditions there are, they are perfectly found in

Zech. 9. 11 *Christ, by whose Blood the Covenant is sealed and established, and indeed becomes everlasting.* Hence it is called *the Blood of the everlasting Covenant:* And again, the *New Testament* is said to be in *this Blood.* Besides, the Promises are all in Christ, I mean the Promises of this Covenant; in him they are *Tea*, and in him *Amen*, to the *Glory of God the Father:* Now they being all in him, and *Tea and Amen* no where else, the Covenant itself must needs be of

pure Grace and Mercy, and the Bow in the Cloud, not Qualifications in us, the proper Tokens of this Covenant.

And God said unto Noah, This is the Token of the Covenant, which I have established between me and all Flesh that is upon the Earth. **Ver. 17.**

Behold a Repetition of all things that were essential either to the Covenant itself, or to our Faith therein, the making of the Covenant, the looking on the Covenant, and the Token of the Covenant; how often are they mentioned, that we might be more fully convinced of the unchangeable Nature of it: as *Joseph* said unto *Pharaoh*, *For that the Dream was doubled unto Pharaoh twice, it is because the thing is established by God.* **Gen. 41. 32.**

And God said unto Noah. Where God loveth, he delighteth to apply himself to such, in a more than general way; he singeth out the Person, *Noah, Abraham*, and the like. *I know thee by Name*, faith he to *Moses*, and *thou hast found Grace in my Sight.*

This is the token of the Covenant. It still wants beating into peoples heads, where they should look for the Covenant itself, to wit, the *Throne* which the *Rainbow* compasseth round about; for that is the token of the presence of the *Messias*, and thither we are to look for Salvation from all plagues, and from all the Judgments that are due to sin: The Lord for *Christ's* sake forgave you, this is the token of the Covenant.

Of the Covenant which I have established.

This word *[I]* (as also hinted before) doth intimate that this Covenant is the *Covenant of Grace* and Mercy, for a *Covenant of Works* cannot be established; that is, settled between God and Men, before both parties have either by Sureties, or performance ratified and confirmed the same. Indeed it may be so established, as that God will appoint no other; but to be so established, as to give us the Fruits thereof, that must be the effects of his being well pleased with the Conditions of those concerned in the making thereof: But that is not the World, but the Son of God, and therefore it is called his Covenant, and He as given to us of God, is so reckoned our Condition and Worth.

Which I have *Established:* To wit, upon better Promises than Duties purely commanded, or than the obedience of all the Angels in Heaven: I have established it in the Truth and Faithfulness, in the Merit and Worth of the Blood of my Son, of whom the *Rainbow* that you see in the Cloud is a Token.

And the Sons of Noah that went forth of the Ark, were Shem, Ham, and Japhet; and Ham is the Father of Canaan. **Ver. 18.**

By these Words *Moses* is returned again to the History of *Noah:* *And the Sons of Noah*

Noah that went forth of the Ark. If these words [*that went forth of the Ark*] bear the Emphasis of this part of the Verse, then it may seem that *Noah* had more Children than these; but they were not accounted of; for they being ungodly, as the rest of the World, they perished with them in their ungodliness: These only went in, and came out of the Ark with him; to wit,

Shem, and Ham, and Japhet. The Names thus placed, is not according to their Birth; for *Japhet* was the Elder, *Ham* the Younger, and *Shem* the Middlemost of the two.

Chap. 10.
11.

Chap. 9.
24.

1 Chr. 2. 3.

Gen. 48.
17, to 21.

Shem therefore takes the Place, because of his Eminency in Godliness; also, because from him went the Line up to Christ: For which cause also the Family of the Sons of *Judah* (though he was but the Fourth Son of *Israel*) was reckoned before the Family of *Reuben* *Jacob's* First-born; or before the rest of the Sons of his Brethren. Sometimes Persons take their Place in Genealogy, from the fore-sight of the mightiness of their Off-spring: Thus was *Ephraim* placed before *Manasseh*; for, *Truly* (said *Jacob*) *his younger Brother shall be greater than he* --- *And he set Ephraim before Manasseh.*

Ham is the next in order; not for the sake of his Birthright, or because he was much, if any thing, now for Godliness; but for that he was the next to be eminent in his Off-spring, for opposing and fighting against the same.

Shem and *Ham* therefore the two Heads, or Chief, from whence sprang Good and Evil Men, by way of Eminency. *Ham* is the Father of *Canaan*, or of the *Canaanites*, the People of God's Curse, whom the Sons of *Shem* who afterwards sprang from *Abraham*, *Isaac* and *Jacob*, was to cut off from the Earth, for their most high Abominations.

Japhet comes in, in the First place, as one that at present was least concerned either in the Mercy or Displeasure of God; being neither (in his Off-spring) to be devoutly Religious, nor yet incorrigibly Wicked, though afterwards he was to be persuaded to dwell in the Tents of *Shem*.

Ver. 19.

These are the three Sons of Noah, and of them was the whole Earth over-spread.

Thus, tho' *Noah's* Beginning was small, his Latter-End did greatly encrease.

Ver. 20.
21.

And Noah, began to be an Husbandman, and he planted a Vineyard. --- And he drank of the Wine, and was drunken; and he was uncovered within his Tent.

This is the Blot in this good Man's Scutcheon; and a strange Blot it is, that such an One as *Noah* should be thus overtaken with Evil! One would have thought that *Moses* should now have begun with a Relation of some Eminent Vertues, and Honourable Actions of *Noah*, since now he was saved from the Death that overtook the Whole World, and was delivered, both he and his Children, to possess the whole Earth

himself. Indeed, he stepped from the *Ark*, to the *Altar*; as *Israel* of old did Sing on the Shore of the *Red-Sea*: But, as they, he soon forgot; he rendred Evil to God for Good.

Neither is *Noah* alone in this Matter: *Lot* also being delivered from that *Fire from Heaven* that burnt up *Sodom* and *Gomorah*, falls soon after into Lewdness with the Children of his Body, and begetteth his own two Daughters with Child.

Gideon also, after he was delivered out of the Hands of his Enemies, took that very Gold which God had given him, as the Spoil of them that hated him, and made himself Idols therewith. What shall I say of *David*? and of *Solomon* also, who after he had been Twenty Years at work for the Service of the True God, both in Building and Preparing for his Worship, and in Writing of *Proverbs* by Divine Inspiration, did, after this, make Temples for Idols; yea, almost for the Gods of all Countries? Yea, he did it when he was old, when he should have been preparing for his Grave, and for Eternity. *It came to pass when Solomon was old, that his Wives turned away his heart after other Gods; for Solomon went after Ashtoreth, the Goddess of the Zidonians; and after Milcom, the Abomination of the Amonites. He did also build an high place for Chemosh, the Abomination of Moab, in the hill before Jerusalem; and for Molech, the Abomination of the Children of Amon. And likewise did he for all his strange Wives, which burnt Incense, and sacrificed unto their Gods.*

All these Sins were Sins against Mercies; yea, and doubtless against Covenants, and the most solemn Resolutions to the contrary. For who can imagine, but that when *Noah* was tossed with the Flood, and *Lot* within the scent and smell of the Fire and Brimstone (that burned down *Sodom*, with his Sons, and his Daughters;) and *Gideon*, when so fiercely engaged with so great an Enemy, and delivered by so strange a Hand; should in the most solemn manner both Promise and Vow to God: But behold! now they in truth are delivered and saved, they recompense all with Sin. *Lord, what is Man! How abominable and filthy is Man, who drinketh in iniquity like water.* Let these things learn us to cease from man, whose breath is in his nostrils; for wherein is he to be accounted of? Indeed, it is a vain thing to build our Faith upon the most godly Man in the World, because he is subject to err; yea, far better than He was so. If *Noah*, and *Lot*, and *Gideon*, and *David*, and *Solomon*, who wanted not Matter from Arguments, and that of the strongest kind, (as Arguments that are drawn from Mercy and Goodness be,) to ingage to Holiness, and the Fear of God; yet after all, did so foully fall, as we see: Let us admire Grace, that any stand; let the Strongest fear,

fear, lest he fearfully fall; and let no Man but Jesus Christ himself be the absolute Platform and Pattern of Faith and Holiness: As the Prophet saith, *Let us cease from Man.* But to return:

And Noah began to be an Husband-man. This Trade he took up for want of better Employment; or rather (in mine Opinion) from some Liberty he took to himself, to be remiss in his Care and Work, as a Preacher: For seeing the Church was now at rest, and having the World before them, they still retaining outward Sobriety, poor *Noah*, good Man, now might think with himself, "I need not now be so diligent, watchful and plainful in my Ministry as formerly; the Church is but small, without Opposition, and also well settled in the Truth; I may now take to my self a little time to tamper with Worldly things." So he makes an Essay upon *Husbandry*. *He began to be an Husband-man.* Ha, *Noah*! it was better with thee when thou wast better employed! Yea, it was better with thee, when a world of ungodly Men set themselves against thee! Yea, when every day thy Life was in danger to be destroyed by the Giants, against whom thou wast a Preacher above an hundred years! For then thou didst walk with God; Then thou wast better than all the World; but now thou art in the relapse!

Hence Note, That though the Days of Affliction, of Temptation and Distress, are harsh to Flesh and Blood; yet they are not half so dangerous as are the Days of Peace and Liberty. Wherefore *Moses* pre-admonished *Israel*, That when they had received the Land of *Canaan*, and had *Herds*, and *Silver* and *Gold* in abundance, that then their heart be not lifted up to forget the Lord their God. *Jesurun* kicked when he was fat. O! when Provinder pricks us, we are apt to be as the *Horse* or *Mule*, that is without understanding.

Deut. 8.
10. to 16

He planted a Vineyard, and drank of the Wine, and was drunken. Although in the course of Godliness, many Men have but a speculative Knowledge of Things; yet it is not so in the ways of this World and Sin, the practical part of these things are lived in by all the World. They are Sinners indeed, *He drank of the Wine.*

He drank of the Wine, and was drunken. The Holy Ghost, when it hath to do with Sin, it loveth to give it its own Name: Drunkenness must be Drunkenness, Murder must be Murder, and Adultery must bear its own Name: Nay, it is neither the Goodness of the Man, nor his being in Favour with God, that will cause him to lessen or mince his Sin: *Noah* was drunken; *Lot* lay with his Daughters; *David* killed *Uriah*; *Peter* Cursed and Swore in the Garden, and also Dissembled at *Antioch*. But this is not Recorded, to the intent that the Name of these Godly should rot or stink; but to shew, that the best Men are nothing

without Grace; and, that *he that standeth, should not be high minded, but fear.* Yea, they are also Recorded, for the Support of the Tempted, who when they are fallen, are oft raised up by considering the Infirmities of others: *Whatsoever was writ aforetime, was written for our Learning, that we thro' patience and comfort of the scriptures might have hope.* Rom. 15. 4.

And he was uncovered within his Tent. That is, He lay like a drunken Man, that regarded not who saw his Shame. Hence Note, how beastly a Sin Drunkenness is; it bereaveth a Man of Consideration, and Civil Behaviour; it makes him as brutish and shameless as a Beast; yea, it discovereth his Nakedness to all that behold.

And he was uncovered. That is, lay naked. Behold ye now, that a little of the Fruit of the Vine, lays Gravity, grey Hairs, and a Man that for hundreds of Years was a Lover of Faith, Holiness, Goodness, Sobriety, and all Righteousness, shamelessly, as the Object to the Eye of the Wicked, with his Nakedness in his Tent.

He was uncovered within his Tent. The best place of Retirement he had, but it could not hide him from the Eye of the Ungodly: It is not therefore thy secret Chamber, nor thy lurking in Holes, that will hide thee from the Eye of the Reproacher: Nothing can do this but Righteousness, Goodness, Sobriety and Faithfulness to God; this will hide thee; these are the Garments, which, if they be on thee, will keep thee, that the Shame of thy Nakedness do not appear. Rev. 16.

And Ham, the Father of Canaan, saw the Nakedness of his Father, and told his two Brethren without. Ver. 22.

Ham was the unsanctified one, the Father of the Children of the Curse of God: He saw the Nakedness of his Father, and he blazed abroad the Matter. Hence note, That the wicked and ungodly Man, is he that doth watch for the Infirmities of the Godly: As *David* says, *They watched for my halting*: Indeed, they know not else how to justify their own Ungodliness; but this, instead of excusing them of their Wickedness, doth but justify the Word against them; for by this they prove themselves graceless, and Men that watch for Iniquity: *They said in their Hearts* (said *David*) *Ab! so would we have it.* *Amon* said, *Ab! against the Sanctuary when it was profaned, and against the Land of Israel when it was desolate, and against the House of Judah when it went into captivity.* Pf. 35. 25
Ezek. 25
Chap. 26.
& 36. 2.

The Enmity that is in the Hearts of ungodly Men, will not suffer them to do otherwise; when they see Evil befall the Saint, they rejoyce and skip for joy. *HE saw the Nakedness of his Father.* Hence Note, That Saints can rarely slip, but the Eyes of the *Canaanites* will see them. This should make us walk in the World with

with jealous Eyes, with Eyes that look round about, not only to what we are and do, but also, how what we do is resented in the World: *Abraham* was good at this, and so was *Isaac* and *Jacob*; for they tendered more the Honour and Glory of God, than they minded their own concerns.

Geh. 13. 7.
8, 9.
Chap. 34.
30.

He saw the Nakedness of his FATHER. Who was the nearest and dearest Relation he had in the World; yet neither Relation, nor Kin, nor all the Good that his Father had done him, could keep his polluted Lips from declaring his Father's Follies, but out they must go; the sin of his own defiled Heart must take place of the Fifth Commandment, and must rather solace it self in Rejoycing in his Father's Iniquity, than in Covering his Father's Nakedness. Wicked Men regard not Kindred; and no marvel, for they love not Godliness: He that loveth not God, loveth not his Brother, or Father: nay, he wrongeth his own Soul.

Prov. 8.
36.

And he told his two Brethren without. He told them; that is, mockingly, reflecting not only upon *Noah*, but also upon his Brethren; to all of whom himself was far inferior, both as to Grace and Humanity.

Ver. 23.

And *Shem* and *Japhet* took a Garment, and laid it upon both their shoulders, and went backwards, and covered the nakedness of their Father; and their faces were backward, and they saw not their Father's nakedness.

Shem and *Japhet* did it: This is recorded for the Renown of these, as the Action of *Ham* is for his perpetual Infamy.

Prov. 10.
12.

They took a Garment, and went backward, and covered their Father, and saw not his nakedness. Love will attempt to do that with difficulty, that it cannot accomplish otherwise. I think it might be from this Action, that the Wise Man gathereth his Proverb from: Hatred stirreth up Strifes, but Love covereth all Sins. Indeed, *Ham* would fain have made Variance between his Father and his Brethren, by presenting the Folly of the one, to the Shame and Provocation of the other. But *Shem*, and his Brother *Japheth*, they took the course to prevent it; they covered their Father's Nakedness.

Ver. 24.

And *Noah* awoke from his Wine, and knew what his younger Son had done unto him.

1 Sam. 1.
14.

By these words more is implied than expressed; for this awaking of *Noah*, not only informeth us of Natural awaking from Sleep, but of his Spiritual awaking from his Sin: He awoke from his Wine: As *Ely* said to *Hannah*, How long wilt thou be drunken? Put away thy Wine from thee. By which words he exhorteth to Repentance. It is said of *Nabal*, That his Wine went from him, as many Mens Sins forsake them, because they are decayed, and want strength and opportunity to perform them. Now this may be done, where the Heart remaineth yet un sanctified: But *Noah* awoke from his Wine, put it away, or, re-

pented him of the evil of his doing: A just man falleth seven times, and riseth again, but the wicked shall fall into mischief. Wherefore they have cause to say to all the *Ham's* in the world, Rejoyce not against me, O thou mine Enemy! for when I fall, I shall arise; but your fall, is a fall into mischief.

He knew what his younger Son had done unto him. Whether this was by Revelation from Heaven, or through the Information of *Japhet* and *Shem*, I determine not; but so it was, that the good Man had understanding thereof: Which might be requisite upon a double account; not only that he might now be ashamed thereof; but take notice, that he had caused the Enemies of God to reproach; for this sinks deep into a good Man's Heart, and afflicteth him so much the more.

And he said, Cursed be *Canaan*; a Servant of Servants shall be he unto his Brethren.

By these words one would think that *Canaan*, the Grand-child of *Noah*, was the first that discovered his Nakedness; but of this I am uncertain: I rather think that *Noah*, in a Spirit of Prophecy, determined the Destruction of *Ham's* Posterity, from the Prodigiousness of his wicked Action, and of his Name, which signifieth Indignation, or Heat; for Names of old were oft-times given according to the Nature and Destiny of the Persons concerned. Is not he rightly called *Jacob*? And again, As his Name is, so is he. Besides, by this Act did *Ham* declare himself void of the Grace of God; for he that rejoyceth in Iniquity, or that maketh a mock, as being secretly pleased with or at the Infirmities of the godly, he is declared already, by the Spirit of God, to be nothing.

A Servant of Servants shall be he unto his Brethren. This was accomplished when *Israel* took the Land of *Canaan*, and made the Off-spring of this same *Ham*, even so many as escaped the Edge of the Sword, to be Captives and Bondsmen, and Tributaries unto them.

Hence note, That the Censures of good Men are dreadful, and not lightly to be passed over, whether they prophesy of Evil or Good; because they speak in Judgment, and according to the Tenor of the Word of God.

And he said, Blessed be the Lord God of *Shem*; and *Canaan* shall be his Servant.

Shem seems by this, to be the first in that Action of Love to his Father; and that *Japhet* did help through his Perswasion; for *Shem* is blessed in a special manner, and *Canaan* is made his Servant.

Hence note, That Forwardness in things that are good, is a blessed Sign that the Lord is our God: Blessed be the Lord God of *Shem*. It is said of *Hananiab*, That he was a faithful Man, and feared God above many. Now such Men are Provocations to good, as I doubt not but *Shem's* was to *Japheth*:

Prov. 24.
16.

Mic. 7. 8.

Ver. 25.

Gen. 27.

36.
1 Sam. 25.
25.

1 Cor. 13.

Nehem. 7.
2.

2 Cor. 9. 2. *Japheth*: As Paul saith of some, *Your Zeal hath provoked very many.*

Ver. 27. *God shall enlarge Japhet, and he shall dwell in the Tents of Shem.*

In the Margin, 'tis, *God shall persuade*: And it looks like a Confirmation of what I said before, and is a Prophecy of that Requital of Love that God should one day give his Posterity, for his Kindness to Noah his Father: As if Noah had said, "Well, *Japhet*, thou wast soon persuaded by *Shem* to shew Kindness to me thy Father; and the Lord shall hereafter persuade thy Posterity to trust in the God of *Shem*."

Gen. 10. 5. *God shall enlarge.* This may respect Liberty of Soul, or how great the Church of the Gentiles should be; for *Japhet* was the Father of the Gentiles.

If it respect the first, then it shews, That Sin is as Fetters and Chains that hold Souls in Captivity and Thralldom. And hence, when Christ doth come in the Gospel, it is Luke 4. 18. *to preach deliverance to Captives, and to set at liberty them that are bruised.*

God shall persuade. That is, God shall enlarge him by Persuasion; for the Gospel knows no other Compulsion, but to force by Argumentation. Them therefore that God brings into the Tents, or Churches of Christ, they by the Gospel are enlarged from the Bondage and Thralldom of the Devil, and persuaded also to embrace his Grace to Salvation.

Ver. 28. *And Noah lived after the Flood three hundred and fifty years.*

He lived therefore to see Abraham fifty and eight years old: He lived also to see the Foundation of Babel lay'd; nay, the Top Stone thereof: and also the Confusion of Tongues. He lived to see of the Fruit of his Loyns, mighty Kings and Princes: But in all this time he lived not to do one Work that the Holy Ghost thought worthy to record for the Saviour of his Name, or the Edification and Benefit of his Church, save only, That he died at Nine hundred and fifty Years; so great a breach did this Drunkennes make upon his Spirit.

Ver. 29. *So all the days of Noah were nine hundred and fifty years, and he died.*

CHAP. X.

Ver. 1. **N**OW these are the Generations of the Sons of Noah, Shem, Ham, and Japheth; and unto them were Sons born after the Flood.

Having thus passed over the Flood, with what Noah and his Sons did after; we now come to the Second Plantation of the World, to wit, by the Three Sons of Noah; for by these Three was the World replenished after the Flood. Shem was the Father of the Jews; Ham, the Father of the Canaanites; and Japheth, the Father of the Gentiles. So then, of Shem came the then

present Visible Church; of Ham, the Opposers and Enemies of it; but of Japhet came those that should be received into the Church afterwards; as also abundance of the Haters of the Lord.

The Sons of Japhet; Gomer, and Magog, Ver. 2: and Madai, and Javan, and Tubal, and Meshech, and Tyras.

Gomer, a Consumer; Magog, Covering, or Melting; Madai, Measuring, or Judging; Javan, making Sad; Tubal, Born, Brought, or Worldly; Meshech, Prolonging; Tyras, a Destroyer: These are the English of their Names.

Gomer, and Magog, and Meshech, and Tubal, are the great Persecutors of the Church in the latter Days: They shall be persecuted then by Consumers, Melters, and Men of this World. Madai, and Javan, (as some say,) where the Fathers of the Medes and Greeks: These therefore did sometimes help, and not always hinder the Church.

And the Sons of Gomer; Askenas, and Riphath, and Togarmah. --- Also the Sons of Javan; Elisbah, and Tarshish, Kittim, and Dodanim.

Riphath, Medicine, or Release; Elisbah, the Lamb of God; Dodanim, Beloved: Either these Names were given them by way of Prophecy; implying, that of their Seed should arise many Gentile Churches; or to shew us, that when Men (as their Fathers) have left or lost the Power of Godliness, yet something of the Notion they may yet retain.

By these were the Isles of the Gentiles divided in their Lands, every one after his Tongue, after their Families, in their Nations.

But this must be understood to be after the Building of, and Confusion at Babel; for before they had all but one Tongue; and besides, they kept all together.

And the Sons of Ham; Cush, and Mizraim, Phut, and Canaan.

Cush, Black. Of Ham and Mizraim came the Ethiopians, or Blackamores: The Land of Ham was the Country about Egypt; wherefore Israel was first afflicted by them.

And the Sons of Cush; Seba and Havilah, and Sabtah, and Raamah, and Sabtecha: and the Sons of Raamah, Sheba and Dedan.

Seba and Sheba, sometimes look well upon the Church; but when he did not, God gave them for her Ransom.

And Cush begat Nimrod, (or the rebellious One;) he began to be a mighty one in the Earth.

The begetting of Nimrod, is accounted a thing that is over and above, and is laid by the Holy Ghost as a Blot upon Cush for ever; for when Men would vilify, they used to say, *Thou art the Son of the Rebellious, the Son of a Murderer.* So again, *He that begetteth Solomon's Fool, (or, wicked one) he begetteth him to his own shame.*

Cush

Cush begat Nimrod. So then, the Curse came betimes upon the Sons of *Ham*; for he was the Father of *Cush*: For the Curse, as it were, begins in Rebellion, and a *Rebellious One* was *Nimrod*, both by Name and Nature.

He began to be a mighty One in the Earth. I am apt to think he was the first that in this New World sought after Absolute Monarchy.

He began to be a mighty One in the Earth, (or, among the Children of Men.) I suppose him to be a Giant; not only in Person, but in Disposition; and so, through the pride of his Countenance, did scorn that others, or any, should be his Equal; nay, could not be content, till all made Obeisance to him. He therefore would needs be the Author and Master of what Religion he pleased; and would also subject the rest of his Brethren thereto, by what ways his Lusts thought best. Wherefore here began a fresh Persecution; That Sin therefore which the other World was drowned for, was again revived by this cursed Man, even to Lord it over the Sons of God, and to enforce Idolatry and Superstition upon them; and hence he is called the *Mighty Hunter*.

Ver. 9. *He was a mighty Hunter before the Lord: wherefore it is said, Even as Nimrod the mighty Hunter before the Lord.*

He was a mighty Hunter. That is, a *Persecutor*: Wherefore *Saul's* Persecuting of *David* is compared to *Hunting*: And so is the Persecution of others: *They hunt every Man his Brother with a Net*: And it may well be compared thereto; for the Dog or Lion that hunteth, is void of bowels and pity; and if they can but satisfy their Doggish and Lyonish Nature, they care neither for Innocence, nor Goodness, nor Life of that they pursue: The Life, the Blood, the Extirpation of the contrary Party, is the End of their Course of Hunting.

He was a mighty Hunter. As it is said of *Jabin*, *He mightily oppressed Israel twenty years*; that is, he did it exceedingly; he went beyond others; he was more cruel and barbarous; he was a *mighty Hunter*: Wherefore the Children of blessed *Shem*, by this Monster, had sore Affliction. *Noah* therefore lived to see *Nimrod*, the *Mighty One*, make havock of the Children of his Bowels, to his no little Grief and Compunction of Spirit.

He was a mighty Hunter Before the Lord; or, in the *Presence of the Lord*; or, in *Defiance* to him. This shews, That the Hand of God was stretched forth against his Work: As also it was against *Jeroboam's*, by that *Man of God* that from *Judah* went down to prophesie against him; but he abode obdurate and hard; he regarded not the Lord, nor the Operation of his hands: As he also saith in another place of the cursed Brood of Antichrist, *When they shall fall*

upon the Sword, they shall be wounded: Let them do things never so much against the plain Text, they feel not the Wounds of Conscience; but this is a fore Judgment, and that under which this Hunter was; and therefore the Presence and Hand of God would not break him off, nor hinder his hunting of Souls: But even before the Face of the Keeper of the Godly, would *Nimrod*, the Rebel, hunt for their precious Life to destroy it.

Wherefore it is said, *Even, as Nimrod, the mighty Hunter, before the Lord.* These words, as it seems, was the Proverb that went of him among the Godly in after Generations; for he had so left his Marks in the Sides of the Church, that she could not quickly forget him: Wherefore, when at any time there arose another that shewed Cruelty to the Ways of God, he was presently compared to *Nimrod*, that *hunted before the Lord*. *Nimrod* therefore was *Rebellious to a Proverb*: And as it is said of *King 21. Abah*, so might it be said of him, *There was none like Nimrod, who sold himself to work wickedness in the sight of, or, before the Lord.*

And the beginning of his Kingdom was Babel, and Erech, and Accad, and Calneh, in the Land of Shinar. Ver. 10.

By these Words, as I suppose, are those in the Chapter that followeth expounded: Where it says, *Let us build us a City, and a Tower*; for this Work was chiefly the Invention of *Nimrod*, who, with his wicked Council, contrived this Work; and as one that had made himself Head of the People, he enjoyed them to set to the Work.

And the beginning of his Kingdom was Babel. *Babel* therefore was the first great Seat of Oppressors after the Flood; whose Situation was in the Land of *Shinar*, in that Land which is now called *Babylon*. By this we may also gather, by whom our mystical *Babel* was builded; to wit, by those that rebelled (as *Nimrod*) from the *Simplicity of the Gospel of Christ*; for the Builders, especially the Chief, have a Semblance one of another. It was even such as came of the Seed of the Godly, as these did of blessed *Noah*; who, in time, apostatizing from the Word, and desiring Mastership over their Brethren; they, as Lords, fomented their own Conceptions, and then enjoyed the People to build. As *Rehoboam* forsook the Counsel of the *Ancients*, that stood before his Father *Solomon*; so these have forsaken the Counsel of the Old Men, the Apostles that stood before *Jesus Christ*; and hearkning to the Counsel of a younger sort of Wanters of their Grace and Wisdom, they imagine and build a *Babel*.

Out of that Land went forth Assur, and builded Nineveh, and the City Rehoboth, and Calah, and Resen, between Nineveh and Calah: The same is a great City. Ver. 11, 12.

Nimrod having begun to exalt himself; others, that were big with Desires of Ostentation,

stentation, did soon follow his Example, making themselves Captains and Heads of the People, and built them strong Holds for the Supportation of their Glory. But they did it (as I said) by *Nimrod's* Example; wherefore it is said they *went out of the Land*. Just thus it was at the Beginning of *Myssical Babel*: First the Tyranny began at *Babel* itself, where the Usurper was seen to sit in his Glory, before whose Face the World did tremble. Now other inferior Persons, inferior, I say, in Power, but not in *Pride*, having Desire to be Lords, as *Nimrod* himself, they will also go build them Cities; by which means *Nimrod's* Invention could not be kept at *Rome*, but hath spread itself in many and mighty Kingdoms.

Out of that Land went forth *Asbur*, and built *Nineveh*, &c. *Asbur* seems to be the second Son of *Shem*, Ver. 22. A fit Resemblance of those Persons that have come from *Myssical Babel*, to build their *Nineveh's*, and *Rehoboth's*, and *Calneh's*, in all Lands: Still they have pretended Religion: That they had their Orders from the Apostolical See: That they were the true Sons of *Shem*, or Disciples of Christ: But the seeing Christian should remember, that some of the Children of *Shem* were in *Babel* with *Rebellious Nimrod*: That instead of learning Humility of their Father, through the Pride and Rebellion of their own vain-glorious Fancies, they learned Wickedness and Rebellion of cursed and prodigious *Nimrod*.

Hence Note, that what Cities, that is, Churches, soever have been builded by Persons that have come from *Romish Babel*, those builders and Cities are to be suspected for such as had their Founder and Foundation from *Babel* it self. Wherefore let *Israel* say, *Asbur shall not save us*, for he shall not save himself; but as the *Star* of *Jacob* ariseth, he shall fade and perish for ever. So perish all the builders and building that hath had its Pattern from *Myssical Babel*, unless a Miracle of Grace prevents.

It was *Asbur* that carried away the *Ten Tribes*; it is *Asbur* that joyneth with the Enemies of the Church; it is *Asbur* that with others upholds the great Mart of the Nations: Wherefore *Asbur*, and all his Company, must at last go down into their Pit.

So then, let *Augustine* the Monk, come from *Rome* into *England*, and let him build his *Nineveh* here; let others go also into other Countries, and build their *Resen's* and *Calah's* there; these are all but Brats of *Babel*, and their End shall be, That they perish for ever. *John* saw it, and the Cities, that is, the Churches of the Nations, or the National Churches fell; and Great *Babylon*, their Inventer and Founder, came into remembrance before God, to give unto her the Cup of the Wine of the fierceness of his Wrath.

And *Mizraim* begat *Ludim*, and *Ana-* Ver. 13, *mim*, and *Lehabim*, and *Naphtubim*, and 14. *Pathrusim*, and *Casluhim*, (out of whom came *Philistim*;) and *Caphtorim*.

Ludim, as I suppose, may be the same with *Lubim* that came up with the Egyptians and Ethiopians against *Israel*, of whose Cruelty *Nabum* complains; where he saith, They also helped *Nineveh* against the Children of God. The rest of them were of the same Disposition, especially the *Philistines* that came of *Casluhim*; for they, both in *Saul* and *David's* days, were implacable against the Church and People of God; they were a *Gyantish* People, and trusted in their Strength, and seldom overcome but when *Israel* went against them in the Name of the Lord their God.

And *Canaan* begat *Sidon* his first-born, and Ver. 15, *Heth*, and the *Jebusite*, and the *Emorite*, and 16, 17, the *Girgashite*, and the *Hivite*, and the *Ar-* 18. *kite*, and the *Sinite*, and the *Arvadite*, and the *Zemarite*, and the *Hamathite*: And afterward were the Families of the *Canaanites* spread abroad.

These are the Children of *Canaan*, the Son of *Ham*, the accursed of the Lord: These did chiefly possess the Land of *Canaan* before *Israel* went out of *Egypt*; they were a mighty *Gyantish* People, yet *Israel* must fight with them, notwithstanding they were, in comparison to these, but as the *Grashopper*.

And the border of the *Canaanites* was Ver. 19. from *Sidon*, as thou comest to *Gerar*, unto *Gaza*, as thou goest unto *Sodom* and *Gomorrah*, and *Admah*, and *Zeboim*, even unto *Lasha*.

They bordered therefore upon the *Philistines* on the one side; for *Gerar* and *Gaza* 15 to 20. belonged to them, and they touched upon Judg. 16. *Sodom* and *Gomorrhah*, &c. on the other: They were placed therefore, by the Judgment of God, between these two wicked and sinful People, that they might, as a Punishment for their former Sins, be infected with the sight and infection of their ungodly and monstrous Abominations: They that turn aside to their own crooked ways, the Lord shall lead them forth with the workers of iniquity.

These are the Sons of *Ham*, after their Ver. 20. Families, after their Tongues, in their Countries, and in their Nations.

Ham had a mighty Offspring; but the Judgment of God, was; That they should be wicked Men, Idolaters, Persecutors, Sinners; with an high hand; such as God was resolved to number to the Sword, both in this World, and that to come; I mean, for the generality of them.

Unto *Shem* also, the Father of all the Children of *Eber*, the Brother of *Japheth* the elder, even to him were Children born.

The manner of Style which the Holy Ghost here useth in his Preamble to the Genealogy of *Shem*, is worthy to be taken Notice;

Hos. 1. 43. *Israel* say, *Asbur shall not save us*, for he shall not save himself; but as the *Star* of *Jacob* ariseth, he shall fade and perish for ever. So perish all the builders and building that hath had its Pattern from *Myssical Babel*, unless a Miracle of Grace prevents.

Ezra 4. 2. *Tribes*; it is *Asbur* that joyneth with the Enemies of the Church; it is *Asbur* that with others upholds the great Mart of the Nations: Wherefore *Asbur*, and all his Company, must at last go down into their Pit.

Rev. 16. 19.

Notice of; as that he is called, *the Father of all the Children of Eber, and the Brother of Japheth.*

By his being called, *the Father of all the Children of Eber*, we may suppose, that from *Eber* to *Abraham*, (by whom the reckoning of the Genealogy was cut off from *Eber*, and intailed to the Name of *Abraham*;) all the Children of *Eber* were, as it were, the Disciples of *Shem*, for he lived while after *Abraham*: His Doctrine therefore they might profess, though possibly with some Mixture of those Inventions that came in among Men afterwards; which, I think, were at the greatest about *Abraham's* time. Besides, he shews by this, that the other Children of *Shem*, as *Elam*, *Assur*, *Lud* and *Aram*, with *Uz*, *Hul*, *Gether* and *Mash*, went away with *Nimrod*, and the rest of that Company, into Idolatry, Tyranny, and other Profaneness; so that only the Line from *Shem* to *Eber*, and from thence to *Abraham*, &c. were the Visible Church in those days.

The Brother of Japheth. So he was of *Ham*; but because *Ham* was cut off for his wickedness to his Father, therefore both *Shem* and *Japheth* did hold him in Abomination, and would not own that Relation that before was between them, especially in things pertaining to the Kingdom of God, and of Christ: Wherefore the Holy Ghost also, in reckoning up the Kindred of *Shem*, excludeth *Ham* the younger Brother, and stops after he had mentioned *Japheth*: *The Brother of Japheth the elder.*

Unto him were Children born, unto *Shem* also. Unto him were Children born: The Holy Ghost doth secretly here, as he did before in the Generation of *Seth*, insinuate a Wonder: For considering the Godliness of *Shem*, and the ungodliness of *Ham*, and the multitude of his Tyrannical Brood, it is a wonder that there should such a thing as the Off-spring of *Shem* be found upon the face of the Earth: For I am apt to think, that *Shem*, with his Posterity, did testify against the Actions of *Nimrod*; as also against the Children of *Ham*, in their Wickedness and Rebellion against the Way of God; as may be hinted after: Wherefore he, with his Seed, were in jeopardy, among that tumultuous Generation: yet God preserved him and his Seed upon the face of the Earth: For let the Number and Wickedness of Men be never so great in the World, there must be also a Church, by whose Actions the Ways of the Wicked must be condemned.

The Children of Shem; Elam, and Assur, and Arphaxad, and Lud, and Aram.

Ver. 22. These Children were born unto *Shem*: The Book of *Chronicles* mentions four more, as *Uz*, and *Hul*, and *Gether*, *Melbech* or *Mash*; but these were the Natural Sons

of *Aram*, *Shem* being only their Father's Father.

Elam and *Assur*, as also *Lud* and *Aram*, notwithstanding they were the Sons of *Shem*, struck off, as I think, with *Nimrod*, and left their Father, for the Glory of *Babel*; yea, they had a Province there in the Days of *Daniel*: Wherefore great Judgments are threatned against *Elam*; as, *That Elam shall drink the Cup of God's Fury: That their Bow shall be broken: That God would bring upon him the four Winds: And, That there should be no Nation whither the Captives of Elam should not come: Yet God would save them in the latter days.* Dan. 8. 2. Jer. 49. 35.

As for *Lud*, although through the Wickedness of his Heart he forsook his Father *Shem*, and so the true Religion; yet a Promise is made of his Conversion, when God calls home the Children of *Japheth*, and perswadeth them to dwell in the Tents of *Shem*: *I will set a Sign among them (saith God,) and I will send to those that escape of them, even to Tarshish, Pul and Lud, to Tubal and Javan, to the Isles afar off that have not heard my fame: Yea, thus it shall be, although they were once the Soldiers of the Adversaries of the Church, and bare the Shield and Helmet against her. Of Assur I have spoken before. Aram became also an Heathen, and dwelt among the Mountains of the East: Out of him came Balaam the Sooth-sayer that Balak sent for, to curse the Children of Israel.* Isa. 66. 19. Ezek. 27. 10. Numb. 23. 7.

In *Arphaxad*, though he was not the Eldest, remained the Line that went from *Abraham* to *David*; and from him, to *Jesus Christ*. Luke 3.

And the Children of Aram, Uz, and Hul, and Gether, and Mash. Ver. 23.

Uz went also off from *Shem*, but yet good Men came from his Loyns; for *Job* himself was of that Land: Yet the Wrath of God was threatned to go forth against them, because they had a hand in the Persecution of the Children of Israel, &c. Job. 1. 1. Jer. 25. 20. Lam. 4. 21.

And Arphaxad begat Salah, and Salah begat Eber: and unto Eber were born two Sons, the Name of the one was Peleg, for in his days was the Earth divided; and his Brother's Name was Joktan. Ver. 24. & 25.

This *Eber* was a very Godly Man, the next after *Shem* that vigorously stood up to maintain Religion. Two Things are entail'd upon him to his everlasting Honour: First, The Children of God, even *Abraham* himself, was not ashamed to own himself one of this Man's Disciples, or Followers; and hence he is called *Abraham the Hebrew*, or *Ebrew*. *Joseph* also will have it go there: *I was stolen (said he) out of the Land of the Hebrews*: Nay, the Lord God himself, to shew how he honoured this Man's Faith and Life, doth style himself the God of his Fathers, to wit, the God of *the* Gen. 14. 13. Chap. 40. 15. Exod. 3. 16. Chap. 7. 16. Chap. 9. 1. 13. John 5. 2. Chap. 19. 13, 20.

the Hebrews, the Lord God of the Hebrews. Secondly, This was the Man that kept that Language with which Adam was created, and that in which God spake to the Fathers of old, from being corrupted and confounded by the Confusion of Babel; and therefore it is for ever called his, the Hebrew Tongue, the Tongue in which Christ spake from Heaven to Saul: This Man therefore, was a stiff Opposer of Nimrod; neither had he a Hand in the Building of Babel; for all that had, had their Language confounded by that strange Judgment of God.

And unto Eber were born two Sons, the Name of the one was Peleg, (or, Division,) for in his Days was the Earth divided; and his Brother's Name was Joktan. This Division, (in mine Opinion,) was not only that Division that was made by the Confusion of Tongues, but a Division also that was made among Men by the blessed Doctrine of God, which most eminently rested in the Bosom of Shem and Eber, neither of which had their Hands in that monstrous Work: Wherefore, as Eber by abstaining kept intire the Holy Language; so Shem, to shew that he was clear from this Sin also, is by the Holy Ghost called, the Father of all the Children of Eber: Implying, that Eber and Shem did mightily labour to preserve a Seed from the Tyranny and Pollution of Nimrod and Babel; and by that Means made a Division in the Earth; unto whom because the Rebels would not adhere, therefore did God the Lord smite them with Confusion of Tongues, and scatter them abroad upon the Face of all the Earth.

Ver. 26. And Joktan begat Almodad, and Sheleph, 27, 28, and Hazarmaveth, and Jerah.

29. Here again he hath left the Holy Line, which is from Eber to Abraham, and makes a Stop upon Joktan's Genealogy, and so comes down to the Building of Babel.

Ver. 30. These therefore begat Joktan: He also begat Hadoram, and Usal, and Diklah, and Obal, and Abimael, and Sheba, and Ophir, and Havilah, and Jobab; all these were the Sons of Joktan: and their Dwelling was from Mesha, as thou goest unto Sephar, a Mount in the East.

Ver. 31. These are the Sons of Shem, after their Families, after their Tongues, in their Lands, after their Nations.

Moses, as I said, by this Relation, respecteth, and handleth chiefly those, or them Persons, who were at first the Planters of the World after the Flood; leaving the Church, or a relation of that, and its Seed, to be discoursed after the building of Babel, unto the Tenth Verse of the next Chapter. Hence methinks one might gather, that these abovementioned, whose Genealogies are handled at large, as the Families of Japheth, of Ham, and Joktan are, were both, in their Persons and Offspring en-

gaged (some few only excepted, who might adhere to Noah, Shem, and Eber) in that foul work, the Building of Babel. Now that which inclineth me thus to think, it is because immediately after their thus being reckoned by Moses, even before he taketh up the Genealogy of Shem, he bringeth in the Building thereof; the which he not only mentioneth, but also enlargeth upon; yea, and also telleth of the Cause of the stopping of that Work, before he returneth to the Church, and the Line that went from Shem to Abraham.

These are the Families of the Sons of Noah after their Generations, in their Nations; and by these were the Nations divided in the Earth after the Flood. Ver. 32.

CHAP. XI.

AND the whole Earth was of one Language, and of one Speech. Ver. 1.

Moses having thus briefly passed thro' the Genealogies of Japheth, Ham and Joktan; in the next place he cometh to shew us their Work which they had by this time engaged to do; and that was, to build a Babel, whose Tower might reach to Heaven. Now, in order to this their work, or rather to his relation thereof, he maketh a short Fore-speech, which consisteth of Two Branches. The first is, That now they had all one Language or Lip. The other was, That they yet had kept themselves together, either resting or walking, as an Army compact: An excellent Resemblance of the State of the Church, before she imagined to build her a Babel: For till then, however one might out-strip another in Knowledge and Love; yet so far as they obtained, their Language or Lip was but one: Having but one Heart, and one Soul, they with one Mouth did glorify God, even the Father.

And the whole Earth was of one Language. By these words therefore, we may conceive the reason why so great a Judgment as that great wickedness, Babel, should be contrived, and endeavoured to be accomplished. The Multitude was one: Not but that it is a blessed thing for the Church to be one; as Christ saith, My Beloved is but one. But here was an Oneness, not only in the Church, but in her mixing with the World. The whole Earth, among which, as I suppose, is included Noah, Shem, and others; who being over-topt by Nimrod, the mighty Hunter, might company with him untill he began to build Babel. Therefore it is said in the next Verse, that they companied together from the East, to the Land of Shinar.

Hence Note, That the First and Primitive Churches were safe and secure, so long as they kept intire by themselves; but when once they admitted of a mixture, Great

Great *Babel*, as a Judgment of God, was admitted to come into their mind.

Ver 2. *And it came to pass, as they journeyed from the East, that they found a Plain in the Land of Shinar, and they dwelt there.*

By these words, we gather, that the first Rest of *Noah*, and so the Inhabiting of his Posterity, was still eastward from *Babylon*, towards the Sun rising.

But to Gospellize: They *Journeyed from the East*; and so consequently they turned their Backs upon the Rising of the Sun: So did also the Primitive Church, in the Day when she began to decline from her first and purest state. Indeed, so long as she kept close to the Doctrine and Discipline of the Gospel, according to the Word and Commandment of the Lord Jesus, then she kept her Face still towards the Sun-

Ezek. 47. 1. Chap. 43. 2. *rising*: According to the Type in *Ezekiel*, who saith of the Second and Mystical Temple, *Her Fore-front, or Face, did stand towards the East*: Also he saith, when he saw the Glory of God, how it came unto this Temple, it came from the way of the East. Their journeying therefore from the East, was, their turning their Backs upon the Sun: And to us, in Gospel-times, it holdeth forth such a Mystery as this: That their Journey was thus recorded, to shew they were now apostatized; for assuredly they had turned their Back upon the glorious Sun of Righteousness, as upon that which shineth in the Firmament of Heaven.

They found a Plain in the Land of Shinar.

Dan. 1. 2. Zech. 5. 11. *Shinar* is the Land of *Babylon*, as those Scriptures in the Margin declare.

They found a Plain. Or, Place of Fatness and Plenty, as usually the Plains are; and are, upon that Account, great Content to our Flesh: This made *Lot* separate from *Abraham*, and choose to dwell with the Sinners of *Sodom*; why, the Countrey was a Plain, and therefore Fat and Plentiful, even like the *Garden of the Lord*, and the

Gen. 13. 10, 11, 12.

Land of *Egypt*. Here therefore they made a Stop; here they dwelt and continued together: A right Resemblance of the Degenerators Course in the Days of general Apostacy, from the true Apostolical Doctrine, to the Church of our *Romish Babel*. So long as the Church endured Hardship and Affliction, she was greatly preserved from Revolts and Backslidings; but after she had turned her Face from the Sun, and had found the *Plain of Shinar*; that is, the fleshly Contents that the Pleasures, and Profits, and Honours of this World afford; she forgetting the Word and Order of God, was content, with the Travellers in the Text, to dwell in the Land of *Babel*.

And they said one to another, Go to, let us make brick, and burn them thoroughly, (and burn them to a burning;) and they had brick for stone, and slime had they for mortar. Ver. 3.

Now they being filled with Ease and Plenty, they begin to lift up the Horn, and to consult one with another what they were best to do: Whereupon, after some time of Debate, they came to this Conclusion, That they would go build a *Babel*.

And they said one to another, Go to. This manner of Phrase is often used in Scripture; and is sometimes, as also here, used to shew, That the Thing intended, must come to pass, what Opinion or Contradiction to the contrary soever there be. It argueth that a Judgment is made in the Case, and Proceedings shall be according. Thus it is also to be taken in *Judges*, *Ecclesiastes*, *Isaiah*, *James*, &c. Wherefore it shews, that these Men had cast off the Fear of God, and, like *Israel* in the Days of the Prophet *Jeremiah*, they resolved to follow their own Imagination, let God or his Judgments speak never so loud to the contrary. And so indeed he says of them at Verse the Sixth: *And this they have begun to do* (saith God) *and nothing will restrain them.* Judg. 7. 3. Eccl. 2. 1. Isa. 5. 5. Jam. 5. 1. Gen. 11. 6.

The END of the Exposition.

OF

JUSTIFICATION

BY AN

Imputed Righteousness:

OR,

No Way to Heaven but by JESUS CHRIST.

Justification is to be diversly taken in the Scripture.

1. Sometimes 'tis taken for the Justification of *Persons*.

2. Sometimes for the Justification of *Actions*.

3. And sometimes for the Justification of the *Person* and *Action* too.

It is taken for the Justification of *Persons*, and that,

(1.) As to Justification with *God*: Or,

(2.) As to Justification with *Men*.

As to Justification with *God*: That is, when a man stands clear, quit, free, or, in a saved Condition before him, in the Approbation of his holy Law.

As to Justification with *Men*: That is, when a Man stands clear and quit from just ground of Reprehension with them.

Justification also is to be taken with Reference to *Actions*; and that may be when they are considered,

1. As flowing from true Faith: Or,

2. Because the Act done fulfills some transient Law.

1 Pet. 2. 5. Heb. 13. 15. Rev. 8. 1, 2, 3, 4. (1.) As Actions flow from Faith, so they are justified, because done before God in, and made compleat through the Perfections of Jesus Christ.

(2.) As by the doing of the Act some transient Law is fulfilled: As when *Jehu* executed Judgment upon the House of *Ahab*. *Thou hast done well*, said God to him, *in executing that which is righteous in mine eyes, and hast done to the House of Ahab all that was in mine heart*, 2 Kings 10. 30.

As to such Acts, God may, or may not look at the Qualification of those that do them: And 'tis clear, that he had not respect to any good that was in *Jehu*, in the justifying of this Action; nor could he, for *Jehu* stuck close yet to the sins of *Jeroboam*, but *took no heed to walk in the Law of the Lord God of Israel*, Chap. 10. 29, 31.

I might hence also shew you, that a man may be justified even then when his Action

is condemned; also that a man may be in a state of Condemnation, when his Action may be justified. But with these Distinctions I will not take up Time, my intention being to treat of *Justification*, as it sets a man free or quit from Sin, the Curse and Condemnation of the Law in the sight of God, in order to Eternal Salvation.

And that I may with the more clearness handle this Point before you, I will lay down and speak to this Proposition.

That there is no other way for Sinners to be justified from the Curse of the Law in the Sight of God, than by the Imputation of That Righteousness long ago performed by, and still residing with the Person of Jesus Christ.

The Terms of this Proposition are easie: yet, if it will help, I will speak a word or two for Explication.

(1.) By a *Sinner*, I Mean one that has transgressed the Law: for *Sin is the transgression of the Law*. 1 Joh. 3. 4

(2.) By the *Curse of the Law*, I Mean, that Sentence, Judgment, or Condemnation which the Law pronounceth against the Transgressor. Gal. 3. 10

(3.) By *Justifying Righteousness*, I Mean that which stands in the Doing and Suffering of Christ when he was in the World. Rom. 5. 19.

(4.) By the *residing* of this *Righteousness* in Christ's Person, I Mean, it still abides with him as to the Action, tho' the Benefit is bestowed upon those that are his.

(5.) By the *Imputation* of it to us, I Mean, God's making of it ours by an Act of his Grace, that we by it might be secured from the Curse of the Law.

(6.) When I say *there is no other Way* to be justified, I cast away to that end, the Law, and all the Works of the Law as done by us.

Thus I have opened the Terms of the Proposition.

Z

Now

Now the two first, to wit, *What Sin and the Curse is*, stand clear in all mens sight, unless they be Atheists, or desperately Heretical. I shall therefore in few words clear the other four.

First, Therefore, *Justifying Righteousness*, is the *Doing and Suffering* of Christ when he was in the World. This is clear, because we are said to be *justified by his Obedience*, Rom. 5. 19. By his Obedience to the Law. Hence he is said again to be the *End* of the Law for that very thing. *Christ is the end of the Law for Righteousness*, &c. Rom. 10. 4. The end, what's that? Why the requirement or demand of the Law. But what are they? Why Righteousness, *perfect Righteousness*; Gal. 3. 10. Perfect Righteousness, what to do? That the Soul concerned might stand spotless in the Sight of God. Now this lies only in the Doings and Sufferings of Christ: For by *his Obedience many are made righteous*: Wherefore, as to this Christ is the End of the Law, that being found in that Obedience, *That* becomes to us sufficient for our Justification. Hence we are said to be *made righteous* by his Obedience: Yea, and to be *washed, purged and justified* by his Blood.

Secondly, That this *Righteousness* still resides in and with the *Person of Christ*, even then when we stand Just before God thereby, is clear; for that we are said when justified, to be justified *in him*. *In the Lord shall all the seed of Israel be justified*. And again: *Surely shall one say, In the Lord have I righteousness*, &c. And again: *For him are ye in Christ Jesus, who is made unto us of God Righteousness*.

Mark, The Righteousness is still *in Him*, not *in us*, even then when we are made Partakers of the Benefit of it, even as the Wing and Feathers still abide in the Hen, when the Chickens are covered, kept, and warmed thereby.

For as my doings, tho' my Children are fed and cloathed thereby, are still my Doings, not theirs; so the Righteousness wherewith we stand Just before God from the Curse, still resides in Christ, not in us. Our sins when laid upon Christ, were yet personally ours, not his; so his Righteousness when put upon us, is yet personally his, not ours. What is it then? Why, *he was made to be sin for us, who knew no sin, that we might be made the Righteousness of God in him*.

Thirdly, It is therefore of a justifying Vertue, only by *Imputation*, or as God reckoneth it to us; even as our sins made the Lord Jesus a Sinner, nay *Sin*, by God's reckoning of them to him.

'Tis absolutely necessary that this be known of us; for if the understanding be muddy as to this, 'tis impossible that such should be found in the Faith: Also in Temptation, that man will be at a loss, that looketh for a Righteousness for Justification

in himself; when 'tis to be found no where but in *Jesus Christ*.

The Apostle, who was his *Crafts-master* as to this, was always *looking to Jesus*, Phil. 3. 6, *That he might be found in him*, knowing^{7, 8.} that no where else could Peace or Safety be had.

And indeed this is one of the greatest Mysteries in the World, namely, That a Righteousness that resides with a Person in Heaven, should justify me, a Sinner, on Earth.

Fourthly, Therefore the Law and the Works thereof, *as to this* must by us be cast away; not only because they *here* are *useless*, but also they being retained, are an *hinderance*. That they are *Useless*, is evident; for that Salvation comes by another Name, *Acts* 4. 12. And that they are an *Hinderance*, 'tis clear; for the very adhering to the Law, though it be but a little, Rom. 9² or in a little part, prevents Justification by^{31, 32.} the Righteousness of Christ.

What shall I say? *As to this*, the Moral^{Rom. 8. 2} Law is rejected, the Ceremonial Law is^{3.} rejected, and Mans Righteousness is reject-^{Gal. 3. 21.} ed, for that they are here both weak and^{Heb. 10.} unprofitable.^{1, to. 12.}

Now if all these and their Works, as to our Justification, are rejected, where but in Christ, is Righteousness to be found?

Thus much therefore for the Explication of the Proposition, namely, *That there is no other Way for Sinners to be justified from the Curse of the Law in the sight of God, than by the Imputation of that Righteousness long ago performed by, and still residing with the Person of Jesus Christ*.

Now from this Proposition I draw these two Positions.

First, *That men are Justified from the Curse of the Law before God, while Sinners in themselves*.

Secondly, *That this can be done by no other Righteousness, than that long ago performed by, and residing with the Person of Jesus Christ*.

Let us then now enter into the consideration of the first of these, namely, *That men are justified from the Curse of the Law before God, while Sinners in themselves*.

This I shall manifest,

1. By touching upon the mysterious Acts of our Redemption.

2. By giving of you plain Texts which discover it: And,

3. By Reasons drawn from the Texts.

For the first of these, to wit, *the mysterious Act of our Redemption*: And that I shall speak to under these Two Heads.

1. I shall shew you *what* that is. And,

2. *How* we were concerned therein.

That which I call, and that rightly, *the mysterious Act of our Redemption*; is *Christ's Sufferings as a common, tho' a particular person and as a Sinner, tho' always compleatly Righteous*.

That he suffered as a *common* Person, is true.

Rev. 1. 5.

Heb. 9. 14.

Rom. 5.

18. 19.

Isa. 45.

24. 25.

1 Cor. 1.

30.

2 Cor. 5.

21.

true. By common, I Mean, a *publick* Person, or one that presents the Body of Mankind in himself. This a multitude of Scriptures bear witness to, especially that Fifth Chapter to the *Romans*; where, by the Apostle, he is set before us, as the Head of all the Elect; even as *Adam* was once Head of all the World. Thus he lived, and thus he died; and this was a mysterious Act.

And that he should die as a Sinner, when yet himself did *no sin, nor had any guile found in his mouth*, made this Act more mysterious. That he died as a Sinner, is plain: *He hath made him to be sin.* And the Lord laid upon him the iniquity of us all, *Isa. 53*. That then, as to his own Person, he was compleatly Sinless, is also as truly manifest, and that by a multitude of Scriptures.

Now, I say, that Christ Jesus should be thus considered, and thus die, was the great Mystery of God. Hence *Paul* tells us, That when he preached *Christ crucified*, he preached not only the *Wisdom of God*, but the *Wisdom of God in a Mystery*, even his *hidden Wisdom*: For indeed, *this Wisdom is hidden*, and kept close from the *Fowls of the Air*.

It is also so Mysterious, that it goes beyond the reach of all Men, except those to whom an understanding is given of God to apprehend it.

That one particular Man should represent all the *Elect* in himself; and that the most Righteous should die as a Sinner, yea, as a Sinner by the Hand of a Just and Holy God, is a *Mystery of the greatest depth*.

Secondly, And now I come to shew you how the Elect are concerned therein; that is, in this mysterious Act of this most blessed One; and this will make this Act yet more mysterious to you.

Now then we will speak of this First, as to how Christ prepared himself thus mysteriously to Act.

1. He took hold of our Nature. I say, he took hold of *US*, by taking upon him Flesh and Blood. The Son of God therefore, took not upon him a *particular* Person, though he took to him a Humane Body and Soul: But that which he took, was, as I may call it a Lump of the Common Nature of Man; and by that, hold of the whole Elect Seed of *Abraham*: *Heb. 2. 16. For verily he took not on him the Nature of Angels, but he took on him the Seed of Abraham.*

Hence *He*, in a Mystery, became *Us*; and was counted as all the Men that *were* or *should be* saved. And this is the reason why *we* are said to *do*, when only *Jesus Christ* did *do*. As for Instance:

First, When Jesus Christ fulfilled the *Righteousness of the Law*, 'tis said, it was

fulfilled in *us*, because indeed fulfilled in our Nature: *For what the Law could not do, in that it was weak through the flesh; God sending his own Son in the likeness of sinful Flesh, and for sin condemned sin in the flesh, that the Righteousness of the Law might be fulfilled in us, &c.* But because none should appropriate this unto themselves, that have not had passed upon them a Work of Conversion; therefore he adds, *Who walk not after the Flesh, but after the Spirit*. For there being an Union between Head and Members, though things may be done by the Head, and that for the Members, the things are counted to the Members, as if not done only by the Head. The *Righteousness of the Law* is fulfilled in *us*; and that truly, because fulfilled in that common Nature which the Son of God took of the Virgin. Wherefore, in *this sense*, we are said to *do*, what only was done by him; even as the Client doth by his Lawyer, when his Lawyer personates him: The Client is said to do, when 'tis the Lawyer only that does; and to overcome by doing, when 'tis the Lawyer that overcomes: The reason is, because the Lawyer does in the Client's Name. How much more then may it be said *we* do, when only *Christ* does; since he does what he does, not in our Name only, but in our Nature too: *For the Law of the spirit of life in Christ* Rom. 8. 13 (not in me) *has set me free from the law of* 2, 3. *sin and death*. He doing in his common Flesh, what could not be done in my particular Person; that so I might have the *Righteousness of the Law* fulfilled in me, my Flesh assumed by Christ; though impossible to be done, because of the *weakness of my Person*.

The reason of all this, is, because we are said to be in him, in his doing: In him by our Flesh, and also by the Election of God: So then, as all Men sinned when *Adam* fell; so all the Elect did Righteousness, when Christ wrought and fulfilled the Law: *For as in Adam all die, even so in Christ shall all be made alive.*

Secondly, As we are said to *do* by Christ; so we are said to *suffer* by him, to suffer with him. *I am crucified with Christ*, said *Paul*: And again, *For as much then as Christ hath suffered for us in the flesh, arm your selves likewise with the same mind; for he that hath suffered in the flesh, hath ceased from sin*. Mark how the Apostle seems to change the Person. First he says, 'Tis Christ that suffered; and that's true: But then he insinuates, That 'tis *us* that suffered; for the Exhortation is to Believers, To *walk in newness of life*; and the Argument is, Because they have suffered in the Flesh: *For he that hath suffered in the flesh, hath* Gal. 2. 20. *ceased from sin; that he no longer should live* 1 Pet. 4. 1, *the rest of his time in the flesh to the lusts* 2. *of men, but to the will of God.*

We then suffered, when Christ suffered: We

Rom. 6.6. We then suffered in his flesh, and also our old man was crucified with him; that is, in his Crucifixion; for when he hanged on the Cross, all the Elect hanged there in their common flesh which he assumed, and because he suffered there as a publick Man.

Thirdly, As we are said to suffer with him; so we are said to die, to be dead with him; with him, that is, by the dying of his Body; Now if we be dead with Christ, we

Rom. 6.8. believe that we shall also live with him.

Wherefore he saith in other places, Brethren, ye are become dead to the Law by the Body of Christ: For indeed we died then to it by him. To the Law; that is, The Law now has nothing to do with us; for that it has already executed its Curse to the full upon us, by its slaying of the Body of Christ; for the Body of Christ was our Flesh, upon it also was laid our Sin: The Law too spent that Curse that was due to us, upon him, when it Condemned, Killed, and cast him into the Grave. Wherefore, it having thus spent its whole Curse upon him, as standing in our stead, we are emptied from its Curse for ever: we are become dead to it by that Body; it has done with us, as to Justifying Righteousness: Nor need we fear its damning Threats any more; for by the Death of this Body we are freed from it, and are for ever now coupled to a living Christ.

Rom. 7.4.

Fourthly, As we are said thus to be dead; so we are said also to rise again by him: Thy dead men (saith he to the Father) shall live, together with my dead body shall they arise. And again, After two days he will revive us, and in the third day we shall live in his sight.

Isa. 26.19.
Hos. 6.2.

Both these Scriptures speak of the Resurrection of Christ, of the Resurrection of his Body on the third day: But behold, as we were said before to suffer and be dead with him; so now we are said also to rise and live in God's sight, by the Resurrection of his Body! For, as was said, the Flesh was ours; he took part of our Flesh when he came into the World; and in it he suffered, died, and rose again, Heb. 2. 14. We also were therefore counted by God, in that God-Man, when he did this; yea, he suffered, died, and rose, as a common Head.

Hence also the New-Testament is full of this, saying, If ye be dead with Christ. If ye be risen with Christ. And again, He

Col. 2.20.
Chap. 3.1
& 2. 13.

We are quickened together with him. Quickened, and quickened together with him. The Apostle hath words that cannot easily be shifted or evaded. Christ then was quickened when he was raised from the Dead. Nor is it proper to say that he was ever quickened either before or since. This Text also concludes, that we, to wit, the whole Body of God's Elect, were also quickened then, and made to live with him together. True, we also are quickened personally by

Grace, the day in the which we are born unto God by the Gospel; yet afore that we are quickened in our Head; quickened when he was raised from the dead; quickened together with him.

Fifthly, Nor are we thus considered, to wit, as dying, and rising, and so left; But the Apostle pursues his Argument, and tells us, that we also reap by him, as being considered in him the benefit which Christ received, both in order to his Resurrection, and the blessed Effect thereof.

1. We received, by our thus being counted in him, that Benefit which did precede his rising from the dead: And what was that, but the Forgiveness of Sins? For this stand clear to Reason, That if Christ had our Sins charged upon him at his Death, he then must be discharged of them in order to his Resurrection. Now, though it is not proper to say they were forgiven to him, because they were purged from him by Merit; yet they may be said to be forgiven us, because we receive this Benefit by Grace.

And this, I say, was done precedent to his Resurrection from the Dead: He hath quickened us together with him, [having] forgiven us all trespasses. He could not be quickened, till we were discharged; because 'twas not for himself, but for us that he died. Hence we are said to be, at that time (as to our own personal Estate) dead in our Sins, even when we are quickened together with him. Col. 2.13.

Therefore, both the quickening and forgiveness too, so far as we are in this Text concerned, is to him, as we are considered in him or to him, with respect to us.

Having forgiven you [All] trespasses. For Necessity so required; because else how was it possible that the pains of death should be loosed in order to his rising, so long as one Sin stood still charged to him, as that for the Commission of which God had not received a plenary Satisfaction. As therefore we suffered, died, and rose again by him; so, in order to his so rising, he, as presenting of us in his Person and Suffering, received for us Remission of all our Trespasses. A full discharge therefore, was, in and by Christ, received of God of all our Sins, afore he arose from the Dead: As his Resurrection truly declared; for he was delivered for our Offences, and was raised again for our justification. Rom. 4. 25.

This therefore is one of the Privileges we receive by the rising again of our Lord; for that we were in his Flesh considered; yea, and in his Death and Suffering too.

2. By this Means also we have now escaped Death. Knowing that Christ being raised from the dead, dies no more, death hath no more dominion over him: For in that he died, he died unto (or, for) sin once; but in that he liveth, he liveth unto God. Rom. 6.9. 10.

Now in all this, considering what has been

been said before, we that are of the Elect, are privileged: For that we we also are raised up, by the rising of the Body of Christ from the Dead. And thus the Apostle bids us reckon: *Likewise* (saith he) *reckon also your selves to be dead indeed unto sin, but alive unto God through Jesus Christ.*

Rom. 6.
11.

Hence Christ says, *He is the Resurrection, and the Life*; for that all his are safe in him, *suffering, dying and rising.* He is the Life, our Life; yea, *so* our Life, that by him the Elect do live before God; even then, when as to themselves they yet are dead in their Sins. Wherefore, hence it is that in time they partake of Quickening-Grace from this their Head, to the making of *them* also live by Faith, in order to their living hereafter with him in Glory: For if Christ lives, they cannot die that were Sharers with him in his Resurrection. Hence they are said to *live*, being quickened together with him. Also, as sure as at his Resurrection, they lived by him; so sure, at his Coming, shall they be gathered to him: Nay, from that day to this, all that, as afore-said, were in him at his Death and Resurrection, are already, in the *fulness of the dispensation of time*, daily gathering to him. For this he hath purposed, wherefore none can disannull it: *In the fulness of the dispensation of time, to gather together in one, all things in Christ, both which are in Heaven, and which are in Earth, even in him.*

Ephes. 1.
9, 10.

3. To secure this the more to our Faith that believe; as we are said to be *raised up together with him*, so we are said to be *made to sit together in heavenly places in Christ Jesus*, Eph. 2. 6. We died by him, we rose by him, and are together, even all the Elect, set down together in *heavenly places, in Christ Jesus*: For still, even now, he is on the Right-hand of God; he is to be considered as our publick Man, our Head, and so one in whom is concluded all the Elect of God. We then are by him already in Heaven; in *Heaven*, I say, by him; yea, set down there in our places of Glory by him. Hence the Apostle, speaking of us again, saith, That as we are *predestinate*, we are *called, Justified, and glorified*: Called, Justified, Glorified; all is done, already done, as thus considered in Christ, Rom. 8. 30. For that in his publick work there is nothing yet to do as to this: Is not he *called*? Is not he *justified*? Is not he *glorified*? And are we not in him, in *him*, even as so considered?

Nor doth this Doctrine hinder or *forestall* the Doctrine of Regeneration or Conversion: Nay, it lays a Foundation for it; for by this Doctrine we gather assurance, that Christ will have his own: For if already they live in their Head, what is that but a Pledge that they shall live in their Persons with him? and consequently, that to that end they shall, in the times allotted for that end, be called to a state

of Faith, which God has ordained shall precede and go before their personal Enjoyment of Glory.

Nor doth this hinder their partaking of the Symbol of Regeneration, and of their other Privileges to which they are called in the Day of Grace: Yea, it lays a Foundation for all these things; for if I *am* dead with Christ, let me be *like* one dead with him, even to all things to which Christ died, when he hanged on the Tree; and then he *died to sin*, to the *Law*, and to the *rudiments of this World*.

Rom. 6.
10.
Chap. 7. 4.
Col. 2. 20.

And if I be risen with Christ, let me live like one born from the Dead, in Newness of Life; and having my Mind and Affections on the things where Christ now sitteth on the Right-hand of God. And indeed he professes in vain, that talketh of these things, and careth not to have them also answered in himself. This was the Apostles way, namely, *To covet to know him, and the power of his Resurrection, and the fellowship of his Sufferings, being made conformable to his death.*

Phil. 3. 9.
to 13.

And when we are thus, that thing is true both in him and us. Then as is the Heavenly, such are they that are Heavenly: For he that saith he is *in him*; and by being *in him*, a Partaker of these Privileges by him, *ought himself so to walk even as he walked.*

1 Cor. 13.
48.
1 Joh. 2.
6, 8.

But to pass this Digression, and to come to my Argument; namely, *That Men are justified from the Curse of the Law, before God, while Sinners in themselves.*

This is evident by what hath already been said: For if the Justification of their Persons is *by, in, and through* Christ; then it is not *by, in, and through* their own doings. Nor was Christ engaged in this Work but of Necessity, even because else there had not been Salvation for the Elect. *Father*, (saith he) *if it be possible, let this Cup pass from me.* If what be possible? Why, that my Elect may be saved, and I not spill my Blood. Wherefore he saith again, Christ *ought to suffer.* Christ must *needs* have suffered; for without shedding of Blood, is no Remission of Sin.

Mat. 26.
39.

Luke. 24.
26.
Acts 17. 3.
Heb. 9. 22.

2. We will now come to the present State and Condition of those that are justified; I mean, with respect to their own Qualifications, and so prove the Truth of this our great Position. And this I will do,

1. By giving of you plain Texts that discover it, and that consequently prove our Point.

2. And after that, By giving of you Reasons drawn from the Texts.

For the *First* of these:

1. First, *Speak not in thine Heart* (no not *Deut. 9.* in thine Heart) *after that the Lord thy God* *4, 5, 6.* *hath cast out thine Enemies before thee, saying, For my Righteousness do I possess the Land: Not for thy Righteousness, or for the Uprightness of thine Heart, dost thou go in to possess the Land. Understand therefore, that*

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the Lord thy God giveth thee not this good Land, to possess it, for thy Righteousness; for thou art a stiff-necked People.

In these Words, very pat for our purpose, two things are worthy our Consideration.

1. The People here spoken to, were the People of God; and so by God himself are they here twice acknowledged to be, *The Lord thy God, The Lord thy God.* So then, the *Righteousness* here intended, is not the Righteousness that is in the World, but that which the People of God perform.

2. The Righteousness here intended, is not *some*, but *All*, and every whit of that the Church performs to God: *Say not in thine Heart, after the Lord hath brought thee in, It was for my Righteousness.* No, all thy Righteousness, from *Egypt to Canaan*, will not purchase *Canaan* for thee.

That this is true, is evident; because 'tis Thrice rejected: *Not for thy Righteousness, not for thy Righteousness, not for thy Righteousness, dost thou possess the Land.* Now, if the Righteousness of the People of God, of old, could not merit for them *Canaan*, which was but a Type of Heaven: How can the Righteousness of the World now obtain Heaven itself? I say again,

If Godly Men, as these were, could not by their Works purchase the Type of Heaven; then must the Ungodly be justified, if ever they be justified from the Curse and Sentence of the Law, while Sinners in themselves. The Argument is clear: for if good Men, by what they do, cannot merit the less; bad Men, by what they do, cannot merit more.

Neh. 13.
14.

Secondly, *Remember me, O my God, for this; and wipe not out my good Deeds that I have done.*

These Words were spoken by holy *Nehemiah*, and that at the End of all the Good that we read he did in the World. Also, the Deeds here spoken of, were Deeds done for God, for his People, for his House, and for the Offices thereof.

Ver. 22.

Yet godly *Nehemiah* durst not stand before God in these, nor yet suffer them to stand to his Judgment by the Law; but prays to God to be merciful both to him and them, and to spare him according to the multitude of his mercy.

God blots out no Good but for the Sake of Sin; and forasmuch as this Man prays God would not blot out his, 'tis evident, that he was conscious to himself that in his good Works were Sin. Now, I say, if a good Man's Works are in danger of being overthrown, because there is in them a tang of Sin; how can bad Men think to stand just before God in their Works, which are, in all parts, full of Sin? Yea, if the Works of a sanctified Man are blameworthy; how shall the Works of a bad Man set him clear in the Eyes of Divine Justice?

Ira. 64. 6.

Thirdly, *But we are all as an unclean*

thing, and all our righteousnesses are as filthy rags; and we do all fade away as a leaf; and our iniquities, like the Wind, have taken us away.

In these Words we have a Relation both of Persons and Things.

1. Of Persons: And they are a *righteous People*, a *righteous People* put all together: *We, we all are*, &c.

2. The Condition of this People, even of all of them, take them at the best, are, and that by their own Confession, *as an unclean thing.*

3. Again: The things here attending this People, are their good things, put down under this large Character, *Righteousnesses, ALL our Righteousnesses.* These Expressions therefore comprehend all their religious Duties, both before and after Faith too. But what are all these *Righteousnesses*? Why, they are all as *filthy Rags*, when set before the Justice of the Law: Yea, it is also confessed, and that by these People, that their *Iniquities*, notwithstanding all their *Righteousnesses*, like the *Wind*, if Grace prevent not, would carry them away. This being so, how is it possible for one that is in his Sins, to work himself into a spotless Condition by Works done before Faith, by Works done by Natural Abilities? Or, to perform a Righteousness which is able to look God in the Face, his Law in the Face; and to demand and obtain the Forgiveness of Sins, and the Life that is Eternal? It cannot be: *Men must therefore be justified from the Curse, in the Sight of God, while Sinners in themselves, or not at all.*

Fourthly, *There is not a just Man upon the Earth, that doth good, and sinneth not.* Ecclef. 7.
20.
1 Kings 8.
46.

Although the Words before are large, yet these seem far larger: There is not a Man, not a *Just Man*, not a *Just Man* upon the Earth, that doth good, and sinneth not. Now, if no good Man, if no good Man upon Earth, doth good, and sinneth not; then no good Man upon Earth can set himself by his own Actions justified in the Sight of God; for he has Sin mixed with his Good. How then shall a bad Man, any bad Man, the best bad Man upon Earth, think to set himself by his best things just in the Sight of God? And if the Tree makes the Fruit either good or evil; then a bad Tree, (and a bad Man is a bad Tree) can bring forth no good Fruit; how then shall such an one do that that shall cleanse him from his Sin, and set him as spotless before the Face of God? Mat. 7. 16.

Fifthly, *Hearken to me, ye stout-hearted, that are far from righteousness: I bring near my righteousness, &c.* Isa. 46.
12, 13.

1. This Call is general, and so proves, whatever Men think of themselves, that, in the Judgment of God, there is none at all Righteous Men, as Men are far from being so.

2. This general offer of Righteousness, of

of the Righteousness of God, declares, that 'tis in vain for Men to think to be set Just and Righteous before God by any other Means.

3. There is here also insinuated, That for him that thinks himself the worst, God has prepared a Righteousness; and therefore would not have him despair of Life, that sees himself far from Righteousness. From all these Scriptures therefore, it is manifest, *That Men must be justified from the Curse of the Law, in the sight of God, while Sinners in themselves.*

Mat. 11. 28. Sixthly, *Come unto me, all ye that labour, and are heavy laden, and I will give you rest.*

Here we have a labouring People, a People labouring for Life: But by all their labour, you see, they cannot ease themselves; their Burthen still remains upon them; they yet are heavy laden. The Load here, is, doubtless, Guilt of Sin; such as David had, when he said, by reason thereof, *he was not able to look up.*

Hence therefore you have an Experiment set before you, of those that are trying what they can do for Life: But behold, the more they stir, the more they sink under the weight of the Burthen that lies upon them.

And the Conclusion, to wit, Christ's Call to them to *come to him for rest*, declares, That in his Judgment, Rest was not to be had elsewhere. And, I think, one may with as much safety adhere to Christ's Judgment, as to any Man's alive: *Wherefore, Men must be justified from the Curse, in the sight of God, while Sinners in themselves.*

Rom. 3. 10, 11, 12. Seventhly, *There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God; they are all gone out of the way; they are together become unprofitable, there is none that doth good, no, not one.*

These words have respect to a Righteousness which is Justified by the Law; and they conclude, that none by his own Performances is righteous with such a righteousness: And it is concluded from Five Reasons.

1. Because they are not good: For a Man must be good, before he doth good, and perfectly good, before he doth good and *sinneeth not.*

2. Because they *understand not*: How then should they do good? For a Man must know before he does, else how should he divert himself to do?

3. Because they want a Heart, they seek not after God, according to the way of his own appointment.

4. They are all gone out of the way; how then can they walk therein?

5. They are together become unprofitable; what worth or value then can there be in any of their Doings?

These are the Reasons by which he proveth that there is *none righteous, no, not one.* And the Reasons are weighty; for by them

he proves the *Tree is not good*; how then can it yield *good Fruit*?

Now, as he concludes from these Five Reasons, That not one indeed is righteous: So he concludes by Five more, That none can do good to make him so.

1. For that internally they are as an *open Sepulchre*, as full of *dead Mens bones*; their *Minds and Consciences are defiled*; how then can sweet and good proceed from thence.

2. Their *Throat* is filled with this stink; all their Vocal Duties therefore smell thereof.

3. Their *Mouth* is full of cursing and bitterness; how then can there be found one word that should please God?

4. Their *Tongue*, which should present their Praise to God, has been used to work deceit; how then, 'till 'tis made a new one, should it speak in Righteousness?

5. The Poyson of Asps is under their Lips; therefore, whatever comes from them, must be polluted.

Thus you see he sets forth their Internal part; which being a true Report, as to be sure it is, it is impossible that any good should so much as be framed in such an inward part, or come clean out of such a Throat, by such a Tongue, through such Lips as these.

And yet this is not all: He also proves, and that by Five Reasons more, That it is not possible they should do good.

1. *Their Feet are swift to shed Blood*: This implies an Inclination, an inward Inclination to evil Courses; a quickness of Motion to do Evil, but a backwardness to do Good.

2. *Destruction and Miseries are in their ways*. Take Ways for their Doings; and in the best of them Destruction lurks, and Misery yet follows them at the Heels.

3. *The way of Peace they have not known*, that is *far above, out of their sight*. Wherefore, the labour of these foolish ones will weary every one of them, because *they know not the Way that goes to the City.*

4. There is *no fear of God before their eyes*: How then can they do any thing with that godly reverence of his holy Majesty, that is and must be essential to every good Work? For, to do things, but not in God's Fear, to what will it amount? will it avail?

5. All this while they are under a Law that calls for Works that are perfectly good, that will accept of none but what are perfectly good; and that will certainly condemn them, because they neither are nor can be perfectly good: *For whatsoever things the Law saith, it saith it to them that are under the Law, that every mouth may be stopt, and all the World become guilty before God.*

Thus you see that Paul here proves, by Fifteen Reasons, That none are, nor can be *righteous before God*, by Works that they

they can do. Therefore, *Men must be justified from the Curse, in the Sight of God, while Sinners in themselves.*

Ver. 21. Eighthly, *But now the Righteousness of God, without the Law, is manifest, being witnessed by the Law and the Prophets, &c.*

This Text utterly excludes the Law. What Law? The *Law of Works*, the *Moral Law*, (Ver. 27.) and makes mention of another Righteousness, even a Righteousness of God; for the Righteousness of the Law, is the Righteousness of Men, *Mens own Righteousness.*

Now, if the Law, as to a Justifying Righteousness, is rejected; then the very Matter upon, and by which Man should work, is rejected; and if so, then he must be justified by the Righteousness of God, or not at all: For he must be justified by a Righteousness that is without the Law; to wit, the *Righteousness of God*. Now this *Righteousness of God*, whatever it is, to be sure it is not a Righteousness that flows from Men: For that, as I said, is rejected, and the *Righteousness of God opposed unto it*; being called a Righteousness that is without the Law, without our personal Obedience to it.

The *Righteousness of God*, or a Righteousness of God's compleating, a Righteousness of God's bestowing; a Righteousness that God also gives unto, and puts upon all them that believe, (Ver. 22.) a Righteousness that stands in the Works of Christ, and that is imputed both by the *Grace and Justice of God.*

Rom. 3. 24, 25, 26. Where now is room for Man's Righteousness, either in the whole, or as to any part thereof? I say, where, as to Justification with God?

Ninthly, *What shall we say then, that Abraham our Father, as pertaining to the flesh, hath found?*

Now the Apostle is at the root of the Matter: For *Abraham* is counted the Father of the Faithful; consequently, the Man whose way of attaining Justification must needs be exemplary to all the Children of *Abraham*.

Now the Question is, How *Abraham* found? How he found that which some of his Children sought and miss'd? (Rom. 9. 32.) That is, How he found Justifying Righteousness? for 'twas that which *Israel* sought, and attained not unto.

Chap. 11. 7. *Did he find it (saith Paul) by the flesh? Or, as he was in the Flesh? Or, by Acts and Works of the Flesh? But what are they? Why, the next Verse tells you, They are the Works of the Law.*

If *Abraham* was justified by Works, that is, as pertaining to the Flesh; for the Works of the Law are none other but the best sort of the Works of the Flesh. And so *Paul* calls all they that he had before his Conversion to Christ: *If any other Man (saith he) thinketh he hath whereof he may*

trust in the Flesh, I more. And then he counteth up several of his Privileges, to which he, at last, adjoyneth the Righteousness of the Moral Law, saying, *Touching the righteousness which is in the Law, I was blameless.* Phil. 3. 4, 5, 6.

And 'tis proper to call the Righteousness of the Law the Work of the Flesh; because 'tis the Work of a Man, of a Man in the Flesh: For the Holy Ghost doth not attend the Law, or the Work thereof, as to this; in Man, as Man; that has confin'd itself to another Ministration, whose glorious Name it bears. 2 Cor. 3. 8.

I say, 'tis proper to call the Works of the Law, the Works of the Flesh; because they are done by that self same Nature, in and out of which comes all those things that are more grossly so called, (Gal. 5. 19, 20.) To wit, from the corrupt Fountain of fallen Man's polluted Nature. Jam. 3. 10.

This, saith he, was not the Righteousness by which *Abraham* found Justification with God: *For if Abraham was justified by works, he hath whereof to glory; but not before God.* See Rom. 4. 4, 5 to 11. But what saith the Scripture? *Abraham believed God, and it was counted to him for righteousness.* This *Believing*, is also set in flat Opposition to *Works*, and to the *Law of Works*: Wherefore, upon pain of great Contempt to God, it must not be reckoned as a Work to justify withal; but rather, as that which receiveth and applieth that Righteousness.

From all this therefore it is manifest, *That Men must be Justified from the Curse of the Law, in the Sight of God, while Sinners in themselves.* But,

Tenthly, *Now to him that worketh, is the Reward not reckoned of Grace, but of Debt.* Rom. 4. 4.

These Words do not only back what went before, as to the Rejection of the Law for Righteousness, as to Justification with God: But supposing the Law was of force to justify, Life must not be admitted to come that way, because of the evil Consequences that will unavoidably flow therefrom.

First, By this means Grace, and Justification by Grace, would be rejected; and that would be a foul Business; it would not be reckoned of Grace.

Secondly, By this God would become the Debtor, and so the *Underling*; and so we, in this, the more Honourable. It would not be reckoned of Grace, but of Debt: And what would follow from hence? Why,

1. By this we should frustrate the Design of Heaven; which is, to justify us freely by Grace, through a Redemption brought in by Christ. Rom. 3. 24, 25, 26. Eph. 2. 8 to 13.

2. By this we should make *ourselves* the Saviours, and jostle Christ quite out of doors. Gal. 5. 2. 3. 4.

3. We should have Heaven at our own dispose, as a Debt, not by Promise; and so not be beholden to God for it. It must then Gal. 3. 18.

then be of Grace, not of Works, for the preventing of these Evils. Again, It must not be of Works, because if it should, then God would be the Debtor, and we the Creditor. Now much Blasphemy would flow from hence: As,

First, God himself would not be his own to dispose of: For the Inheritance being God, as well as his Kingdom; for so it is written, *Heirs of God*; himself, I say, must needs be our Purchase.

Secondly, If so, then we have Right to dispose of him, of his Kingdom and Glory, and all: (Be astonished, O Heavens, at this!) for if He be ours by Works, then he is ours of Debt; if he be ours of Debt, then he is ours by Purchase: And then again, if so, he is no longer his own, but ours, and at our dispose, &c.

Therefore, for these Reasons, were there sufficiency in our personal Works to justify us, it would be even inconsistent with the Being of God to suffer it.

So then, Men are justified from the Curse, in the sight of God, while Sinners in themselves.

Eleventhly, But to him that worketh not, but believeth on him that justifieth the ungodly, his Faith is counted for Righteousness.

These words shew how we must stand Just in the sight of God, from the Curse of the Law, both as it respecteth Justification it self, as also the Instrument or Means that receiveth that Righteousness which justifieth.

First, As for that Righteousness that Justifieth, it is not Personal Performances in us; for the Person here justified, stands, in that respect as one that worketh not, as one that is ungodly.

Secondly, As it respecteth the Instrument that receiveth it, that Faith, as in the Point of justifying Righteousness, will not work, but believe, but receive the Works and Righteousness of another: For Works and Faith, in this, are set in Opposition:

He doth not work, he doth believe: He worketh not, but believeth on him who justifieth us, ungodly. As Paul also saith in another place, *The Law is not of Faith*: And again, *Works* saith on this wise; *Faith*, far different. The Law saith, *Do this, and live*: But the Doctrine of Faith saith, *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto Righteousness, &c.*

Object. But Faith is counted for Righteousness.

Answer. True; but yet consider, That by Faith, we do oft understand the Doctrine of Remission of Sins, as well as the Act of Believing.

But again: Faith, when it hath received the Lord Jesus, it hath done that which pleaseth God; therefore, the very Act of Believing, is the most Noble in the World: Believing sets the Crown upon the Head

of Grace; it seals to the Truth of the sufficiency of the Righteousness of Christ, and giveth all the Glory to God; and therefore it is a righteous Act; but Christ himself, he is the *Righteousness that justifieth*.

Besides, Faith is a Relative, and hath its Relation, as such: Its Relation is the Righteousness that justifieth; which is therefore called the Righteousness OF Faith, or that with which Faith hath to do: Separate these two, and Justification cannot be; because Faith now wants his Righteousness: And hence it is you have so often such Sayings as these, *He that believeth in me: He that believeth on him: believe in the Lord Jesus Christ, and thou shalt be saved*. Faith then, as separate from Christ, doth nothing; nothing neither with God nor Man; because it wants its Relative: But let it go to the Lord Jesus; let it behold him as dying, &c. And it fetches Righteousness, and Life, and Peace, out of the vertue of his Blood, &c. Or rather, sees it there, as sufficient for me to stand Just thereby in the sight of Eternal Justice: For him hath God set forth to be a Propitiation, through Faith, (Belief,) in his Blood, with intent to justify him that believeth in Jesus.

Twelfthly, Even as David also describeth the blessedness of the Man to whom God imputeth Righteousness without Works.

Did our Adversaries understand this one Text, they would not so boldly affirm, as they do, that the words, *impute, imputed, imputeth, imputing, &c.* are not used in Scripture, but to express Men really and personally to be that which is imputed unto them: For Men are not really and personally [Faith,] yet Faith is imputed to Men: Nay, they are not really and personally [Sin,] nor really and personally [Righteousness;] yet these are imputed to Men: So then, both good things and bad may sometimes be imputed to Men, yet themselves be really and personally neither.

But to come to the Point: What Righteousness hath that Man that hath no Works? Doubtless, none of his own; yet God imputeth Righteousness to him: Yea, what Works of that Man doth God impute to him that he yet Justifies as Ungodly?

Further, He that hath Works, as to Justification from the Curse before God, not one of them is regarded of God: So then, it mattereth not whether thou hast Righteousness of thine own, or none.

Blessed is the Man to whom the Lord imputeth Righteousness without Works. Man's Blessedness then, the Blessedness of Justification from the Curse, in the sight of God, lyeth not in good Works done by us, either before or after Faith received; but in a Righteousness which God imputeth without Works; as we work not, as we are ungodly: Blessed is the man whose iniquities are forgiven, and whose sin is covered. To Forgive,

Ver. 8. give, and to Cover, are Acts of Mercy, not the Cause of our Merit: Besides, where Sin is real, there can be no perfect Righteousness; but the way of Justification must be through perfect Righteousness, therefore by another than our own, *Blessed is the Man to whom the Lord will not impute Sin.* The First Cause then of Justification before God, dependeth upon the Will of God, who will Justifie, because he will: Therefore, the meritorious Cause must also be of his own providing, else his Will cannot herein be Absolute: For if Justification depend upon our personal Performances, then not upon the Will of God: Rom. 9. 15, 18. He may not have Mercy upon whom he will, but on whom Man's Righteousness will give him leave: But his Will, not ours must rule here; therefore, his righteousness, and his only. So then, *Men are Justified from the Curse, in the sight of God, while Sinners in themselves.*

Having passed over these few Scriptures, I shall come to particular Instances of Persons who have been justified; and shall briefly touch their Qualifications in the Act of God's Justifying them.

First, By the Old Testament Types.

Secondly, By the New.

First, By the Old.

Gen. 3. 21. And unto Adam also, and to his Wife, did the Lord God make Coats of Skins, and cloathed them.

Ver. 7 to 15. In the Beginning of this Chapter, you find these two Persons reasoning with the Serpent; the Effect of which Discourse was, *They take of the forbidden Fruit, and so break the Command of God.* This done, they hide themselves, and cover their Nakedness with Aprons: But God finds out their Sin, from the highest Branch, even to the roots thereof.

Ver. 15. What followeth? Not one Precept by which they should by Works obtain the Favour of God, but the Promise of a Saviour: Of which Promise, this 21st Verse is a mystical Interpretation: *The Lord God made them Coats of Skins; Coats of Skins, and cloathed them.*

Hence observe,

First, That these Coats were made, not before, but after they had made themselves Aprons: A plain Proof their Aprons were not sufficient to hide their Shame from the Sight of God.

Secondly, These Coats were made, not of Adam's inherent Righteousness, for that was lost before by Sin: but of the Skins of the slain, Types of the Death of Christ, and of the Righteousness brought in thereby: *By whose Stripes we are healed.* Isa. 53.

Thirdly, This is further manifest: For the Coats, God made them; and for the Persons, God cloathed them therewith: To shew, that as the Righteousness by which we must stand just before God, from the Curse, is a Righteousness of Christ's performing, not of theirs; so he, not they,

must put it on them also; *For of God, we are in Christ; and of God, his Righteousness is made ours.* 1 Cor. 1. 30.

But, I say, if you would see their antecedent Qualifications, you find them under Two Heads.

First, Rebellion.

Secondly, Hypocrisie.

Rebellion, in breaking God's Command; Hypocrisie, in seeking how to hide their Faults from God. Expound this by Gospel-Language, and then it shews, *That Men are justified from the Curse, in the Sight of God, while Sinners in themselves.*

Secondly, *The Lord had Respect to Abel* Gen. 4. 4. *and to his Offering.*

By these Words we find the Person first accepted, *The Lord had Respect unto Abel.* And indeed, where the Person is not first accepted, the Offering will not be pleasing; the Altar sanctifies the Gift, and the Temple sanctifieth the Gold; so the Person, the Condition of the Person, is that which makes the Offering either pleasing or displeasing. In the Epistle to the Hebrews, it is said, *By Faith Abel offered unto God a more excellent Sacrifice than Cain, by which he obtained Witness that he was Righteous.* Matt. 23. 16 to 21. Righteous before he offered his Gift, as his Sacrifice testified; for God accepted of it.

By Faith he offered. Wherefore, Faith was precedent, or before he offered. Now Faith hath to do with God through Christ; not with him through our Works of Righteousness. Besides, *Abel* was righteous before he offered, before he did do good, otherwise God would not have testified of his Gift. *By Faith he obtained witness that he was righteous,* for God approved of his Gifts: Now Faith, I say, as to our standing quit before the Father, respects the Promise of Forgiveness of Sins, through the Undertaking of the Lord Jesus. Wherefore *Abel's* Faith, as to justifying Righteousness before God, looked not forward to what should be done by himself; but back to the Promise of the Seed of the Woman, that was to destroy the Power of Hell, and to redeem them that were under the Law. Gen. 3. 15. Gal. 4. 4. By this Faith he shrouds himself under the Promise of Victory, and the Merits of the Lord Jesus; now being there, God finds him righteous; and being righteous, he offered to God a more excellent Sacrifice than his Brother; for *Cain's* Person was not first accepted, through the Righteousness of Faith going before; although he seemed foremost, as to personal Acts of Righteousness. *Abel* therefore was righteous before he did good Works, but that could not be, but alone through that respect God had to him for the Sake of the Messias, promised before, Chap. 3. 15. But the Lord's so respecting *ABEL*, presupposeth, that at that time, he stood in himself by the Law a Sinner, otherwise he needed not to be respected, for, and upon the Account of another. Yea *ABEL* also,

also, forasmuch as he *acted Faith* before he offered Sacrifice, must *thereby* intirely respect the Promise, *which Promise* was not grounded upon a Condition of Works *to be found in Abel*, but in and for the Sake of the Seed of the Woman; which is Christ. Which Promise *he believed*; and so took it for granted that this Christ *should break the Serpent's Head*; that is, destroy, by himself, *the Works of the Devil*; to wit, Sin, Death, the Curse, and Hell. By *this Faith* he stood before God *righteous*, because he had *put on Christ*, and being thus, *he offered*: By which Act of Faith, God declared he was pleased with him, because he accepted of his Sacrifice.

Thirdly, *And the Lord said unto her ---*
 Gen. 25. *The elder shall serve the younger.* These Words, after Paul's Exposition, are to be understood of Justification in the Sight of God, according to the Purpose and Decree of electing Love, which had so determined long before, that one of these Children should be received to eternal Grace: but mark, not by Works of Righteousness which they should do, but *before they had done either good or evil*: Otherwise the purpose of God according to Election, not of Works, but of him that calleth, *could not stand*, but fall in pieces. But none are received into eternal Mercy, but such as are Just before the Lord, by a Righteousness that is compleat; and Jacob having done no good, could by no means have that of his own; and therefore it must be by some other Righteousness; *and so himself be justified from the Curse in the Sight of God, while a Sinner in himself.*

Fourthly, The same may be said concerning Solomon, whom the Lord loved with special Love, as soon as born into the World: which he also confirmed with signal Characters: *He sent* (saith the Holy Ghost) *by the Hand of Nathan the Prophet, and he called his Name Jedidiah, because the Lord loved him.* Was this Love of God extended to him, because of his personal Virtues? No verily. For he was yet an Infant. *He was justified then in the Sight of God, from the Curse, by another than his own Righteousness.*

Fifthly, *And when I passed by thee, and saw thee polluted in thine own Blood; I said unto thee, when thou wast in thy blood, live: yea, I said unto thee, when thou wast in thy Blood, live.* The state of this People you have in the former Verses described, both as to their *rise*, and *practice* in the World.

(1.) As to their *rise*, their Original was the same with Canaan, the men of God's Curse. *Thy Birth and thy Nativity is of the Land of Canaan*; the same with other carnal Men: *Thy Father was an Amorite and thy Mother an Hittite.*

(2.) Their *Condition*, that is shewed us, by this Emblem.

1. They had not been washed in Water.

2. They had not been Swadled. 3. They not been Salted. 4. They brought filth with them into the World. 5. They lay stinking in their Cradle. 6. They were without Strength to help themselves: Thus they appear, and come by Generation.

Again, As to their *Practice*:

1. They *polluted* themselves in their own Blood. 2. They so continued till God passed by. *And when I passed by thee, I saw thee polluted in thine own blood; in thy blood, in thy Blood; 'tis doubled.* Thus we see, they were *polluted* born, they *continued* in their Blood till the day that the Lord looked upon them; polluted, I say, to the loathing of their Persons, &c. Now this was the time of Love. *And when I passed by thee, and saw thee polluted in thine own blood; I said unto thee, when thou wast in thy blood, live; yea, I said unto thee, when thou wast in thy blood live.*

Quest. But how could an holy God, say, live, to such a sinfull People?

Ans. Though *THEY* had nought but Sin; yet He had *LOVE*, and Righteousness. He had 1. *LOVE* to pity them. 2. Righteousness to cover them: *Now* Ezek. 16. *when I passed by thee, and looked upon thee, BEHOLD, thy time was the time of LOVE: What follows? 1. I spread my skirt over thee. And 2. Covered thy Nakedness. Yea, 3. I swore unto thee. And, 4. Entred into Covenant with thee. And, 5. Thou becamest mine. MY LOVE* pitied thee: *MY SKIRT* covered thee. Thus God delivered them from the Curse, in his sight. *Then I washed thee with Water* (as Ver. 9. *ter thou wast Justified*;) *Yea, I thoroughly washed away thy blood from thee, and anointed thee with Oyl.* Sanctification then is consequential, Justification goes before: *The Holy Ghost by this Scripture setteth forth, to the life, Free Grace to the Sons of men, while they themselves are Sinners.* I say, while they are unwashed, unswadled, unsalted, but bloody Sinners: For by these words *not washed, not salted, not swadled*; he setteth forth their un sanctified state; yea they were not only un sanctified, but also cast out, without pity, to the loathing of their Persons; yea, *No eye pitied them, to do any of these things for them*: No Eye but his, whose glorious Grace is unsearchable: No Eye but his, who could look and love: All others look'd and loathed: But blessed be God, that hath passed by us, in that day that we wallowed in our own Blood; and blessed be God for the Skirt of his glorious Righteousness, wherewith he covered us, when we lay before him naked in Blood. 'Twas when we were in our Blood, that he loved us; when we were in our Blood, he said, *Live.* Therefore, *Men are justified from the Curse, in the sight of God, while Sinners in themselves.*

Sixthly,

Sixthly, *Now Josbua was cloathed with filthy Garments, and stood before the Angel.* Zech. 3. 3.

The standing of Josbua here, is as Men used to stand that were Arraigned before a Judge. Josbua stood before the Angel of the Lord, and Satan standing at his right-hand to resist him. The same Posture as Judas stood in when he was to be Condemned: *Set thou (saith David) a wicked Man over him, and let Satan stand at his right-hand.* Thus therefore Josbua stood. Now Josbua was cloathed (not with Righteousness, but) with filthy Rags! Sin upon him, and Satan by him, and this before the Angel! What must he do now? Go away? No: *There he must stand.* Can he speak for himself? Not a word: Guilt had made him dumb. Had he no place clean? No, he was *Cloathed with filthy garments.* But his lot was to stand before Jesus Christ, that maketh Intercession for Transgressors: *And the Lord said unto Satan, The Lord rebuke thee, Satan; even the Lord that hath chosen Jerusalem, rebuke thee.* (Thus Christ saveth from present Condemnation, those that be still in their Sin and Blood.)

But is he now quit? No, he standeth yet in filthy Garments; neither can he, by ought that is in him, or done by him, clear himself from him. How then? Why, the Lord cloaths him with change of Raiment; the Iniquities were his own, the Raiment was the Lord's: *This is the Heritage of the Servants of the Lord; and their righteousness is of me, saith the Lord.* We will not here discourse of Josbua's Sin, what it was, or when committed; it is enough to our purpose, that he was *cloathed with filthy garments*; and that the Lord made a change with him, by causing his iniquity to pass from him, and by cloathing him with change of Raiment. But what had Josbua antecedent to this glorious and heavenly Cloathing? The Devil at his Right-hand, to resist him; and himself in filthy Garments: *Now Josbua was cloathed with filthy garments, and stood before the Angel: And he answered, and spake to those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee; and I will cloath thee with change of raiment.* Ver. 3. 4.

But to pass the Old-Testament Types, and to come to the New.

First, *And when he was come into the Ship, he that had been possessed with the Devil, prayed him that he might go with him: But Jesus suffered him not, but saith unto him, Go home to thy Friends, and tell them how great things God hath done for thee, and hath had compassion on thee.* Mark 5. 18, 19.

The present state of this Man is sufficiently declared in these Particulars.

1. He was possessed with a Devil; with Devils, with many; with a whole Legion, which some say is Six thousand, or thereabouts. Mat. 8.

2. These Devils had so the mastery of him, as to drive him from place to place into the Wilderness, among the Mountains; and so to dwell in the Tombs, among the Dead. Luke 8.

3. He was out of his Wits; he would cut his Flesh, break his Chains, nay, *no Man could tame him.*

4. When he saw Jesus, the Devil in him, as being Lord and Governor there, cried out against the Lord Jesus. In all this, what Qualification shews it self, as precedent to Justification? None but such as Devils work, or as rank Bedlams have. Yet this poor Man was dispossessed, taken into God's Compassion, and was bid to shew it to the World: *Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee:* Which last words, because they are added over and above his being dispossessed of the Devils, I understand to be the fruit of Electing Love. *[I will have Compassion on whom I will have Compassion:]* Which blesteth us with the Mercy of a justifying Righteousness: And all this, as by this is manifest, without the least precedent Qualification of ours. Mark 5. 7.

Secondly, *And when they had nothing to pay, he frankly forgave them both.* Luke 7. 42.

The Occasion of these Words, was, for that the Pharisee murmured against the Woman that washed Jesus's Feet, because *she was a Sinner:* For so said the Pharisee, and so saith the Holy Ghost: But saith Christ, *Simon, I will ask thee a Question: A certain Man had two debtors; the one owed him five hundred pence, and the other fifty; and when they had nothing to pay, he frankly forgave them both.* Ver. 37. Ver. 38.

Hence I gather these Conclusions.

1. That Men that are wedded to their own Righteousness, understand not the Doctrine of the Forgiveness of Sins. This is manifested by the poor Pharisee; he objected against the Woman, because she was a Sinner.

2. Let Pharisees murmur still, yet Christ hath Pity and Mercy for Sinners.

3. Yet Jesus doth not usually manifest Mercy, until the Sinner hath Nothing to pay: *And when they had Nothing to pay, he frankly (or freely, or heartily,) forgave them both.* If they had Nothing to pay, then they were Sinners; but he forgiveth no Man, but with respect to a righteousness: Therefore, that righteousness must be another's; for in the very Act of Mercy they are found Sinners. They had Nothing but Debt, Nothing but Sin, Nothing to pay. *Then they were justified freely by Grace, thro' that Redemption that is in Jesus Christ.* So then, *Men are justified from the Curse,* in

in the Sight of God, while Sinners in themselves.

Luk. 5. 20. Thirdly, And when he saw their Faith, he said unto the Man, Thy Sins are forgiven thee.

This Man had not Righteousness to stand Just before God withal; for his Sins, as yet, remained unforgiven: Wherefore, seeing Guilt remained until Christ remitted him, he was discharged while ungodly.

And Observe it, The Faith here mentioned, is not to be reckoned so much the Man's, as the Faith of them that brought him: Neither did it reach to the Forgiveness of Sins, but to the Miracle of Healing; yet this Man, in this Condition, had his Sins forgiven him.

But again: Set the case the Faith was only his, (as it was not,) and that it reached to the Doctrine of Forgiveness; yet it did it without respect to Righteousness in himself; for Guilt lay still upon him, he had now his sins forgiven him.

Mat. 8. 5. But this Act of Grace was a surprisal; it was unlooked for: I am found of them that sought me not. They came for one thing, he gave them another: They came for a Cure upon his Body, but, to their amazement, he cured first his Soul: Thy sins are forgiven thee.

Besides, To have his Sins forgiven, betokeneth an Act of Grace; but Grace and Works, as to this, * are opposite: Therefore, Men are Justified from the Curse, in the sight of God, while Sinners in themselves.

Luke 15. 21. Fourthly, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy Son.

What this Man was, is sufficiently declared in Verse 13, &c. As First, A riotous Spender of all; of Time, Talent, Body and Soul.

Ver. 15, 17. 2. He added to this, his Rebellion, great Contempt of his Father's House: He joined himself to a Stranger, and became an Associate with Swine.

At last, indeed, he came to himself. But then observe, 1. He sought not Justification by personal Performances of his own. 2. Neither did he mitigate his Wickedness: 3. Nor excuse himself before his Father: but first resolveth to confess his Sin; and coming to his Father, did confess it, and that with aggravating Circumstances: I have sinned against Heaven; I have sinned against Thee; I am no more worthy to be called thy Son. Now what he said, was true or false: If true, then he had not Righteousness; if false, he could not stand Just in the sight of his Father by vertue of his own Performances. And indeed, the sequel of the Parable clears it. His Father said to his Servant, Bring forth the best Robe, (the Justifying Righteousness,) and put it upon him; and put a Ring on his Hand, and Shoes on his Feet. This best Robe then, being in the Father's

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House, was not in the Prodigal's Heart; neither stayed the Father for further Qualifications, but put it upon him as he was, surrounded with Sin, and oppressed with Guilt. Therefore, Men are Justified from the Curse, in the sight of God, while Sinners in themselves.

Fifthly, For the Son of Man is come to seek, and to save that which was lost. Luke 19. 10.

The Occasion of these words, was, for that the Pharisees murmured, because Jesus was gone to be a Guest to one that was a Sinner: Yea, a Sinner of the Publicans, and are most fitly applied to the Case in hand: For though Zaccheus climbed the Tree, yet Jesus Christ found him first, and called him down by his Name; adding withal, For to day I must abide at thy House; which being opened by Ver. 9. is as much as to say, I am come to be thy Salvation. Now this being believed by Zaccheus, he made haste, and came down, and received him joyfully. And not only so, but to declare to all, the simplicity of his Faith; and that he unfeignedly accepted of this word of Salvation, he said unto the Lord, and that before all present, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, (a Supposition intimating an Affirmative,) I restore him four fold. This being thus, Christ doubleth his Comfort, saying to him also, and that before the People, This day is Salvation come to this house. Then by adding the next words, he expounds the whole of the Matter, For I am come to seek and save that which was lost; to seek it till I find it, to save it when I find it. He finds them that sought him not: And (saith Zaccheus,) Behold me! to a People that asked not after him. So then, seeing Jesus findeth this Publican first, preaching Salvation to him before he came down from the Tree; it is evident, he received this, as he was a Sinner: From which Faith flowed his following Words and Works, as a Consequence.

Sixthly, Jesus saith unto him, Verily I say unto thee, this day shalt thou be with me in Paradise. Luke 23. 43.

This was spoken to the Thief upon the Cross, who had lived in wickedness all his days; neither had he so much as truly repented, no, not till he came to die; nay, when he first was hanged, he then fell to railing on Christ: For though Luke leaves it out, beginning but at his Conversion; yet by Matthew's relating the whole Tragedy, we find him at first as bad as the other. This Man then had no Moral Righteousness; for he had lived in the breach of the Law of God. Indeed, by Faith he believed Christ to be King, and that when dying with him: But what was this to a personal performing the Commandments? or of restoring what he had oft taken away? Yea, he confesseth his Death

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Death to be Just for his Sin; and so leaning upon the Mediation of Christ, he goeth out of the World. Now he that truly confesseth and acknowledgeth his Sin, acknowledgeth also the Curse to be due thereto from the Righteous Hand of God. So then, where the Curse of God is due, that Man wanteth Righteousness: Besides, he that makes to another for help, hath by that condemned his own (had he any) of utter insufficiency. But all these did this poor Creature; wherefore, he must stand *Just from the Law, in the sight of God, while sinful in himself.*

Seventhly, Lord, *What wilt thou have me to do? What wilt thou have me to do?*

Ignorance is here set forth to the full: He hitherto knew not Jesus, neither what he would have him to do; yet a mighty Man for the Law of Works, and for Zeal towards God according to that. Thus you see, that he neither knew that Christ was Lord, nor what was his Mind and Will: *I did it ignorantly, in unbelief; I did not know him, I did not believe he was to save us: I thought I must be saved, by living righteously, by keeping the Law of God.* This Thought kept me ignorant of Jesus, and of Justification from the Curse by him. Poor Saul! How many Fellows hast thou yet alive! Every Man zealous of the Law of Works, yet none of them know the Law of Grace: Each of them seeking for Life by doing the Law, when Life is to be had by nought but Believing in Jesus Christ.

Eighthly, *Believe in the Lord Jesus Christ, and thou shalt be saved.*

A little before, we find Paul and Silas in the Stocks, for Preaching of Jesus Christ: In the Stocks in the inward Prison, by the hands of a sturdy Jaylor: But at midnight, while Paul and his Companion sang Praises to God, the Foundations of the Prison shook, and every Man's Bands were loosed. Now the Jaylor being awakened by the noise of this shaking, and supposing he had lost his Prisoners, drew his Sword, with intent to kill himself: But Paul cried out, *Do thyself no harm, for we are all here: Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out; and said, Sirs! What must I do to be saved?* In all this Relation, here is not ought that can justify the Jaylor. For,

1. His whole Life was Idolatry, Cruelty, and Enmity to God: Yea,

2. Even now, while the Earthquake shook the Prison, he had Murther in his Heart, yea, and in his Intentions too: Murther, I say, and that of an high nature, even to have killed his own Body and Soul at once. Well,

3. When he began to shake, under the fears of Everlasting Burnings; yet then his Heart was wrapped up in Ignorance,

as to the Way of Salvation by Jesus Christ: *What must I do to be saved?* He knew not what, no, not he. His Condition then was this: He neither had Righteousness to save him, nor knew he how to get it. Now, what was Paul's Answer? Why, *Believe in the Lord Jesus Christ, (look for Righteousness in Christ,) and then thou shalt be saved.* This then still holdeth true, *Men are Justified from the Curse, in the sight of God whilst Sinners in themselves.*

I should now come to the Second Conclusion; viz. *That this can be done by no other Righteousness, than that long ago performed by, and remaining with the Person of Christ.* But before I speak to that, I will a little further press this, by urging for it several Reasons.

The First Reason.

First, Men must be justified from the Curse, while Sinners in themselves: *Be-cause, By Nature all are under sin: All have sinned, and come short of the glory of God. He hath concluded all in unbelief; he hath concluded all under sin.* Now having sinned, they are in Body and Soul defiled, and become an unclean thing: Wherefore, whatever they touch, with an intent to work out Righteousness thereby, they defile that also. And hence, as I have said, all the Righteousness they seek to accomplish, is but as a menstruous Cloth, and filthy Rags; therefore, they are Sinners still.

Indeed, to some Mens thinking, the Pharisee is holier than the Publican; but in God's sight in the Eyes of Divine Justice, they stand alike condemned: *All have sinned; there's the Poyson: Therefore, as to God, without Christ, all Throats are an open Sepulchre.*

The World, in general, is divided into Two sorts of Sinners.

1. The open Profane.

2. The Man that seeks Life by the Works of the Law: The Profane is Judged by all; but the other by a few. *Oh! but God judgeth him!*

First, For an Hypocrite: Because, that notwithstanding, he hath sinned: *He would be thought to be good and righteous.* And hence it is that Christ calls such kind of Holy Ones, Pharisees Hypocrites, Pharisees Hypocrites; because by their gay Out-side they deceived those that beheld them: But saith he, *God sees your Hearts; you are but like painted Sepulchres, within you are full of dead Mens Bones:* Such is the Root from whence flows all their Righteousness. But doth the blind Pharisee think his state is such? No, his thoughts of himself are far otherwise: *God, I thank thee (saith he) I am not as other Men, Extortioners, Unjust, Adulterers, or even like this Publican.* Ay, but still God judgeth him for an Hypocrite.

Secondly, God judgeth him for one that spurneth

Phil. 3. 7. *spurneth against Christ, even by every such Work he doth.* And hence it is, when *Paul* was converted to Jesus Christ, that he calls the Righteousness he had before, *Madness, Blasphemy, Injury*; because what he did to save himself by Works, was in direct Opposition to Grace by Jesus Christ.

Behold then the Evil that is in a Man's own Righteousness!

1. It curseth and condemneth the Righteousness of Christ.

2. It blindeth the Man from seeing his Misery.

3. It hardeneth his Heart against his own Salvation.

Thirdly, But again, God Judgeth such, for those that condemn him of Foolishness:

The preaching of the Cross, (that is, *Christ Crucified*;) is to them that perish, foolishness.

What? (saith the * Merit-monger,) will you look for Life by the obedience of another Man? Will you trust to the Blood that was shed upon the Cross, that run down to the Ground, and perished in the Dust!

Thus deridingly they scoff at, stumble upon, and are taken in the Ginn that attends the Gospel; not to Salvation, but to their Condemnation: Because they have condemned the Just, that they might justify their own filthy Righteousness.

But, I say, if all have sinned, if all are defiled; if the best of a Man's Righteousness be but *Madness, Blasphemy, Injury*; if for their Righteousness they are Judged Hypocrites, Condemned as Opposers of the Gospel, and as such, have counted God foolish, for sending his Son into the World: Then must the best of Men be Justified from the Curse, in the sight of God, while Sinners in themselves.

Because they still stand Guilty in the sight of God; their Hearts are also still filthy infected: *Though thou wash thee with Nitre, and take thee much Soap, yet thine iniquity is marked before ME, saith the Lord God.* It stands marked still before God. So then, what esteem soever Men have of the Righteousness of the World; yet God accounts it horrible Wickedness, and the greatest Enemy that Jesus hath. Wherefore, this

Vine, is the Vine of Sodom; these Clusters, are the Clusters of Gomorrah; these Grapes, are Grapes of Gall; these Clusters are bitter; they are the Poyson of Dragons, and the cruel Venom of Asps. No marvel then, if John in his Ministry gives the first rebuke and juggle to such; still calling them Serpents and Vipers, and concluding 'tis almost impossible they should escape the Damnation of Hell; for of all Sin, Man's own Righteousness, in special, bids defiance to Jesus Christ.

The Second Reason.

Secondly, A second Reason why Men must stand just in the Sight of God, from the Curse, while Sinners in themselves, is, Because of the Exactions of the Law. For

were it granted, That Mens good Works arose from a holy Root, and were perfect in their Kind; yet the Demand of the Law, (for that is still beyond them) would leave them Sinners before the Justice of God.

And hence it is that holy Men stand just in the Sight of God from the Curse; yet dare not offer their Gifts by the Law, but thro' Jesus Christ; knowing, that not only their Persons, but their Spiritual Service also, would else be rejected of the Heavenly Majesty.

For the Law is itself so perfectly holy and good, as not to admit of the least Failure, either in the Matter or Manner of Obedience: *Cursed is every one that continueth not in all things that are written in the Book of the Law, to do them: For they that shall keep the whole Law, and yet offend in one Point, are guilty of all; and convicted of the Law as Transgressors.* Tribulation therefore, and Anguish upon every Soul of Man that doth evil; of the Jew first, and also of the Gentile.

And observe, The Law leaveth thee not to thy Choice, when, or when not, to begin to keep it; but requireth thy Obedience, so soon as concerned, exactly, both as to the Matter and Manner; and that before thou hast sinned against it; for the first Sin breaks the Law. Now, if thou sinnest before thou beginnest to do, thou art found by the Law a Transgressor, and so standest by that convicted of Sin: So then, all thy after-Acts of Righteousness, is but the Righteousness of a Sinner, of one whom the Law hath condemned already. The Law is spiritual, but thou art carnal, sold under sin.

Besides, the Law being absolutely perfect, doth not only respect the Matter and Manner, as to outward Acts; but also the Rise and Root, the HEART, from whence they flow; and an Impediment there spoils all were the executive part never so good: Thou shalt love the Lord thy God with all thy Heart, with all thy Soul, with all thy Mind, and with all thy Strength. Mark the Repetition, with all, with all, with all, with all; with all thy Heart, with all thy Soul, in all things, at all times, else thou hadst as good do nothing: But every imagination of the thought of the heart of man, is only evil continually. The Margin hath it the whole imagination, the purposes and desires; so that a good Root is here wanting. The heart is deceitful above all things, and desperately wicked; who can know it? What Thoughts, Words, or Actions can be clean, sufficiently to answer a perfect Law, that flows from this Original; it is impossible. Men must therefore be Justified from the Curse, in the sight of God, while Sinners in themselves.

But further yet to open the Case: There are several things that make it impossible that a Man should stand Just in the sight of God, but while sinful in himself.

First,

1. *First*, The Law is perfect, and requireth perfect Obedience. *Gal. 3. 10. Jam. 2. 9. 10.*

2. *Secondly*, The Law is spiritual, and requireth spiritual Obedience. *Rom. 2. 9.*

3. *Thirdly*, The Law is eternal, and requireth eternal Obedience. *Rom. 7. 14.*

4. *Fourthly*, The Law is universal, and requireth universal Obedience. *Mark 12. 30.*

5. *Fifthly*, The Law is perfect, and requireth perfect Obedience. *Gen. 8. 5.*

6. *Sixthly*, The Law is perfect, and requireth perfect Obedience. *Jer. 17. 9.*

7. *Seventhly*, The Law is perfect, and requireth perfect Obedience. *Rom. 7. 14.*

8. *Eighthly*, The Law is perfect, and requireth perfect Obedience. *Rom. 7. 14.*

9. *Ninthly*, The Law is perfect, and requireth perfect Obedience. *Rom. 7. 14.*

10. *Tenthly*, The Law is perfect, and requireth perfect Obedience. *Rom. 7. 14.*

11. *Eleventhly*, The Law is perfect, and requireth perfect Obedience. *Rom. 7. 14.*

12. *Twelfthly*, The Law is perfect, and requireth perfect Obedience. *Rom. 7. 14.*

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15. *Fifteenthly*, The Law is perfect, and requireth perfect Obedience. *Rom. 7. 14.*

16. *Sixteenthly*, The Law is perfect, and requireth perfect Obedience. *Rom. 7. 14.*

17. *Seventeenthly*, The Law is perfect, and requireth perfect Obedience. *Rom. 7. 14.*

18. *Eighteenthly*, The Law is perfect, and requireth perfect Obedience. *Rom. 7. 14.*

19. *Nineteenthly*, The Law is perfect, and requireth perfect Obedience. *Rom. 7. 14.*

20. *Twentiethly*, The Law is perfect, and requireth perfect Obedience. *Rom. 7. 14.*

21. *Twenty-firstly*, The Law is perfect, and requireth perfect Obedience. *Rom. 7. 14.*

22. *Twenty-secondly*, The Law is perfect, and requireth perfect Obedience. *Rom. 7. 14.*

23. *Twenty-thirdly*, The Law is perfect, and requireth perfect Obedience. *Rom. 7. 14.*

24. *Twenty-fourthly*, The Law is perfect, and requireth perfect Obedience. *Rom. 7. 14.*

25. *Twenty-fifthly*, The Law is perfect, and requireth perfect Obedience. *Rom. 7. 14.*

26. *Twenty-sixthly*, The Law is perfect, and requireth perfect Obedience. *Rom. 7. 14.*

27. *Twenty-seventhly*, The Law is perfect, and requireth perfect Obedience. *Rom. 7. 14.*

28. *Twenty-eighthly*, The Law is perfect, and requireth perfect Obedience. *Rom. 7. 14.*

29. *Twenty-ninthly*, The Law is perfect, and requireth perfect Obedience. *Rom. 7. 14.*

30. *Thirtiethly*, The Law is perfect, and requireth perfect Obedience. *Rom. 7. 14.*

31. *Thirty-firstly*, The Law is perfect, and requireth perfect Obedience. *Rom. 7. 14.*

32. *Thirty-secondly*, The Law is perfect, and requireth perfect Obedience. *Rom. 7. 14.*

33. *Thirty-thirdly*, The Law is perfect, and requireth perfect Obedience. *Rom. 7. 14.*

34. *Thirty-fourthly*, The Law is perfect, and requireth perfect Obedience. *Rom. 7. 14.*

35. *Thirty-fifthly*, The Law is perfect, and requireth perfect Obedience. *Rom. 7. 14.*

36. *Thirty-sixthly*, The Law is perfect, and requireth perfect Obedience. *Rom. 7. 14.*

First, Because the Law under which he at present stands, holds him under the Dominion of Sin; for Sin, by the Law, hath Dominion over all that are under the Law; *Dominion*, I say, both as to *Guilt* and *Filth*. *Guilt* hath Dominion over him, because he is under the Curse: And *Filth*, because the Law giveth him no power, neither can he by it deliver his Soul. And for this Cause it is, that it is called *beggerly, weak, unprofitable*; imposing Duty, but giving no Strength; expecting the Duty should be compleat, yet bendeth not the Heart to do the Work; to do it, I say, as is required: And hence it is again, that it is called, a *void of Words*; for as Words that are barely such, are void of Spirit, and quickening Life; so are the Impositions of the Law of Works. Thus far therefore the Man remains a Sinner. But,

Secondly, The Law is so far from giving Life or Strength to do it, that it doth the quite contrary. For,

1. It weakeneth, it discourageth, and dishearteneth the Sinner; especially when it shews it self in its *Glory*; for then it is the *Ministration of Death*, and killeth all the World: When *Israel* saw this, they fled from the Face of God: *They could not endure that which was commanded*: Yea, so terrible was the Sight, that *Moses* said, *I exceedingly fear and quake*: Yea, almost forty Years after, *Moses* stood amazed, to find himself and *Israel* yet alive: *Did ever People* (said he) *hear the Voice of God speaking out of the midst of the Fire, as thou hast done, and live?*

Alas, he who boasteth himself in the Works of the Law, he doth not *hear the Law*: When that speaks, it shakes *Mount Sinai*, and writeth Death upon all Faces; and makes the Church it self cry out, *A Mediator! else we die.*

2. It doth not only thus discourage, but abundantly encreaseth every Sin.

1. *Sin takes the Advantage of Being, by the Law; the Motions of Sin, are by the Law*. Where no Law is, there is no Transgression.

2. *Sin takes an Occasion to live by the Law. When the Commandment came, Sin revived; for without the Law, Sin is dead.*

3. *Sin takes an Occasion to multiply by the Law: The Law entred, that the Offence might abound.*

4. *And the Strength of Sin is the Law.*

5. *Sin by the Commandment is become outrageous, exceeding sinful*. What shall we say then? *Is the Law Sin? God forbid: Yea, I had not known Sin, but by the Law; for I had not known Lust, except the Law had said, Thou shalt not Covet: But Sin taking Occasion by the Commandment, wrought in me all Manner of Concupiscence; for without the Law, Sin is dead.*

These Things then, are not infused, or

operated by the Law, from its own Nature, or Doctrine; but are occasioned by the meeting of, and having to do with a Thing directly opposite. *The Law is Spiritual, I am Carnal*: Therefore, every Imposition is rejected, and rebelled against. Strike a Steel against a Flint, and the Fire flies about you: Strike the Law against a carnal Heart, and Sin appears, Sin multiplies, Sin rageth, Sin is strengthened. And hence ariseth all these Doubts, Murmurs, and sinful Complaining that are found in the Hearts of the People of God; they have too much to do with the Law; the Law of Works is now in the Conscience, imposing Duty upon the Carnal Part: This is the Reason of the Noise that you hear, and of the Sin that you see, and of the Horror that you feel in your own Souls when tempted. But to pass this Digression.

The Law then having to do with carnal Men, by this they become worse Sinners than before; for their Heart now recoileth desperately; opposeth blasphemously; it giveth Way to Despair; and then, to conclude, there is no Hope for hereafter; and so goeth on in a fordid, ungodly Course of Life, till his Time is come to die, and be damned, unless a Miracle of Grace prevents. From all this I conclude, That a Man cannot stand just from the Curse, in the Sight of God, but while sinful in himself. But,

Thirdly, As the Law giveth neither Strength nor Life to keep it; so it neither giveth nor worketh Repentance unto Life, if thou break it: *Do this and live, break it and die*; this is the Voice of the Law: All the Repentance that such Men have, it is but that of *themselves*; the Sorrow of the World, that endeth in Death, as *Cain's* and *Judas's* did; even such a Repentance as must be repented of, either here, or in Hell-fire.

Fourthly, As it giveth none, so it accepteth none of them that are under the Law: *Sin, and die*, is for ever its Language; there is no Middle-way in the Law: *They must bear their Judgment, who-soever they be*, that stand and fall to the Law. Therefore *Cain* was a Vagabond still, and *Judas* hangeth himself; their Repentance could not save them, they fell headlong under the Law: The Law stays no Man from the due Reward of his Deeds; it hath no Ears to hear, nor Heart to pity its penitent Ones.

Fifthly, By the Law, God will shew no Mercy: For, *I will be merciful to their Un-righteousness*, is the Tenor of another Covenant: But by the Law, *I regard them not, saith the Lord*. For,

Sixthly, All the Promises annexed to the Law, are by the first Sin null and void: Though then a Man should live a thousand Years twice told, and all that while fulfill

fulfill the Law; yet having *sinned first*, he is not *at all* the better. Our Legalists then, begin to talk too soon, of *having Life by the Law*: Let them *first* begin *without Sin*, and so throughout, continue to Death; and then *if God will save them, not by Christ, but Works*, contrary to the Covenant of Grace, *they may hope to go to Heaven*.

But Lastly, to come close to the Point: Thou hast sinned: The Law now calls for *Passive*, as well as *Active Obedience*; yea, great Contentedness in *all* thou sufferest, for thy transgressing against the Law. So then, Wilt thou live by the Law? Fulfill it then perfectly till Death, and afterwards go to Hell, and be Damned, and abide there till the Law and Curse for thy Sin be satisfied for; and then, but not till then, thou shalt have Life by the Law.

Tell me now, *you that desire to be under the Law*, can you fulfill all the Commands of the Law, and after answer all its Demands? Can you grapple with the Judgment of God? Can you wrestle with the Almighty? Are you stronger than he that made the Heavens, and that holdeth Angels in everlasting Chains? *Can thine Heart endure, or can thy Hands be strong in the Day that I shall deal with thee? I, saith the Lord, have spoken it; I will do it?* Oh, it cannot be! *These must go away into everlasting Punishment*. So then, *Men must stand Just from the Curse, in the sight of God, while Sinners in themselves, or not at all*.

Object. But the Apostle saith, *That the Doers of the Law shall be justified*. Plainly intimating, *That, notwithstanding all you say, some by doing the Law, may stand Just before God thereby; and if so, then Christ fulfilled it for us, but as our Example*.

Ans. The Consequences are not true; for by these Words, [*The Doers of the Law shall be justified*], there is no more Proof of a Possibility of saving thy self by the Law, than there is by these: *For by the Works of the Law shall no Man living be justified in his sight*. The Intent then of the Text objected, is not to prove a Possibility of Man's Salvation by the Law, but to insinuate rather an Impossibility, by asserting what Perfections the Law requireth. And were I to argue against the pretended Sufficiency of Man's own Righteousness, I would choose to frame mine Argument upon such a Place as this: *The hearers of the Law are not Just before God*: Therefore the Breakers of the Law are not Just before God; not Just, I say, by the Law; but *all have sinned, and broken the Law*, therefore none by the Law are Just before God: For if all stand guilty of Sin by the Law; then *that Law that judgeth them Sinners, cannot Justifie them before God*. And what if the Apostle had said, *Blessed are they that continue in all Things*; instead of pronouncing a Curse for the contrary?

The Conclusion had been the same: For where the Blessing is pronounced, he is not the better that breaks the Condition; and where the Curse is pronounced, he is not the worse that keeps it: But neither doth the Blessing nor Curse in the Law, intend a Supposition, That Men may be Just by the Law; but rather, to shew the *Perfection* of the Law; and that though a Blessing be annexed thereto, no Man by it can obtain that Blessing: For not the *Hearers* of the Law are justified before God; but the *Doers*, when they do it, shall be justified: None but *Doers* can by it be Just before God; but *none do the Law, no, not one*; therefore none by it can stand Just before God.

And whereas it is said, *Christ kept the Law, as our Example*, that we by keeping it, might get to Heaven, as he; it is false, (as afore was shewed,) *He is the End of the Law* (or, hath perfectly finished it) *for Righteousness to every one that believeth*.

But a little to travel with this Objection: No Man can keep the Moral Law, as Christ, unless he be first without Sin, as Christ; unless he be God and Man, as Christ.

And again: Christ cannot be our Pattern in keeping the Law for Life, because of the disproportion that is between him and us; for if we do it as he, when yet we are weaker than he; what is this but to out-vie, out-do, and go beyond Christ? Wherefore, we, not he, have our Lives Exemplary; *Exemplary*, I say to him; for who doth the greatest Work, they that take it in Hand in full strength, as Christ; or he that takes it in Hand in weakness, as we? Doubtless the last, if he fulfills it as Christ. So then, by this Doctrine, while we call our selves his Scholars, we make our selves indeed the Masters. But I challenge all the Angels in Heaven, let them but first sin, as we have done, to fulfill the Law, as Christ, if they can.

But again: If Christ be our Pattern in keeping the Law for Life, from the Curse before God, then Christ fulfilled the Law for himself; if so, he was imperfect before he fulfilled it: And how far short this is of Blasphemy, let sober Christians judge: For the Righteousness he fulfilled, was to justifie from Sin; but if it was not to justifie us from ours, you know what remaineth.

But when must we conclude we have kept the Law? Not when we begin, because we have sinned first; nor when we are in the Middle, for we may afterwards miscarry. But what if a Man, in this his Progress, hath one sinful Thought? *I Query*, Is it possible to come up to the Pattern for Justification with God? If yea, then Christ had such; if no, then who can fulfill the Law as he?

But should I grant that which is indeed impossible; namely, *That thou art justified*

by the Law: What then? Art thou now in the Favour of God? No, thou art fallen, by this thy Perfection, from the Love and Mercy of God: *Whosoever of you are justified by the Law, are fallen from Grace.* He speaks not this to them that are doing, but to such as think they have done it; and shews, that the Blessing that these have got thereby, is to fall from the Favour of God: Being fallen from Grace, Christ profits them nothing, and so they still stand Debtors to do the whole Law.

So then they must not be saved by God's Mercy, nor Christ's Merits, but alone by the Works of the Law. But what should such Men do in that Kingdom that comes by Gift, where Grace and Mercy reigns? Yea, what should they do among that Company that are saved alone by Grace, through the Redemption that is in Jesus Christ? Gal. 4. 30. *Let them go to that Kingdom that God hath prepared for them that are fallen from Grace. Cast out the Bond-woman, with her Son; for he shall not be Heir with the Son of the Promise.*

But to pass this Objection: Before I come to the next Reason, I shall yet, for the further clearing of this, urge these Scriptures more. The first is that in Gal. 3. Ver. 10. *As many as are of the works of the Law, are under the Curse.* Behold, how boldly Paul asserts it! And observe it, he saith not here, So many as sin against the Law, (though that be true;) but, *As many as are of the WORKS of the Law.* But what then are the Works of the Law? Not Whoredom, Murther, Theft, and the like; but Works that are holy and good; the Works commanded in the Ten Commandments; as to love God; abhor Idols; Reverence the Name of God; Keeping the Sabbath; Honouring thy Parents; Abstaining from Adultery, Murther, Theft, False Witness; and not to covet what is thy Neighbours: *These are the Works of the Law.* Now he (saith Paul) that is OF these, is under the Curse of God: But what is it then to be OF these? Why, to be found in the Practice of them, and therefore resting; this is the Man that is under the Curse: Not because the Works of the Law are wicked in themselves; but because the Man that is in the Practice of them, comes short of answering the Exactness of them; and therefore dies for his Imperfections.

The Second Scripture, is that of the Twelfth Verse of the same Chapter. *But that no Man is justified by the Law, in the sight of God,* is evident: For, *The Just shall live by Faith.* These Words, *The Just shall live by Faith,* are taken out of the Old Testament, and are thrice used by this Apostle in the New.

1. To shew, That nothing of the Gospel can be apprehended, but by Faith: For therein is the Righteousness of God revealed

from Faith to Faith: As it is written, *The Just shall live by Faith.*

Heb. 10.

2. To shew, That the Way to have Relief and Succour under Temptation, is then to live by Faith: *Now the Just shall live by Faith.*

38.

3. But in this of the Galatians, it is urged to shew, That how Holy and Just soever Men be in themselves; yet, as such, they are Dead, and condemned to Death by the Law, before God. But that no Man is Justified by the Law, in the sight of God, is evident; for, *The Just shall live by Faith.*

The Word [JUST] therefore, in this Place, in special, respecteth a Man that is Just, or that so esteems himself by the Law; and is here considered in a double Capacity.

First, What he is before Men.

Secondly, What he is before God.

1. As he stands before Men, he is Just by the Law; as Paul before his Conversion. Phil. 3. 4.

2. As he stands in the sight of God; so (without the Faith of Christ) he cannot be Just: As is evident; for, *The Just shall live,* not by his Justice, or Righteousness by the Law.

This is the true Intent of this Place.

1. Because they carry with them a Supposition, That the Just here intended, may be excluded Life, he falling within the Rejection asserted within the first Part of the Verse. No Man is Just by the Law, in the sight of God: For, *The Just shall live by Faith:* His Justice cannot make him live, he must live by the Faith of Christ. Again,

2. The Words are a Reason dissuasive, urged to put a stop to those that are seeking Life by the Law; as if the Apostle had said, Ye Galatians! What are you doing? Would you be saved by Keeping the Law? Would you stand Just before God thereby? Do you not hear the Prophets, how they press Faith in Jesus, and Life by Faith in him? Come, I will reason with you.

1. By Way of Supposition: Were it granted that you all loved the Law; yet that, for Life, will avail you nothing: For, *the Just shall live by Faith.*

2. Were it granted that you kept the Law, and that no Man on Earth could accuse you; were you therefore Just before God? No: Neither can you live by Works before him; for, *the Just shall live by Faith.* Why not live before him? Because when we have done our best, and are applauded of all the World for Just; yet then God sees Sin in our Hearts: *He putteth no Trust in his Saints; yea, the Heavens are not clean in his sight.* There is then a Just Man that perisheth in his Righteousness, if he want the Faith of Christ: For that no Man is Justified by the Law, in the sight of God, is evident; for, *the JUST shall live by Faith;*

Job 4. 18.

Chap. 15.

15.

Faith; and the Law is not of Faith.

Gal. 2. 15, 16. The *Third* Scripture is this: *We who are Jews by Nature, and not Sinners of the Gentiles, knowing that a Man is not justified by the Works of the Law, but by the Faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the Faith of Christ, and not by the Works of the Law; for by the Works of the Law shall no Flesh be justified.*

Rom. 2. 17, 18, 19. These Words are the result of the experienced Christians in the Primitive Times; yea, of those among them, that had given up themselves before to the Law, to get Life and Heaven thereby; the result, I say, of believing *Jews*: *We who are Jews by Nature.* But how are they distinguished from the *Gentiles*? Why, they are such that rest in the Law, and make their boast of God; that know his Will, and approve the Things that are excellent; that are Guides to the Blind, and a Light to them that are in Darkness; that are Instructors of the Foolish, Teachers of Babes; and which have the form of Knowledge, and of the Truth of the Law.

Luk. 18. 11, 12. Phil. 3. How far these attained, we find by that of the Pharisee; *I Pray, I Fast, I give Tithes of all*: And by the Young-man in the Gospel; *All these have I kept from my youth up*: And by that of Paul; *Touching the Righteousness which is in the Law, blameless.* This was the *Jew by Nature*; to do, and trust in this. Now these attaining afterwards the sound Knowledge of Sin, the Depravedness of Nature, and the Exactions of the Law, fled from the Command of the Law, to the Lord Jesus for Life: *WE know it*; We that are taught of God, and that have found it by sad experience; *We, even We, have believed in Jesus Christ; that we might be justified by the Faith of Christ, and not by the Works of the Law.*

Surely, if Righteousness had come by the Law, Paul and the Jews had found it, they being by many Priviledges far better than the *Sinners of the Gentiles*: But these, when they received the Word of the Gospel, even these now fly to Christ from the Law, that they might be justified by the Faith of Christ, and not by the Works of the Law.

To conclude this: If righteous Men, through the Knowledge of the Gospel, are made to leave the Law of God, as despairing of Life thereby; surely Righteousness is not to be found in the Law; I mean, that which can justify thee before God from the Curse, who livest and walkest in the Law.

I shall therefore end this *Second Reason* with what I have said before: *Men must be justified from the Curse, in the sight of God, while sinful in themselves.*

The third Reason.

The *Third Reason.*

Thirdly, Another Reason why not one

under Heaven can be justified by the Law, or by his own personal Performances to it, is, *Because since Sin was in the World, God hath rejected the Law, and the Works thereof, for Life.* Rom. 7. 10.

'Tis true, before Man had sinned, it was ordained to be unto Life; but since, and because of Sin, God of Love gave the Word of Grace. Take the Law then as God hath established it, to wit, to condemn all *Flesh*; and then there is room for the Promise, and the Law; the one to kill, the other to heal: And so the Law is not against the Promises; but make the Law a Justifier, and Faith is made void; and the Promise is made of none Effect; and the everlasting Gospel, by so doing, thou endeavourest to root out of the World. Rom. 4. 14.

Methinks, since it hath pleased God to reject the Law, and the Righteousness thereof for Life; such Dust and Ashes as we are should strive to consent to his holy Will; especially when in the room of this of Works, there is established a better Covenant, and that upon better Promises.

The Lord hath rejected the Law, for the weakness and unprofitableness thereof: For (finding fault with them of the Law,) *The Days come, saith the Lord, that I will make a new Covenant with the house of Israel, &c.* Give God leave to find fault with us, and to condemn our personal Performances to Death, as to our Justification before him thereby: Let Him do it, I say; and the rather, because he doth by the Gospel present us with a better: And certainly, if ever he be pleased with us, it will be when he findeth us in that Righteousness that is of his own appointing. Heb. 8. 7, 8.

To conclude: Notwithstanding all that hath or can be said, there are six Things that have great Power with the Heart, to bend it to seek Life before God by the Law: Of all which I would Caution that Soul to beware, that would have Happiness in another World.

First, Take heed thou be not made to seek to the Law for Life, because of that *Name and Majesty of God which thou findest upon the Doctrine of the Law.* Ex. 20. 1. God indeed spake all the Words of the Law, and delivered them in that Dread and Majesty to Men, that shook the Hearts of all that heard it. Now this is of great Authority with some, even to seek for Life and Bliss by the Law: *We know (said some) that God spake to Moses*: And Saul rejected Christ, even of Zeal towards God. What Zeal? A. Zeal towards God according to the Law; which afterwards he left and rejected, because he had found out a better Way. The Life that he once lived, it was by the Law; but afterwards, saith he, *The Life that I NOW live*, it is by Faith, by the Faith of Jesus Christ. So that, though the Law was the Appointment of God, and had also his Name and Majesty upon it; yet

yet *now* he will not live by the Law. Indeed, God is in the Law; but yet only as Just and Holy, not as Gracious and Merciful; so he is only in Jesus Christ: The *Law* (the Word of Justice) was given by *Moses*, but *Grace and Truth came by Jesus Christ*: Wherefore, whatever of God thou findest in the Law; yet seeing Grace and Mercy is not there, let neither the Name of God, nor that Majesty that thou findest of him in the Law, prevail with thee to seek Life by all the holy Commands of the Law.

Secondly, Take heed that the Law, by *taking hold on thy Conscience, doth not make thee seek Life by the Law*. The Heart of Man is the Seat of the Law: This being so, the Understanding and Conscience must needs be in Danger of being bound by the Law: *Man is a Law unto himself, and sheweth that the Works of the Law are written in his Heart*. Now the Law being thus nearly related to Man, it easily takes hold of the Understanding and Conscience: By which Hold, if it be not quickly broken off by the Promise and Grace of the Gospel, it is captivated to the Works of the Law: For Conscience is such a Thing, that if it once be possessed with a Doctrine, yea, though but with the *Doctrine of an Idol*, it will cleave so fast thereto, that nothing but an Hand from Heaven can loosen it; and if it be not loosed, no Gospel can be there embraced. Conscience is Little-ease, if Men resist it, whether it be rightly or wrongly informed: How fast then will it hold, when it knows it cleaves to the Law of God? Upon this Account the Condition of the Unbeliever is most miserable: For not having Faith, in the Gospel of Grace, through which is tendred the Forgiveness of Sins; they like Men a drowning, hold fast that they have found; which being the Law of God, they follow it; but because Righteousness flies from them, they at last are found only accursed, and condemned to Hell by the Law: Take heed therefore, that thy Conscience be not entangled by the Law.

Thirdly, Take heed of *fleshy Wisdom*. Reasoning suiteth much with the Law: *I thought verily that I ought to do many Things against the Name of Jesus*, and so to have fought for Life by the Law; my Reason told me so: For thus will Reason say; Here is a Righteous Law, the Rule of Life and Death: Besides, What can be better than to love God, and my Neighbour as my self? Again, God hath thus commanded, and his Commands are Just and Good: Therefore, doubtless, *Life must come by the Law*. Further, to love God, and keep the Law, are better than to sin, and break it: And seeing Men lost Heaven by Sin, how should they get it again but by *working Righteousness*? Besides, God is Righteous, and will therefore bless the Righteous. Oh,

the Holiness of the Law! It mightily swayeth with Reason, when a Man addicteth himself to Religion: The Light of Nature teacheth, that Sin is not the Way to Heaven; and seeing no Word doth more condemn Sin, than the Words of the *Ten Commandments*; it must needs be therefore the most perfect Rule for Holiness: Wherefore, faith Reason, the safest Way to Life and Glory, is, to keep my self close to the Law. But a little here to correct: Though the Law indeed be Holy, yet the Mistake as to the Matter in Hand, is as wide as the East from the West: For *therefore* the Law can do thee no good, because it is *Holy and Just*: For what can he that hath sinned expect from a Law that is *Holy and Just*? Nought but Condemnation: Let them lean to it while they will, *there is one that accuseth you* (saith Christ) *even Moses in whom you trust*.

Fourthly, Man's Ignorance of the Gospel, suiteth well with the Doctrine of the Law: *They, through their being ignorant of God's Righteousness, fall in Love with that*. Yea, they do not only *suit*, but, when joyned in Act, the one *strengtheneth* the other; that is, the Law *strengtheneth* our Blindness, and bindeth the Vail more fast about the Face of our Souls. The Law suiteth much our Blindness of Mind: *For until this Day remains the Vail untaken away, in the reading of the Old Testament*; especially in the reading of that which was written and engraven in Stones, to wit, the *Ten Commandments*, that perfect Rule for Holiness; which Vail is *done away in Christ*: But *even to this Day, when Moses is read, the Vail is over their Hearts*: They are blinded by the Duties enjoined by the Law, from the Sight and Hopes of Forgiveness of Sins by Grace: *Nevertheless, when IT (the Heart) shall turn to the Lord, the Vail shall be taken away*. The Law then doth vail the Heart from Christ; and holds the Man so down to doing, and working for the Kingdom of Heaven, that he quite forgets the Forgiveness of Sins, by Mercy through Christ. Now this Vailing, or Blinding by the Law, is occasioned,

1. By Reason of the Contrariety of Doctrine that is in the Law, to that which was in the Gospel. The Law requireth Obedience to all its Demands, upon pain of everlasting Burnings: The Gospel promiseth Forgiveness of Sins to him that *worketh not but Believeth*. Now the Heart cannot receive both these Doctrines; it must either let go *Doing*, or *Believing*: If it *Believe*, it is dead to *Doing*; if it be set to *Doing* for Life, it is dead to *Believing*. Besides, he that shall think *both* to Do, and Believe, for Justification before God from the Curse, he seeks for Life *but as it were by the Law*; he seeks for Life *but as it were by Christ*; and he being not direct in neither, *shall for certain be forsaken of either*. Wherefore? Because

he seeks it not by Faith, but as it were, by the Works of the Law.

2. The Law vails and blinds, by that Guilt and Horror for Sin that seizeth the Soul by the Law: For Guilt, when charged close upon the Conscience, is attended with such Aggravations, and that with such Power and Evidence, that the Conscience cannot hear, nor see, nor feel any Thing else but that. When David's Guilt, for Murther and Blood, did roar by the Law in his Conscience, notwithstanding he knew much of the Grace of the Gospel, he could hear nothing else but Terror, the sound of Blood; the Murther of Uriah was the only Noise that he heard: Wherefore he crieth to God, that he would **MAKE** him hear the Gospel: **MAKE** me (saith he) to hear Joy and Gladness, that the Bones which thou hast broken may rejoyce. And as he could not hear, so neither could he SEE; the Law had struck him Deaf and Blind: **I am** (saith he) *not able to look up*; not up to Christ for Mercy: As if David had said, "O Lord, the Guilt of Sin, which is by the Law, makes such a Noise and Horror in my Conscience, that I can neither hear nor see the Word of Peace, *unless 'tis spoke with a Voice from Heaven!*"

Num. 21. The Serpents that bit the People in the Days of Old, were Types of Guilt and Sin: Now these were fiery Serpents, and such as (I think) could * Fly: Wherefore, in my Judgment, they stung the People about their Faces, and so swelled up their Eyes; which made it the more difficult for them to look up to the brazen Serpent, which was the Type of Christ. Just so doth Sin by the Law do now; it stings the Soul, the very Face of the Soul; which is the Cause that looking up to Jesus, or believing in him, is so difficult a Task in Time of Terror of Conscience.

3. This is not only so at present; but so long as Guilt is on the Conscience, so long remains the Blindness: For Guilt standing before the Soul, the Grace of God is intercepted, even as the Sun is hid from the sight of mine Eyes, *by the Cloud that cometh between: My Sin* (said David) *is ever before me*; and so kept other Things out of his Sight: Sin, I say, when applied by the Law. When the Law came to Paul, he remained without sight, until the good Man came unto him with the Word of Forgiveness of Sins.

4. Again, where the Law comes with Power, there it begetteth many Doubts against the Grace of God; for it is only a Revealer of Sin, and the *Ministration of Death*; that is, a Doctrine that sheweth Sin, and condemneth for the same: Hence therefore, as was hinted before, the Law being the Revealer of Sin; where that is embraced, there Sin must needs be discovered and condemned, and the Soul for the sake of that. Further, it is not only a Re-

vealer of Sin, but that which makes it abound: So that the closer any Man sticks to the Law for Life, the faster Sin doth cleave to him: *That Law* (saith Paul) *which was ordained to be unto Life, I found to be unto Death; for by the Law I became a notorious Sinner*; I thought to have obtained Life, by obeying the Law, but Sin taking Occasion by the Commandment, deceived me, and thereby slew me. A strange way of Deceiveableness, and it is hid from the most of Men; but, as I have already told you, you see how it comes to pass.

1. Man by Nature is Carnal, and the Law it self is Spiritual: Now betwixt these two ariseth great difference; the Law is exceeding good, the Heart exceeding bad; these two Opposites therefore (the Heart so abiding) can by no means agree.

2. Therefore, at every Approach of the Law to the Heart, with intent to impose Duty, or to condemn for the Neglect thereof; at every such Approach the Heart starteth back, especially when the Law comes home indeed, and is heard in his own Language. This being thus, the Conscience perceiving this is a Fault, begins to tremble at the Sense of Judgment; the Law still continueth to command to Duty, and to condemn for the neglect thereof: From this struggling of these two Opposites, ariseth, I say, those Doubts and Fears that drive the Heart into Unbelief; and that makes it blind to the Word of the Gospel, that it can neither see nor understand any Thing, but that it is a Sinner, and that the Law must be fulfilled by it, if ever it be saved.

But again, Another Thing that hath great Influence upon the Heart, to make it lean to the Law for Life, is, the false Names that Satan and his Instruments have put upon it; such as these, to call the Law the Gospel; Conscience, the Spirit of Christ; Works, Faith; and the like: With these weak Consciences have been mightily pestered; yea, thousands deluded, and destroyed. This was the Way whereby the Enemy attempted to overthrow the Church of Christ of old; as namely, those in Galatia, and at Corinth, &c. I say, By the feigned Notion, that the Law was the Gospel, the Galatians were removed from the Gospel of Christ; and Satan by appropriating to himself and his Ministers, the Names and Titles of the Ministers of the Lord Jesus, prevailed with many at Corinth to forsake Paul and his Doctrine. Where the Lord Jesus hath been preached in Truth, and something of his Doctrine known; it is not there so easy to turn People aside from the sound of the Promise of Grace, unless it be by the noise and sound of A Gospel: Therefore, I say, the false Apostles came thus among the Churches; *Another Gospel, Another Gospel*; which in Truth, saith Paul, is not another; but some would pervert the Gospel of Christ; and thrust that out of Doors, by guilding the

the Law with that glorious Name. So again, for the Ministers of Satan, they must be called the *Apostles of Christ*, and *Ministers of Righteousness*? Which Thing, I say, is of great Force, especially being accompanied with so holy and just a Doctrine as the Word of the Law is; for what better to the Eye of Reason, than to *love God above all, and our Neighbour as our selves*; which Doctrine being the Scope of the ten Words given on *Sinai*, no Man can contradict; for *in Truth they are Holy and Good*: But here is the Poyson; To set this Law in the room of a Mediator, as those do, that seek to stand just before God thereby; and then nothing is so dishonourable to Christ, nor of *so Soul-destroying a Nature as the Law*; for that thus placed, hath not only Power when Souls are deluded; but Power to delude, by its real Holiness, the Understanding, Conscience and Reason of a Man; and by giving the Soul a semblance of Heaven, to cause it to throw away Christ, Grace and Faith. Wherefore it becometh all Men to take heed of Names, and of Appearances of Holiness and Goodness.

Lastly, Satan will yet go further; he will make use of something that may be at a Distance from a Moral Precept, and therewith bring Souls under the Law. Thus he did with some of old; he did not make the *Galatians* fall from Christ, by Virtue of one of the ten Words; but by something that was aloof off, by Circumcision, Days and Months: that were Levitical Ceremonies; for he knows it is no matter, nor in what Testament he found it, if he can therewith hide Christ from the Soul: *Behold, I Paul say unto you, that if you be circumcised, Christ shall profit you nothing; for I testify again to every Man that is circumcised, that he is a Debtor to the whole Law*. Why so, seeing Circumcision is not one of the *ten Words*? Why, because they did it in Conscience to God, to stand just before him thereby. Now here we may behold much cunning of the Devil; he begins with some at a Distance from that Law, which curseth, and so by little and little bringeth them under it; even as by Circumcision the *Galatians* were at length brought under the Law, that condemneth all Men to the Wrath and Judgment of God. I have often wondred, when I have read, how God crieth out against the Jews, for observing his own Commandment, (*Isai. 1.*) but I perceive by *Paul*, that by these things a Man may reject and condemn the Lord Jesus; which those do, that for Life set up ought, whether Moral, or other Institution, besides the Faith of Jesus.

Let Men therefore warily distinguish betwixt *Names* and *Things*; betwixt *Statute* and *Commandment*; lest they by doing the one, transgress against the other. Study therefore the *Nature* and *End* of the Law, with the *Nature* and *End* of the Gospel;

and if thou canst keep them distinct in thy Understanding and Conscience, neither Names nor Things, neither Statutes nor Commandments, can draw thee from the Faith of the Gospel. And that thou mayest yet be helped in this matter, I shall now come to speak to the *Second Conclusion*.

The Second Position.

That Man can be justified from the Curse before God, while Sinners in themselves, by no other Righteousness than that long ago performed by, and remaining with the Person of Christ. The Second Conclusion.

For the better prosecuting of this Position, I shall observe two Things.

1. That the Righteousness by which we stand just before God, from the Curse, was performed by the Person of Christ.

2. That this Righteousness is inherent only in him.

As to the First of these, I shall be but brief.

Now, that the Righteousness that justifieth us, was performed long ago by the Person of Christ, besides what hath already been said, is further manifest thus.

1. He is said to have purged our Sins by *HIMSELF*: *When he had by himself purged our Sins, he sat down on the right Hand of God*. I have shewed, that in Christ, for the accomplishing of Righteousness, there was both Doing and Suffering; Doing, to fulfill all the Commands of the Law; Suffering, to answer its Penalty for Sin: This Second is that which in this to the *Hebrews*, is in special intended by the Apostle; where he saith, he hath *purged our Sins*; that is, by his precious Blood; for 'tis that alone can purge our Sins, either out of the sight of God, or out of the sight of the Soul. Now this was done by *HIMSELF*, saith the Apostle; that is, in or by his *personal Doings* and *Sufferings*. And hence it is, that when God had rejected the Offerings of the Law, he said, *Lo, I come! A Body hast thou prepared me, to do thy WILL, O God*. Now by this *Will* of God (saith the Scripture) we are *sanctified*. By what *Will*? Why, by the offering up of the *Body of Jesus Christ*; for that was God's *Will*, that thereby we might be an Habitation for him: As he saith again: *Jesus also, that he might sanctify the People with his own Blood, suffered without the Gate*. Heb. 1. 2. Chap. 9. 14. Chap. 10. 5, 6, 7, 8. Chap. 13. 12.

2. As it is said, he hath *purged our sins by HIMSELF*; so it was by himself *at ONCE*: *For by one Offering hath he perfected for ever them that are sanctified*. Now by this Word, *at ONCE*, or, by *one offering*, is cut off all those imaginary Sufferings of Christ, which foolish men conceive of; as, that he in all Ages hath suffered, or suffereth for Sin, in us. No; he did this Work but *ONCE*: *Not that he should offer himself often; as the High-Priest entered into the holy Place, every Year, with the Blood of others; for then must he often have suffered since the Foundation* Heb. 9. 25, 26.

tion of the World. But now **ONCE** in the End of the World (in the Time of Pilate) hath he appeared, to put away Sin by the Sacrifice of Himself. Mark how to the purpose the Holy Ghost expresseth it: He hath suffered but **ONCE**; and that **ONCE**, now; now **ONCE**: **NOW** he is God and Man in one Person: **NOW** he hath taken the **BODY** that was prepared of God: **NOW ONCE**, in the end of the World, hath he appeared, to put away Sin, by the Sacrifice of himself; by the offering up of the Body of Jesus Christ **ONCE** for all.

Act. 13.
34.

3. It further appears, in that by his Resurrection from the Dead, the Mercies of God are made sure to the Soul; God declaring by that, as was said before, how well pleased he is by the Undertaking of his Son, for the Salvation of the World: *And as concerning that he raised him up from the Dead, now no more to return to Corruption; he said on this wise, I will give thee the sure Mercies of David.* For Christ being clothed with Man's Flesh, and undertaking for Man's Sins, did then confirm all sure to us, by his Resurrection from the dead. So that by the rising of that Man again, Mercy and Grace are made sure to him that hath believed on Jesus. Wherefore, from these Things, together with what hath been discovered about his addressing himself to the Work, I conclude, *That Men can be justified from the Curse before God, while Sinners in themselves, by no other Righteousness than that long ago performed by the Person of Christ.* Now the Conclusion is true, from all shew of Contradiction; for the Holy Ghost saith, *He hath done it; hath done it by himself, and that by the Will of God, at once, even then when he took the prepared Body upon him. By the Will of God we are sanctified, through the offering up of the Body of Jesus Christ once for all.*

Rom. 5.
17.

11a. 61. 10.

This being so, the *Second Position* is also manifest; namely, *That the Righteousness, by which we stand just from the Curse before God, is only inherent in Jesus Christ.* For if he hath undertaken to bring in a justifying Righteousness, and that by Works and Merits of his own, then that Righteousness must of necessity be inherent in him alone, and ours only by Imputation: And hence it is called, in that Fifth to the *Romans*, the *Gift*, the *GIFT* of Righteousness; because neither wrought nor obtained by Works of ours, but bestowed upon us, as a Garment already prepared by the Mercy of God in Christ.

There are four Things that confirm this for a Truth.

First, This Righteousness is said to be the Righteousness of **ONE**, not of many: I mean, of **ONE** properly and personally, as his own particular personal Righteousness. The Gift of Grace, which is the Gift of Righteousness, it is by **ONE** Man, *Jesus Christ*. *Much more they that receive abun-*

Rom. 5.
15, 16, 17,
18, 19.

dance of Grace, and of the Gift of Righteousness, shall reign in Life by **ONE** Jesus Christ. Therefore as by the Offence of one, Judgment came upon all to Condemnation; even so by the Righteousness of **ONE**, the Free Gift came upon all Men to Justification of Life: For as by one Man's Disobedience many were made Sinners; so by the Obedience of **ONE**, shall many be made Righteous. Mark, the Righteousness of **ONE**, the Obedience of **ONE**; the Righteousness of **ONE** Man, of one Man, *Jesus*. Wherefore, the Righteousness that justifieth a Sinner, it is personally and inherently the Righteousness of that Person only, who by Works and Acts of Obedience did compleat it, even the Obedience of one, of one Man, *Jesus Christ*; and so ours only by Imputation. It is improper to say, *Adam's* eating of the Forbidden Fruit, was personally and inherently an Act of mine: 'Twas personally his, and imputatively mine; personally his, because he did it; imputatively mine, because I was then in him. Indeed, the Effects of his personal Eating is found in my Person, to wit, Defilement and Pravity: The Effects also of the Imputation of Christ's personal Righteousness, is truly found in those that are in him, by Electing Love, and unfeigned Faith, even holy and heavenly Dispositions: But a *Personal Act* is one thing, and the *Effects* of that another: The *Act* may be done by, and be only inherent in one; the *Imputation* of the *Merit* of the *Act*, as also the *Effects* of the same, may be in a manner *universal*, extending itself unto the most, or all. This the Case of *Adam* and *Christ* doth manifest: The Sin of one is imputed to his Posterity; the Righteousness of the other, is reckoned the Righteousness of those that are his.

Secondly, The Righteousness by which we stand Just before God, from the Curse, is called, *The Righteousness of the Lord*: *The Phil. 3. 6, Righteousness of God: The Righteousness of 7, 8. Jesus Christ, &c.* And that by way of Opposition to the Righteousness of God's own Holy Law: *That I might be found in him; not having on my own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith.* Now by this Opposition, (as by what was said before) the Truth is made exceeding clear: For by these Words, [*not having my own Righteousness,*] is not only excluded what Qualifications we suppose to be in us; but the Righteousness through which we stand Just in the Sight of God, by them is limited and confined to a Person absolutely distinct: *Distinct*, I say, as to his Person and Performances; who here is called **GOD**, and *Jesus Christ*: As he saith also in the Prophet *Isaiab*, *In the Lord shall all the Seed of Israel be justified, and shall glory: In the Lord, not in the Law; in the Lord, not in themselves. And their Righteousness is of me, saith the Lord: Of ME*

Isa. 45. 25.
Ch. 54. 17.

ME, not of themselves ; of *ME*, not of the Law. And again, *Surely shall one say, in the* Ch. 45. 24. *Lord have I Righteousness and Strength.* Now, as I have already said, all this is to be understood of the Righteousness that was fulfilled by *Acts* and *Works* of Obedience, which the Person of the Son of God accomplished in the Days of his flesh in the World : By that Man, I say, *The Lord our Righteous-* Jer. 23. 6. *ness.* Christ indeed is naturally and essentially Righteousness ; but as he is simply such, so he justifieth no Man ; for then he need not to bear our Sins in his Flesh, and become obedient in all Points of the Law for us ; but the Righteousness by which we stand just before God, is a Righteousness consisting of Works and Deeds, of the Doings and Sufferings of such a Person who also is essentially Righteousness. And hence, as before I have hinted, we are said to be justified, *by the Obedience and Blood of the Lord Jesus Christ*, by the Doings and Sufferings of the Son of God. And hence again it is, that he first is called *King of Righteousness* ; that is, a *King of Righteousness*, as God-Man, which of necessity supposeth his Personal Performances ; and after Heb. 7. 1, 2, 3. *that, King of Peace* : for what he is naturally and eternally in his Godhead, he is not to us, but himself, but what he is actively, and by Works, *he is not to himself, but to us* : So then, he is neither *King of Righteousness*, nor of *Peace*, to us, as he is only the eternal Son of the Father, without his being considered as our Priest and Undertaker ; *he hath obtained* (by Works of Righteousness) *eternal Redemption for us*. So then, the Righteousness by which we stand just before God, is a Righteousness inherent (only) in Christ, because a Righteousness performed by him *alone*.

Now that Righteousness by which we stand just before God, must be a Righteousness consisting of Personal Performances : The Reason is, because Persons had sinned, this the nature of Justice requireth : 1 Cor. 15. 21. *That since by Man came Death, by Man should come also the Resurrection from the dead.* The Angels therefore, for this very Reason, abide under the Chains of Everlasting Darkness ; because he *took not hold* Heb. 2. 16, 17. *on them* ; that is, by fulfilling Righteousness for them in their Nature : that is a blessed Word, *To YOU, to YOU is born this Day in the City of David, a Saviour, which is Christ, the Lord* : To YOU, not to Angels ; to YOU is born a Saviour. Luk. 2. 11.

Thirdly, It is yet further evident, that the Righteousness by which we stand just before God from the Curse, is a Righteousness inherent, not in us, but Christ ; because it is a Righteousness inherent, not in us, but Christ ; because it is a Righteousness *besides*, and *without the Law it self*, now take away the Law, and you take away the Rule of Righteousness. Again, take away the Rule, and the Act as

to us must cease : *But now the Righteousness of God without the Law, is manifested ; being* Rom. 3. 21. *witnessed by the Law and the Prophets.* So then, by such a Righteousness we are justified, as is not within the Power of the Law to command of us.

Quest. *But what Law is that which hath not Power to command our Obedience, in the Point of our Justification with God ?*

Ans. The Moral Law, or that called the *Ten Commandments*. Therefore we are neither commanded to love God, or our Neighbour, as the Means or Part of our Justifying Righteousness : Nay, he that shall attempt to do these Things, to be delivered from the Curse thereby, by the Scripture is holden accursed of God : *As many as* Gal. 3. 10. *are of the Works* (or, Duties) *of the Law, are under the Curse, &c.* Because we are justified, not by that of the Law, but by the Righteousness of God, *without the Law* ; that is, without its commanding of us, without our Obedience to it : *Freely by* Rom. 3. 24, 25. *his Grace, through the Redemption that is in Jesus Christ ; whom God hath set forth to be a Propitiation, through Faith in his Blood.* This is the Righteousness of God *without the Law* ; that is, without any of our Obedience to the Law. Wherefore, the Righteousness by which we stand just in the Sight of God, cannot be inherent in us, but in Christ the King thereof.

Fourthly, This is further made apparent, by the Capacity that God will consider that Soul in, to whom he imputeth Justifying Righteousness ; and that is, *as one that work-* Rom. 4. 4. *eth not*, as one that stands *ungodly in the Judgment of the Law*. But this I have handled before, and therefore shall pass it here.

Fifthly, To conclude : If any Works of ours could justify us before God, they would be Works after Faith received ; but it is evident that these do not : Therefore the Righteousness that justifies us from the Curse before God, is a *Righteousness inherent only in Christ*.

That Works *after Faith* do not justify us from the Curse, in the Sight of God, is evident,

1. Because no Works of the Saints *can be justified by the Moral Law, considering it* Gal. 3. 10. *as the Law of Works for Life* : For this must stand a Truth for ever : Whatsoever justifieth us, must be justified by the Moral Law ? for that is it that pronounceth the Curse ; unless then that Curse be taken away by the Work, the Work cannot justify us before God. But the Curse cannot Rom. 3. 21. be taken away, but by a Righteousness that is first approved of by that Law that so curseth : For if that shall yet complain for want of a full Satisfaction, the Penalty remaineth : This is evident to Reason, and confirmed by the Authority of God's Word, as hath been already proved ; because the Law once broken, pronounceth Death, expecteth

pecteth Death, and executeth the same on him that will stand to the Judgment of the Law: But no Work of a Believer, is capable of answering *this* Demand of the Law; therefore none of his Works can justify him before God; for the Law, that notwithstanding, complaineth.

2. No Works of Faith can justify us from the Curse before God; because *of the want of Perfection that is in the greatest Faith in us*. Now if Faith be not perfect, the Work cannot be perfect; I mean, with that Perfection, as to please Divine Justice: Consider the Person, one that hath to do with God immediately by himself. Now, that Faith is not capable of this kind of Perfection, it is evident; because when Men here know most, they know but in *part*: Now he that *knows* but in part, can do but in part; and he that *doth* but in part, hath a Part wanting in the Judgment of the Justice of God. So then, when thou hast done all thou *canst*, thou hast done but *part* of thy Duty, and so art short of Justification from the Curse, by what thou hast done.

3. Besides, it *looks too like a Monster*, that the Works of Faith should justify us before God; because then Faith is turned, as it were, with its Neck behind it. *Faith*, in its own Nature and natural Course, respecteth the *Mercy of God*, through the Mediator Jesus Christ; and, as such, its Virtue and Excellency is to expect Justification by Grace, through him; but by this Doctrine, Faith is turned round about, and now makes a Life out of what it self hath done: But methinks Faith should be as noble as its Fruits; that being the First, and they but the Fruits of that.

Besides, seeing the Work is only good, because it floweth from Faith, (for *Faith purifieth the Heart*) therefore Faith is it that justifies all its Works: If then we be justified by either, it is by *Faith*, and not by his Works; unless we will say, there is more Virtue in the less than in the greater. Now what is Faith, but a believing, a trusting, or relying Act of the Soul? What then must it rely upon or trust in? Not in it self, that's without Scripture; not in its Works, they are inferiour to it self: Besides, this is the way to make even the Works of Faith the Mediator between God and the Soul, and so by them thrust Christ out of Doors: Therefore it must trust in Christ; and if so, then *no Man can be justified from the Curse before God, by the Works that flow from Faith*.

4. To put all out of Doubt; the Saint, when he hath done what he can to bring forth good Works by Faith; yet he dares not shew these Works before God, but as they pass through the Mediator, Christ; but as they are washed in the Blood of the Lamb. And therefore *Peter* saith, those Sacrifices of ours that are truly spiritual, are only then accepted of God, when of-

fered up by Jesus Christ. And therefore it is said again, That the Prayers of the Saints, which are the Fruits of Faith, *come up before the Throne of God, through the Angel's Hand*; that is, through the Hand of Christ; through his Golden Censer, perfumed with his Incense, made acceptable by his Intercession.

It is said, in the Book of the *Revelations*, That it is granted to the Bride, the Lamb's Wife, that she should be *arrayed in fine Linnen, clean and white*; which *white Linnen is the Righteousness of Saints*. This *fine Linnen*, in my Judgment, is the Works of Godly Men, their Works that sprang from Faith. But how came they *clean*? How came they *white*? Not simply, because they were the Works of Faith. But mark, *They washed their Robes, and made them white in the Blood of the Lamb; and therefore they stand before the Throne of God*: Yea, therefore it is that their good Works stand there too.

I conclude then: *Our Persons are justified, while we are Sinners in our selves*: Our Works, even the Works of Faith, are no otherwise accepted, but as they come through Jesus Christ, even through his Intercession and Blood. So then, Christ doth justify both our Person and Works, *not by way of Approbation*, as we stand in our selves, or Works before God; but by presenting of us to his Father by himself; washing what we are and have from Guilt in his Blood, and cloathing us with his own Performances: This is the Cause of our Acceptance with God, and that our Works are not cast forth of his Presence.

The U S E.

1. Is justifying Righteousness to be found in the Person of Christ *only*? Then this should admonish us, *to take heed of seeking it in our selves*; that is, of *working Righteousness, thereby to appease the Justice of God*; lest by so doing, we affront and blaspheme the Righteousness of Christ. He that shall go about to establish his own Righteousness; *HE*, as yet, *doth Defiance to that which is of God*; of God's appointing, of God's providing; and that only wherewith the Justice of the Law must be well-pleased. Wherefore, take heed, I say, of doing such a Thing, lest it provoke the Eyes of the Lord's Glory. *When I shall say to the Righteous, that he shall surely live: If he trust to his own Righteousness, and commit Iniquity, all his Righteousness shall not be remembered; but for his Iniquity that he hath committed, he shall die for it*. Mark, Though he be Righteous; yea, though he have a Promise of Life; yet he shall die. But why? Because he sinned against the Lord, by *trusting* to his own Righteousness, therefore he must die for it.

There are some Things that will preserve a Man from splitting upon this Rock: As,

F f

1. Get

1. Get good Acquaintance with the Covenant of Grace, and of the Persons concerned in the Conditions of that Covenant. The Conditions (of that Covenant) are, That a Righteousness shall be brought into the World, that shall please the Justice of God, and answer (and so remove the Curse of) the Law. Now he that doth perform this Condition, is Christ; therefore the Covenant is not immediately with Man, but with him that will be the Mediator betwixt God and Man; *As for thee, by the Blood of thy Covenant*, (speaking of Christ.) So then, Christ, the Man Christ, is he who was to to bring in these Conditions, to wit, Everlasting Righteousness. And hence it is that God hath said, *Christ shall be the Covenant OF the People*; that is, he shall be *our Conditions to God-ward*. He therefore is all our Righteousness, as to the Point of our Justification before God; he is the Covenant OF the People, as well as the *Light of the Gentiles*: For as no Man can see, but in the Light of his Spirit; so no Man can stand, but in and by him: *He is the Covenant of the People, the Conditions and Qualifications of the People*: So that to God-ward, *Christ is all in all*, and no Man any Thing at all. *He hath made with me an Everlasting Covenant*; with me, as I stand in my Head, Christ, who, because he hath brought in Everlasting Righteousness, therefore hath removed the Curse of the Law: Wherefore he adds, this *Covenant is ordered in all Things, and sure*; because, all Points that concern me, as to Redemption from the Curse, are taken away by Christ, (as before is discoursed.) Look then upon Christ, as the Man, the Mediator, Undertaker and Accomplisher of that Righteousness in himself, wherein thou must stand Just before God; and that he is the Covenant, or *Conditions OF the People, to God-ward*; always having in *himself* the Righteousness that the Law is well-pleased with; and always presenting himself before God, as our only Righteousness.

2. That this Truth may be the more heartily enquired into by thee, *consider thine own Perfections*; I say, study how polluted thou art, even from the Heart throughout: No Man hath an high Esteem of the Lord Jesus, *that is a Stranger to his own Sore*: Christ's Church is an Hospital of sick, wounded and afflicted People; even as when he was in the World, the Afflicted and Distressed set the highest Price upon Jesus Christ. Why? They were sick, and he was the Physician; *but the whole had no need of him*. And just thus it is now: Christ is offered to the World, to be the Righteousness and Life of Sinners; but no Man will regard him, *save he that seeth his own Pollution*: He that seeth he cannot answer the Demands of the Law; he that sees himself from Top to Toe polluted; and that therefore his Service cannot be clean, as to

justify him from the Curse before God; he is the Man that must needs die in Despair, and be Damned: or must trust in Jesus Christ for Life.

Further, This Rule I would have all receive, that come to Jesus Christ for Life and Salvation.

1. *Not to stick at the Acknowledgment of Sin*, but to make that of it, which the Law makes of it: *Acknowledge thine Iniquity*, Jer. 3. 13. *saith the Lord*. This is a hard Pinch, (I know what I say,) for a Man to fall down under the Sense of Sin, by acknowledging them to be, what the Lord saith they are; to acknowledge them, I say, in their own defiling and polluting Nature; to acknowledge them in their unreasonable and aggravating Circumstances; to acknowledge them in their God-offending, and Soul-destroying Nature, especially when the Conscience is burthened with the Guilt of them. Yet this is Duty, *If we confess our Sins, he is faithful and just to forgive*: Yea, to this is annexed the Promise, *He that confesseth, and forsaketh them shall find Mercy*. This made David as it were, lay claim to the Mercy of God. *Walk me thoroughly* (said he) *from mine Iniquity, and cleanse me from my Sin; for I acknowledge my Transgression, and my Sin is ever before me*. Though then thou art to blush, and be ashamed, when thou remembrest thy Sins and Iniquities, yet do not hide them: *He that hideth his Sins shall not prosper*: Do not lessen them; do not speak of them before God after a mincing Way: *Acknowledge thine Iniquities, that thou hast sinned against the Lord thy God; and hast scattered thy Ways to the Strangers, under every green Tree; and ye have not obeyed my Voice, saith the Lord*.

2. If we would come to Christ aright, we must ONLY acknowledge our Sins; we must ONLY acknowledge them, and there stop; stop, I say, from attempting to do ought to present us good before God, but ONLY to receive the Mercy offered. ONLY acknowledge thine Iniquities: Men are subject to two Extrems; either to confess Sins *Notionally*, and by the *Halves*; or else, together with the Confession of them, *to labour to do some holy Work, thereby to ease their burthened Conscience*, and beget Faith in the Mercy of God. Now both these are dangerous, and very ungodly: *Dangerous*, because the Wound is healed falsely; and *ungodly*, because the Command is transgressed: *Only acknowledge thy Sin*, and there stand (as David) *till thy Guilt is taken away*. Joshua stood before the Angel, from Top to Toe in filthy Garments, till the Lord put other Cloaths upon him. In the Matter of thy Justification thou must know nothing, see nothing, hear nothing, but thine own Sins, and Christ's Righteousness: ONLY acknowledge thine Iniquities. Now the Saviour and the Soul comes rightly together; the Saviour to

to do his Work, which is to spread his Skirt over the Sinner; and the Sinner, to receive, by believing this blessed imputed Righteousness. And hence the Church, when she came to God, lyeth down in her Shame, and her Confusion covereth her; and so lyeth till Pardon comes.

The Second U S E.

I come now to the *Second U S E*; Have Faith in Christ. But what are we to understand by FAITH?

Ans. Faith importeth as much as to say, receive, embrace, accept of, or trust in the Benefit offered. All which are (by holy Men of God) Words used on purpose to shew that the Mercy of God, the Forgiveness of Sins, and Eternal Life, are not to be had by doing, or by the Law; but by receiving, embracing, accepting, or trusting to the Mercy of God, through Christ: *We believe, that through the Grace of our Lord Jesus Christ, we shall be saved, even as they.* Thus you see what the Gospel is, and what Faith doth do in the Salvation of the Soul.

Now, that Faith might be helped in this Work, (for great are they that oppose it) therefore the Scriptures (the Word of Truth) hath presented us with the Invitation, in most plain and suitable Sentences: As, *That Christ came into the World to save Sinners: Christ died for our Sins: Christ bare our Sins in his Body on the Tree: And, That God, for Christ's sake, hath forgiven you.* Further, As the Invitations are plain and easy; so the Threatning to the Opposers are sore and astonishing: *He that believeth not shall be damned: Because they received not the Love of the Truth, that they might be saved, God gave them up to strong Delusions, that they all might be damned.*

Object. But Faith is said to be an Act of Obedience.

Ans. 1. And well it may; for it is the most submitting Act that a Man can do; it throweth out all our Righteousness; it makes the Soul poor in it self; it liveth upon God and Christ, as the Alms-man doth upon his Lord; it consenteth to the Gospel, that it is true; it giveth God and Christ the Glory of their Mercy and Merit; it loveth God for his Mercy, and Jesus Christ for his Service; whatever Good it doth, it still cryeth, Hereby am I not justified; but he that justifieth me is the Lord.

Well, But is there in Truth such a thing as the Obedience of Faith? Then let Christians labour to understand it, and distinguish it aright; and to separate it from the Law, and all Man's Righteousness; and remember, that it is a receiving of Mercy, an embracing of Forgiveness, an accepting of the Righteousness of Christ, and a trusting to these for Life. Remember again, that it putteth the Soul upon coming to Christ, as a Sinner; and to receive For-

giveness, as a Sinner; as such. *We now treat of Justification.*

But a little to insert at large a few more of the Excellencies of it, and so draw towards a Conclusion.

First, The more thou believest for Remission of Sins, the more of the Light of the glorious Gospel of Christ thou receivest into thy Soul: *For therein is the Righteousness of God revealed, from Faith to Faith;* that is, according to the Degree of Faith: Little Faith seeth but little, but great Faith seeth much; and therefore he saith again, *That by Faith we have access into the Grace of God.* The Reason is,

1. Because Faith having laid hold upon Christ, *hath found him in whom are hid all the Treasures of Wisdom and Knowledge:* In him therefore it finds and sees those heights and depths of Gospel-Mysteries that are no where else to be found: Nay, let a Man be destitute of Faith, and it is not possible he should once think of some of them.

2. By this Means, the *Holy Spirit is plentifully received.* Now the Spirit of God, is a Spirit of Wisdom and Revelation; but yet so, as in the *Knowledge of Christ;* otherwise the Spirit will shew to Man not any mighty Thing; its great Delight being, to open Christ, and to reveal him unto Faith: Faith indeed can see him, for that is the Eye of the Soul; and the Spirit alone can reveal him, that being the *Searcher of the deep Things of God:* By these therefore the Mysteries of Heaven are revealed and received: And hence it is that the Mystery of the Gospel, is called, the *Mystery of FAITH,* or the Mystery with which Faith only hath to do. Wouldest thou then know the greatest Things of God? Accustom thy self to the *Obedience of Faith;* live upon thy justifying Righteousness.

And never think, that to live always on Christ for Justification, is a low and beggerly Thing, and as it were, a staying at the Foundation: For let me tell you, Depart from a Sense of the meritorious Means of your Justification with God, and you will quickly grow light and frothy, and vain: Besides, you will always be subject to Errors and Delusions; for this is not to hold the Head from, or, *through which Nourishment is administred.* Further, No Man that buildeth, forsakes the good Foundation; that is the Ground of his Encouragement to work; for upon that is laid the stress of ALL; and without it, nothing that is framed can be supported, but must inevitably fall to the Ground. Again, Why not live upon Christ alway? And especially as he standeth the Mediator between God and the Soul; defending thee with the Merit of his Blood, and covering thee with his infinite Righteousness, from the Wrath of God, and Curse of the Law. Can there be any greater Comfort ministred to THEE, than to know thy Person stands Just before God?

God? *JUST*, and justified from all Things that would otherwise swallow thee up? Is Peace with God, and Assurance of Heaven, of so little Respect with thee, that thou slightest the very Foundation thereof, even *Faith in the Blood* and Righteousness of Christ? and are *Notions* and *Whimsies* of such Credit with thee, that thou must *leave the Foundation*, to follow them? But again, What *Mystery* is desirable to be known, that is not to be found in Jesus Christ, as

Col. 2. 1, 2. Priest, Prophet, or King of Saints? In him
Rev. 3. 7. is hid all the Treasures of them, and he alone hath the Key of David to open them. Paul was so taken with Jesus Christ, and the Knowledge of this, that he was Crucified for us; that he desired, nay determined not to know any Thing else among the Corinthians, that itcht after other Wisdom.

Object. But I see not that in Christ now, that I have seen in him in former Days: Besides, I find the Spirit lead me forth to study other Things.

Ans. To the first Part of this Objection, I would answer several Things.

1. The Cause why thou seest not that in Christ now, which thou hast seen in him in former Days, is not in Christ, but in thy Faith: He is the same, as fresh, and as good, and as full of Blessedness, as when thou didst most rejoice in him.

2. And why not now, as well as formerly? God is never weary of being delighted with Jesus Christ; his Blood is always precious with God: His Merits being those in which Justice hath everlasting Rest, why shouldst thou wander, or go about to change thy Way?

3. Sin is the same as ever, and so is the Curse of the Law: The Devil is as busy as ever, and beware of the Law in thy Members: Return therefore to thy Rest, O Soul! for he is thy Life, and the length of thy Days.

4. Guilt is to be taken off now, as it was Tears ago; and whether thou seest it or no, thou sinnest in ALL thy Works: How then canst thou stand clear from Guilt in thy Soul, who neglectest to act Faith in the Blood of the Lamb? There thou must wash thy Robes, and there thou must make them white, Rev. 7. 14, 15,

5. I conclude then, thou art a polluted, forfeited, corrupted, hardened Creature, whosoever thou art, that thus objectest.

But I find (sayest thou) as if the Spirit led me forth to study other Matters.

Ans. What other Matters? *WHAT* Matters besides, above, or beyond the glorious Gospel of Jesus Christ, and of our acceptance with God through him! *WHAT* Spirit, or Doctrine, or Wisdom soever it be, that centers not in, that cometh not from, and that terminates not within the Bonds of the Gospel of Jesus Christ, is not worthy the Study of the Sons of God; neither is it Food for the Faith of Jesus Christ; for that

is the *Flesh of Christ*, (and that is eternal Life,) *Whither will you go?* Beware of the Spirit of Antichrist; for many false Spirits are gone out into the World. I told you before, that the Spirit of God, is the Spirit of Wisdom and Revelation in the Knowledge of Christ; and that without and besides the Lord Jesus it discovereth nothing; it is sent to testify of him; it is sent, to bring his Words to our Remembrance; it is sent, to take of his Things and shew them unto us. Wherefore, never call that the Spirit of Jesus, which leads you away from the Blood and Righteousness of Christ: That is but the Spirit of Delusion, and of the Devil, whose Teachings end in Perdition and Destruction. Tempt not Christ, as they of old did. But how did they tempt him? Why, in loathing the Manna, which was the Type of his Flesh and Blood; which we are to eat of by believing. I say, tempt him not, lest you be destroyed by the Serpents, by the gnawing Guilt of Sin; for, take away Christ, and Sin remains, and there is no more Sacrifice for Sin; if so, thou wilt be destroyed by the Destroyer, &c. But again:

Living by Faith, begets in the Heart a Son-like Boldness and Confidence to God-ward, in all our Gospel-Duties; under all our Weaknesses, and under all our Temptations. It is a blessed thing to be privileged with an holy Boldness and Confidence God-ward, that he is on our Side, that he taketh part with us, and that he will plead our Cause with them that rise up against us. But this Boldness Faith helpeth us to do, and also manageth in our Heart. This is that which made Paul always triumph and rejoyce in God, and the Lord Jesus: He lived the Life of Faith; for Faith sets a Man in the Favour of God, by Christ; and makes a Man see, that what befalls him in this Life, it shall, through the Wisdom and Mercy of God, not only prove for his forwarding to Heaven, but to augment his Glory when he comes there. This Man now stands on high; he lives; he is rid of slavish Fears and carking Cares; and in all his Streights, he hath a God to go to. Thus David, when all things looked a-wry upon him, encouraged himself in the Lord his God. Daniel also believed in his God, and knew that all his Trouble, Losses and Crosses, would be abundantly made up in his God. And David said, I had fainted unless I had believed. Believing therefore is a great Preservative against all such Impediments, and makes us confident in our God, and with Boldness to come into his Presence, claiming Privilege in what he is and hath: For by Faith, I say, he seeth his Acceptance through the Beloved; and himself interested in the Mercy of God, and Riches of Christ, and Glory in the World to come. This Man can look upon all the Dangers in Hell and Earth, without Paleness of Countenance: he shall meditate Terror with Com-

18. fort, because he beholds the King in his Beauty.

Again: Living by Faith, makes a Man exercise Patience and Quietness under all his Afflictions; for Faith shews him, that his best Part is safe, that his Soul is in God's special Care and Protection, purged from Sin in the Blood of Christ: Faith also shews him, that after a little while he shall be in the full Enjoyment of that which now he believes is coming: *We, through the Spirit, wait for the Hope of Righteousness by Faith.*

Wherefore, upon this Ground it is, that James exhorteth the Saints, to whom he wrote, to Patience, because they knew the Harvest would in due Time come. Faith lodgeth the Soul with Christ: I know,

(Faith Paul) on whom I have believed, (and to whom I have committed my Soul) and am persuaded, (I believe it) that he is able to keep that which I have committed unto him, against that Day: Therefore it were no Shame to him, to wear a Chain for his Name and Sake. Oh! it is a blessed thing to see, I say, by the Faith of the Lord Jesus, that we are embarked in the same Ship with him: This will help us greatly, both to hope and quietly wait for the Salvation of the Lord.

Further, I might add, That living by Faith, is the way to receive fresh Strength from Heaven, thereby to manage thine every Day's Work with Life and Vigour; yea, every Look, by Faith, upon Jesus Christ, as thine, doth this great Work. It is said, when Paul saw the Brethren that came to meet him, he thanked God, and took Courage. Oh! how much more then shall the Christian be blessed with fresh Strength and Courage, even at the beholding of Christ! whom beholding, as in a Glass, we are changed (even by beholding of him by Faith in the Word) into the same Image, from Glory to Glory, even as by the Spirit of the Lord. But to be brief.

Make Conscience of the Duty of believing; and be as afraid of falling short here, as in any other Command of God. This is his Commandment, That you believe: Believe therefore in the Name of the Lord Jesus. This is the Will of God, That you believe: Believe therefore to the Saving of the Soul. Unbelief is a fine spun Thread, not so easily discerned as grosser Sins; and therefore that is truly THE Sin that doth so easily beset us. The Light of Nature will shew those Sins that are against the Law of Nature; but the Law of Faith is a Command beyond what Flesh or Nature teacheth: Therefore, to live by Faith is so much the harder Work; yet it must be done, otherwise thine other Duties profit thee nothing: For if a Man give way to Unbelief, though he be most frequent in all other Duties besides; so often as he worshippeth God in these, he yet saith, God is a Liar in the other; even because he hath not be-

lieved: He that believeth not God, hath made him a Liar; because he believeth not the Record that God gave of his Son: And this is the Record, that God hath given us eternal Life; and this Life is in his Son. So then, when thou givest way to Unbelief; when thou dost not venture the Salvation of thy Soul upon the justifying Life that is in Christ, that is, in his Blood, &c. at once, thou givest the Lie to the whole Testament of God; yea, thou tramplest upon the Promise of Grace; and countest this precious Blood an unholy and unworthy Thing. Now how (thou doing thus) the Lord should accept of thy other Duties, of Prayer, Alms, Thanksgiving, Self-denial, or any other, will be hard for thee to prove: In the mean time remember, that Faith pleaseth God; and that without Faith it is impossible to please him: Remember also, that for this Cause it was that the Offering of Cain was not accepted. By Faith Abel offered unto God a more excellent Sacrifice than Cain: For by Faith Abel first justified the Promise of the Messiah, by whom a Conquest should be obtained over the Devil, and all the Combination of Hell against us: Then he honoured Christ, by believing that he was able to save him; and in Token that he believed these Things indeed, he presented the Lord with the Firstlings of his Flock, as a Remembrance before God, that he believed in his Christ: And therefore 'tis said, By Faith he offered; by which Means the Offering was accepted of God; for no Man's Offering can be accepted with God, but his that stands righteous before him first: But Unbelief holdeth Men under their Guilt, because they have not believed in Christ, and by that Means put on his Righteousness. Again, He that believeth not, hath made invalid (what in him lies) the Promise of God, and Merits of Christ, of whom the Father hath spoken so worthily: Therefore, what Duties, or Acts of Obedience soever he performeth, God by no Means can be pleased with him.

By this therefore you see the miserable State of the People that have not Faith: Whatever they do, they sin; if they break the Law, they sin; if they endeavour to keep it, they sin: They sin, I say, upon a double Account: First, Because they do it but imperfectly: And Secondly, Because they yet stay upon that, resisting that which is perfect, even that which God hath appointed. It mattereth not (as to Justification from the Curse) therefore, Men wanting Faith, whether they be civil or profane, they are such as stand accursed of the Law, because they have not believed, and because they have given the Lie to the Truth, and to the God of Truth. Let all Men therefore, that would please God, make Conscience of believing; on pain, I say, of displeasing him; on pain of being with Cain,

John 5. 10, 11. Heb. 10. 29. Heb. 11. 4.

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Mark 16. *Cain rejected; and on Pain of being Damned in Hell. He that believeth not, shall be Damned.* Faith is the very Quintessence of all Gospel Obedience, it being that which must go before other Duties, and that which also must accompany whatever I do in the Worship of God, if it be accepted of him. Here you may see a Reason, *why the Force and Power of Hell is so bent against Believing:* Satan hateth all the Parts of our Christian Obedience; but the *best and chiefest, most.* And hence the Apostle saith to the *Thessalonians*, *That he sent to know their Faith, lest by some Means the Tempter have tempted them, and so his Labour had been in vain.* Indeed, where Faith is wanting, or hath been destroyed, all the Labour is in Vain; nothing can profit any Man, neither as to Peace with God, nor the Acceptance of any Religious Duty: And this, I say, Satan knows, which makes him so lend his Force against us.

There are three Things in the Act of Believing, which makes *this Grace* displeasing to the wicked one.

1. *Faith discovereth the Truth of Things to the Soul.* The Truth of Things as they are, whether they be Things that are of this World, or of that which is to come; the Thing and Pleasures above, and also those beneath. Faith discovereth to the Soul, the Blessedness and Goodness, and Durableness of the one; the Vanity, Foolishness, and Transitoriness of the other.

Act. 24. 14. Faith giveth Credit to *all Things that are written in the Law, and in the Prophets;* both as to the Being, Nature, and Attributes of God; the blessed Undertaking of the Lord Jesus Christ; the Glory of Heaven, and Torments of Hell; the Sweetness of the Promise, and Terror of the Threatnings, and Curses of the Word: By which Means Satan is greatly frustrated in his Assaults, when he tempteth either to love *this* World, or slight *that* which is to come; for he can do no great Matter in these Things to any but those who want the Faith: *In Vain is the Snare laid in the Sight of any Bird:* Therefore he must first blind, and hold blind the Minds of Men, *that the Light of the glorious Gospel of Christ, who is the Image of God, should not shine into them,* else he can do no harm to the Soul. Now Faith is the *Eye* of the godly Man, and that sees the Truth of Things, whatever Satan suggests, either about the Glory of this World, the Sweetness of Sin, the Uncertainty of another World, or the like.

2. *Faith wraps the Soul up in the Bundle of Life with God;* it encloseth it in the Righteousness of Jesus; and presents it so perfect in that, that whatever he can do, with all his cunning, cannot render the Soul spotted or wrinkled before the Justice of the Law: Yea, though the Man, as to his own Person and Acts, be full of Sin from Top to Toe, Jesus Christ covereth all; Faith sees

it, and holds the Soul in its godly Sense and Comfort of it. The Man therefore standing here, stands shrouded under that goodly Robe that makes him glisten in the Eye of Justice: yea, all the Answer that Satan can get from God against such a Soul, is, *That he doth not see Iniquity in Jacob, nor behold Perverseness in Israel: For HERE Israel hath not been forsaken, nor Juda of his God, of the Lord of Hosts, though (as to their own Persons) their Land was fulfilled with Sin against the Holy One of Israel.* Thus therefore the Soul believing, is hid from all the Power of the Enemy, and dwells safely under the Dominion of GRACE.

3. Faith keeps the Soul from giving Credit to any of his Insinuations; for whatever Satan saith, either about the acceptance of my Person or Performances; so long as I believe that both are accepted of God, for Christ's sake, he suggesteth to the Wind: Wherefore, *Faith* doth the same against the Devil, that *Unbelief* doth to God. Doth *Unbelief* count God a Lyar? *Faith* counts the Devil a Lyar. Doth *Unbelief* hold the Soul from the Mercy of God? *Faith* holds the Soul from the Malice of the Devil. Doth *Unbelief* quench thy Graces? *Faith* kindleth them even into a Flame. Doth *Unbelief* fill the Soul full of Sorrow? *Faith* fills it full of the Joy of the Holy Ghost. In a Word, Doth *Unbelief* bind down thy Sins upon thee? Why, *Faith* in Jesus Christ releaseth thee of them all.

4. As Faith keeps the Soul from giving Credit to the Insinuations of Satan; so, when he makes his Assaults, it over-masters him, and makes him retreat: *Resist the Devil, and he will fly from you;* whom resist *steadfast in the Faith.* Believe, as I have already said, that God loveth you; that the Blood of Christ was shed for you; that your Person is presented compleat before him, through the Righteousness of Christ; and *Satan must give Place,* thy crediting of the Gospel, makes him fly before thee, but thou must do it *STEDFAST in the Faith;* every *WAVER* giveth him Advantage. And indeed this is the Reason that the Godly are so foyled with his Assaults, they do not resist him *STEDFAST in the Faith;* they often stagger through Unbelief: Now at every Stagger, he recovereth lost Ground again, and giveth Battel another Time. Besides, by this and the other Stagger, he taketh Heart to attempt by other Means, and so doubleth the Affliction with manifold Temptations: This is, I say, for want of being *STEDFAST: Above ALL taking the Shield of Faith, wherewith you shall be able to quench ALL the fiery Darts of the Wicked: To quench them, though they come from him as kindled with the very Fire of Hell: None knows, save him that feels it, how burning hot the fiery Darts of Satan are; and how, when darted, they kindle upon our Flesh and Unbelief; neither can any know the power*

Numb. 23.

21, 22, 23.

Jer. 51. 5.

Rom. 6.

Deut. 33.

12.

Jam. 4. 7.

1 Pet. 5. 9.

Eph. 6. 16.

power and worth of Faith to quench them, but he that hath it, and hath Power to act it.

5. *Lastly*, If Justifying Righteousness be alone to be found in the Person of Jesus Christ, then this shews us the sad Condition of two Sorts of Men.

1. Of those that hang in doubt betwixt Christ and the Law.

2. Of those that do professedly make denial of the Sufficiency of this most blessed Righteousness.

The first Sort, though they may seek Life; yet thus continuing, are never like to find it: Wherefore? because they seek it not by Faith, but as it were by the Works of the Law. Indeed they will not be Merit-mongers; they will not wholly trust to the Law; they will *partly* venture on Christ, and *partly* trust to the Law. Well, but therefore they shall be damned, because they trust to Christ but in Part, and in Part, as it were, to the Works of the Law; for such Sinners make Christ but a Saviour in Part, *Why then should he be their Saviour in whole?* No, because they halt between Christ and the Law, therefore they shall fall between Christ and the Law; yea, because they will trust to their Works in Part, they shall be but *almost* saved by Christ: *Let not that Man think that he shall obtain any Thing from the Lord.*

What Man? Why, he that doubteth, or wavereth in his Mind, about the Truth of the Mercy of God in Christ: Therefore the Exhortation is, *But let him ask in Faith; for he that wavereth*, (or, that halteth between the Law and Christ for Life,) *is like a Wave of the Sea, driven of the Wind, and tossed.* In Conclusion, he resteth no where: *a double-minded Man is unstable in all his Ways.* This Man therefore must miscarry; he must not see the good Land that flows with Milk and Honey; no, let him not have a Thought of Life in his Heart: *Let not that Man think that he shall receive any Thing of the Lord.*

This was the Case of many in the Primitive Times, for whose sake this Caution was written: For the devout and religious Jew and Proselyte, when they fell away from the Word of the Gospel, they did not fall to those gross and abominable Pollutions in which the open Profane, like Sows and Swine, do wallow; but they fell from the Grace of God, to the Law; or at least, did rest betwixt them both, doubting of the Sufficiency of either; and thus being fearful, they distrust: Wherefore, being found at length *Unbelieving*, they are reputed of God *abominable*, as *Murderers, Whoremongers, Sorcerers, Idolaters, and Lyars*; and so must have their Portion in the Lake (with them) that burns with Fire and Brimstone: The Reason is, because where Christ is rejected, Sin remaineth, and so the Wrath of God for Sin: Neither will he be a Saviour in Part; he must be *all* thy Salva-

tion, or none: *Let not that Man think that he shall receive any Thing of the Lord.* Jam. 1. 7

Not any Thing. There is no Promise for him, no Pardon for him, no Heaven for him, no Salvation for him, no escaping of his Fire! What Condition is this Man in! Yet he is a religious Man, for he prays; he is a seeking Man, a desiring Man, for he prays: But he halts between two, he leaneth to his Righteousness, and *committeth Iniquity*: He is afraid to venture all upon the Lord Jesus Christ. Let not that Man think of receiving any Thing from the Lord.

Yet the Words suggest, that he is apt to think he shall receive something, because God is merciful, because his Promise is great; but this Expectation is by this Word *cut off*, and this Sinner is *cast away*. Let not that Man think; let him forbear to think of having any Thing at the Hand of God. The *Israelites* thought to go up to the Land the Day after they had despised it. *Agag* thought the bitterness of Death was past, even that Day in which he was hewn in Pieces. *Rechab*, and *Baanah* his Brother, thought to have received Reward of *David*, that Day they were hanged over the Pool in *Hebron*. Let not that Man think that he shall receive any Thing of the Lord.

2. As for those that do professedly make Denial of the Sufficiency of this most blessed Righteousness, the whole Book is Conviction to them; and shall assuredly, if it comes to their Hands, rise up in Judgment against them. They have rejected the Wisdom and Mercy of God; they have rejected the Means of their Salvation; they have trampled upon the Blood of the Son of God: Wherefore, Judgment waiteth for them, and fiery Indignation, which shall devour the Adversaries.

To conclude: One Word also to you that are Neglecters of Jesus Christ: *How shall we escape, if we neglect so great Salvation?* Here then we may see how we ought to judge of all such Persons as neglect the Lord Jesus, under what Guise, Name or Notion soever they be: We ought, I say, to judge of such, *That they are at present in a State of Condemnation*; of Condemnation, *because they have not believed in the only begotten Son of God.* Joh. 3. 18.

'Tis true, there is no Man more at ease in his Mind, (with such ease as it is,) than the Man that hath not closed with the Lord Jesus, but is *shut up in Unbelief*: Oh! but *that* is the Man that stands *Convicted* before God, and that is bound over to the *Great Assize*! *that* is the Man whose Sins are still *his own*, and upon whom the *Wrath of God abideth*: For the Ease and Peace of such, though it keep them *far from Fear*, is but like to that of the secure Thief, that is Ignorant that the *Constable standeth at the Door*; the first sight of an Officer, makes his Peace to give up the Ghost: Ah, how many Thousands that can now

Ver. 36.

now Glory, that they never were troubled for Sin against God; I say, how many be there that God will trouble worse than he troubled *cursed Achan*; because their Peace (tho' false, and of the Devil) was rather chosen by them, than *Peace by Jesus Christ*, than *Peace with God by the Blood of his Cross*.

Awake! Careless Sinners, awake! and arise from the Dead, and Christ shall give you Light. Content not your selves either with Sin or Righteousness, if you be destitute of Jesus Christ; but *CRY, CRY, Oh CRY* to God for Light to see your Condition by! for Light in the Word of God! for therein is the Righteousness of God revealed: Cry therefore for Light to see *this* Righteousness by; it is a Righteousness of *Christ's finishing*, of *God's accepting*, and that which *alone* can save the Soul from the Stroke of Eternal Justice.

There are six Things that, on Man's Part, are the Cause he receiveth not the Gospel of Christ, and so Life by him.

1. They see not *their State by Nature*, how polluted they are with Original Sin.

2. They see not the *Justice of God* against Sin; they know not him that hath said, *Vengeance belongeth unto me, I will recompence*.

3. They cannot see the *Beauty of Jesus Christ*.

4. *Unbelief being mighty in them*, they dare not venture their Souls with Jesus Christ; they dare not trust to his Righteousness, and to *THAT* only. For,

5. Their Carnal Reason also sets it self against the Word of Faith, and cannot stoop to the Grace of Jesus Christ.

6. They love to have Honour one of another; they love to be commended for their own vain-glorious Righteousness; and the Fools think, that because they are commended of Men, they shall be commended of God also: *How can you Believe, who seek Honour one of another, and seek not the Honour that cometh from God ONLY*. This last Thing, to wit, *Desire of Vain-glory*, is the Bane of Thousands; 'tis the Legalist's Bane; 'tis the Civilian's Bane; 'tis the Formalist's Bane; yea, (which yet is stranger,) *it is the Bane of the Vicious and Debauched also*: For though there be a Generation, that, to one's thinking, have not Regard to Righteousness; yet watch them narrowly, and they have their Times of doing something that looks like good; and though possibly it be but seldom, yet this Wretch counteth, that for the sake of that, God accepteth him, and counteth *his, glorious Righteousness*.

I might add a *Seventh Cause*; which is, *Want of serious Meditation upon Eternal Judgment, and what shall follow*. This Consideration, did it take a deep Place in the Heart, would doubtless produce these workings of Spirit after Jesus Christ for Justification, that now is wanting in the most

of Men. This made *Felix*, yea, it makes the Devils *tremble*; and would, I say, couldst thou deeply meditate, make thee start, and turn thy wanton Thoughts into heavy Sighs after God's Mercy in Jesus Christ, lest thou also come into their Place of Torment.

Before I conclude this Use, I would lay down a few Motives, if so be thou mayest be prevailed with, to look after thine own everlasting State.

1. Consider, God hath put *Man* (above all the Creatures in this visible World) into a State of *abiding for ever*; they cannot be *annihilated*, they shall *never* again be turned into *Nothing*; but must *live* with God or the Devil for ever and ever. And though the Scripture saith, *Man hath not Pre-eminence over a Beast in his Death*, yet the Beast hath Pre-eminence above many Men; for he shall not rise again, to come into Judgment, as Man must; nor receive that dismal Sentence for Sin and Transgression, as Man shall: This therefore is worthy to be considered with Seriousness, of all that have Souls to be saved or damned: *They must one Day come to Judgment*, there to stand before that Judge of all the Earth, *whose Eyes are like a Flame of Fire*; from the Sight of which thou canst not hide one of thy Words, or Thoughts, or Actions, because thou wantest the Righteousness of God: *The Fire of his Justice* shall burn up all thy Rags of Righteousness, wherewith *by the Law* thou hast clothed thy self; and will leave thee nothing but a Soul full of Sin to bemoan, and eternal Burnings to grapple with. Oh! the Burnings that will then beset Sinners on every Side! and that will eat their Flesh, and torment their Spirit, with far more Terror than if they were *stricken with Scorpions*! And observe it, the Torment will there be higher than other, where there is the Guilt of *neglecting Jesus Christ*, he being indeed the Saviour, and him that was sent on purpose to deliver Men from the Wrath to come.

2. Consider, *Once past Grace*, and ever *past Grace*: When the Door is shut against thee, *it will open no more*; and then Repentings, Desires, Wishings, and Wouldings, *come all too late*; Good may be done to others, *but to thee none*; and this shall be, because, even because thou hast withstood the Time of thy Visitation, and not received Grace when offered: *My God shall cast them away, because they did not hearken unto him*. *Cain* was driven out from the Presence of God, (for ought I know) some Hundreds of Years before his Death. *Ismael* was cast away after seventeen Years of Age; *Esau* lived thirty or forty Years after he had sold his Birth-right. O! many, very many, are in this Condition! for though God be gracious, yea very gracious, *yet he will not be slighted*, nor abused *always*; there is Plenty of Sinners in the World,

Luke 13.
Chap. 19.
41, 42, 43.
Hof. 9. 17.

Luke 8. 37. 40. World, if one will not, *another will*. Christ was soon repulsed by, and sent away from the Country of the *Gaderens*; but on the other Side of the Sea, *there were many ready with Joy to receive him*: So when the Jews contradicted and blasphemed, *the Gentiles gladly received the Word*. Look to it, Sinner, here is Life and Death set before thee; Life, if it be not too late to receive it; but if it be, 'tis not too late for Death to swallow thee up: And tell me, Will it not be dreadful, to be carried from under the Gospel to the Damned, there to lye in endless Torment, *because thou wouldest not be delivered therefrom*? Will it be Comfort to thee, to see the Saviour turn Judge? To see him that *wept* and *died* for the Sin of the World, now ease his Mind on Christ-abhorring-Sinners, by rendering to them the just Judgment of God? For all their abominable Filthiness, had they closed with Christ, they had been shrouded from the Justice of the Law; and should not have come into Condemnation, *but had been passed from Death to Life*; but they would not take Shelter there; they would venture to meet the Justice of God in its Fury, wherefore now it shall swallow them up for ever and ever. And let me ask further, Is not he a mad Man, who being loaded with combustible Matter, will run headlong into the Fire upon a Bravado? Or, that being guilty of Felony or Murther, will desperately run himself into the Hand of the Officer, as if the *Law*, the *Judge*, the *Sentence*, *Execution*, were but a *Jest*, or a Thing to be *play'd withal*? And yet thus mad are poor, wretched, miserable Sinners, who flying from Christ, as if he were a *Viper*, they are over-come, and cast off for ever *by the just Judgment of the Law*. But ah! how poorly will these be able to plead the Virtues of the Law, to which

they have cleaved, when God shall answer them, *Whom dost thou pass in Beauty? Go down, and be thou laid with the Uncircum-* Ezek. 32 19.

Sinners, take my Advice; with which I shall conclude this *USE*: Call often to remembrance, that thou hast a precious Soul within thee; that thou art in the Way to thine End, at which thy precious Soul will be in special concerned; it being then Time to delay no longer, the Time of Reward being come. I say again, *Bring thy End home*; put thy self, in thy Thoughts, into the last Day thou must live in this World; seriously arguing thus: *How if this Day were my last*? How if I never see the Sun rise more? How if the first Voice that rings To-morrow Morning in my heavy Ears, be, *Arise ye Dead, and come to Judgment*? Or, How if the next Sight I see with mine Eyes, be the Lord in the Clouds, with all his Angels, raining Floods of Fire and Brimstone upon the World? Am I in a Case to be thus near mine End? To hear this *Trump of God*? Or, To see this great Appearance of this Great God, and the Lord Jesus Christ? Will my Profession, or the Faith I think I have, carry me through all the Trials of God's Tribunal? Cannot his Eyes, which are as a Flame of Fire, see in my Words, Thoughts, and Actions, enough to make me culpable of the Wrath of God? Oh! How serious should Sinners be in this Work of remembering Things to come, of laying to their Heart the Greatness and Terror of that notable Day of God Almighty! And in examining themselves, how it is like to go with their Souls, when they shall stand before the Judge indeed! To this End, God make this Word effectual, *AMEN*.



PAUL's Departure and Crown:

O R, A N

EXPOSITION upon 2 TIM. iv. 6, 7, 8.

For I am now ready to be offered up, and the Time of my Departure is at Hand.

I have fought a good Fight, I have finished my Course, I have kept the Faith.

Henceforth there is laid up for me a Crown of Righteousness, which the Lord the righteous Judge shall give me at that Day; and not to me only, but also to all them that love his Appearing.

THESSE Words were by the Apostle *Paul* written to *Timothy*, whom he had begot to the Faith, by the Preaching of the Gospel of Christ; in which are many Things of great Concernment both for Instruction and Consolation, something of which I shall open unto you for your Profit and Edification. But before I come to the Words themselves, as they are a Relation of *Paul's* Case, I shall take Notice of something from them as they depend upon the Words going before, being a vehement Exhortation to *Timothy* to be constant and faithful in his Work. Which in Brief may be summed up in these Particulars, 1st, A solemn binding Charge before God and Jesus Christ our Lord, that he be constant in Preaching the Word, whether in, or out of Season, Reproving, Rebuking, and Exhorting with all Long-suffering and Doctrine: And that because of that ungodly Spirit that would possess Professors after he was dead; for the Time will come, saith he, that they will not indure sound Doctrine (neither sound Reproof nor sound Trial of their State and Condition by the Word) but after their own Lusts shall they heap to themselves Teachers having itching Ears (the Plague that once God threatened to rebellious *Israel*) and be turned unto Fables. Much like this is that in the *Acts of the Apostles*; for I know that after my Departure shall grievous Wolves enter in amongst you, not sparing the Flock; and also of your own selves shall Men arise speaking perverse Things to draw away Disciples after them. Therefore Watch, and remember that by the Space of three Years I ceased not to warn every one of you Night and Day with Tears.

This Evil then is to be prevented. 1st, By a diligent Watchfulness in Ministers. 2d, By a diligent Preaching the Word of the Lord. And 3dly, By sound and close Rebukes, Reproofs and Exhortations to

those in whosoever the least there appears any swerving or turning aside from the Gospel. The Ministers of the Gospel have each of them all that Authority that belongs to their Calling and Office, and need not to stay for Power from Men to put the Laws of Christ in his Church into due and full Execution. This Remnant of *Jacob* should be in the midst of many People as a Dew from the Lord, that tarrieth not for Man, nor waiteth for the Sons of Men. Therefore he adds, watch thou in all Things, endure Afflictions (if thou shouldst be opposed in thy Work) do the Work of an Evangelist, make full Proof of thy Ministry. How our time-serving, and self-saving Ministers will save their Conscience from the Stroke that God's Word will one Day give them, and how they will stand before the Judgment-seat to render an Account of this their Doings, let them see to it; surely God will require it of their Hand.

But O *Timothy* do thou be diligent, do thou watch in all Things, do thou endure Affliction, do thou the Work of an Evangelist, make thou full Proof of thy Ministry; for I am now ready to be offered up, &c. The Words then of my Text are a Reason of this Exhortation, of this Exhortation to *Timothy*, that he should continue watchful and abide faithful in his calling. For I am now ready to be offered up, that is, to be put to death for the Gospel.

Hence then learn two Things.

First, That the Murders and Out-rage that our Brethren suffer at the Hands of wicked Men, should not discourage those that live, from a full and faithful Performance of their Duty to God and Man, whatever may be the Consequence thereof. Or thus; When we see our Brethren before us fall to the Earth, by Death, through the Violence of the Enemies of God for their Holy and Christian Profession, we should covet to make good their Ground against them,

Deut. 28.
27.

Acts 20.
29, 30, 31.

Tit. 2. 15.

Mic. 5. 7.

them, though our Turn should be next: We should valiantly do in this Matter, as is the Custom of Soldiers in Wars; take great Care that the Ground be maintained, and the Front kept full and compleat. Thou therefore, saith *Paul*, indure Hardness as a good Soldier of Jesus Christ: And in another Place, we should not be moved by these Afflictions, but indure, by resisting even unto Blood. Wherefore *Paul* saith again, be not thou therefore ashamed of the Testimony of our Lord, nor of me, his Prisoner; but be thou a Partaker of the Affliction of the Gospel, according to the Power of God. Thus let the Spirit of *Paul* rest upon *Joshua*, and the Spirit of *Elijah* rest upon *Elisba*; stand up therefore like valiant Worthies, as the Ministers of my God, and fly not every Man to his own, while the Cause and Ways and Brethren of our Lord are buffeted and condemned by the World. And remember that those that keep the Charge of the Lord when most go a whoring from under their God; they, when he turns the Captivity of his People, shall be counted worthy to come nigh unto him, *to offer the Fat and the Blood, saith the Lord God.* But for the rest, though they may yet stand before the People, because, they stood before them in a way of Idolatry, yet it shall not be to their Honour, nor to their Comfort; but to their Shame, as the same Scripture saith.

1. Let this therefore smite with Conviction those that in this Day of *Jacob's* Trouble, have been false with God, his Cause and People; I say those first and especially as the chief Ringleaders of this Cowardliness, who have done it against Light, Profession, and Resolutions. *Behold, thou hast sinned against the Lord, and be sure thy Sins will find thee out*; and though thou mayest now have as a Judgment of God upon thee, thy right Eye darkened that thou mayest not see, yet awakening Time will overtake thee, and that too between the Straits, when he will shew thee, to the great Confusion of thy Face, and the Amazement of them that behold thee, how great an Affront he counts it to be left by thee, in a Day when his Truth is cast down to the Ground. I have often thought of that Prophet that went down from *Judah* to *Bethel*, to prophesy against the Idolatry that was there set up by the King; who because he kept not the Commandment of God, but did eat and drink in that Place, at the Persuasion of a lying Prophet, was met at last by a Lion, who slew him there in the Way, where his Carcass was made a Spectacle of God to Passengers. If thou be spiritual, judge what I say; and think not to be one of that Number that shall have the Harps of God, when God appears for *Zion*, and that shall sing that Song of *Moses*, and also the Song of the Lamb, for

that is only for those who have fought the godly Fight, and gotten the Victory over the Beast, his Image, Mark, Number, and Name.

2. Let this also be an Awe to thee, who hast Hankerings to do as the other: Beware and remember *Judas*, and the End God brought upon him; he will not always bear such Things: These Times have shewed us already, that he beholds them with great Dislike; why shouldest thou hang up in Chains as a Fetter to all that know thee? And never object that some have done it and yet are at Peace in their Souls; for Peace in a sinful Course is one of the greatest of Curses. And the Man that wandreth out of the Way of Understanding shall remain in the Congregation of the Dead.

The Second Thing to be learned from these Words, as they have Relation to them going before, is, Encouragement to those that are yet in the Storm; and that from three great Arguments; First, *Paul's* Peace and Comfort now at the Time of his Death, which he signifieth to *Timothy* by these three Expressions, *I have fought a good Fight, I have finished my Course, I have kept the Faith.*

Secondly, by the blessed Reward he should have for his Labour from Christ in another World, together with all those that love the Appearing of the Lord, at that great and notable Day.

Thirdly, that now his last Act should not be inferior to any Act he did for God, while he was alive and preached in the World; for his Body should now be an Offering, a Sacrifice well pleasing to God. To all which I shall speak something in my Discourse upon these Words. And therefore to come to them;

I am now ready to be offered up.

In these Words we have to enquire into two Things,

First, What it is to be offered up.

Secondly, What it is to be ready to be offered up. *I am now ready to be offered up.*

For the first of these,

Paul, by saying *he was to be offered*; alludeth to some of the Sacrifices that of old were under the Law, and thereby signifieth to *Timothy*, that his Death and Martyrdom for the Gospel should be both sweet in the Nostrils of God, and of great Profit to his Church in this World; for so were the Sacrifices of old. *Paul* therefore lifts his Eyes up higher than simply to look upon Death, as it is the common Fate of Men; and he had good Reason to do it, for his Death was violent, 'twas also for Christ, and for his Church, and Truth; and it is usual with *Paul* thus to set out the Suffering of the Saints, which they undergo for the Name and Testimony of Jesus. Yea, he will have our Prayers a Sacrifice; our Praises, Thanksgiving and Mortification,

Rom. 11:

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Prov. 21:

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Rom. 15. Mortification, Sacrifices: Alms-deed, and
16. the offering up of the Gentiles, Sacrifices,
1 Pet. 2. 5. being sanctified by the Holy Ghost; and
here his Death also must be for a Sacrifice,
and an acceptable Offering to God.

Peter also saith, *we are Priests to offer up
Spiritual Sacrifices acceptable to God by Je-
sus Christ*; of which Sacrifices, it seems by
Paul, the Death of a Christian for Jesus
sake must needs be counted one.

Besides, Paul further insinuates this by
some other Sentences in his Epistles. As
by that in the Epistle to the *Colossians*,
Colof. 1. 24. where he saith, *I now rejoyce in my Suffer-
ings for you, and fill up that which is behind
of the Affliction of Christ in my Flesh, for
his Body sake which is the Church* (not by
Way of Merit, for so Christ alone, and that
by once being offered himself, hath perfected
Heb. 10. 10, 11, 12, for ever them that are sanctified,) but his
13, 14. meaning is, that as Christ was offered in
Sacrifice for his Church as a Saviour; so
Paul would offer himself as a Sacrifice for
Christ's Church, as a Saint, as a Minister,
and one that was counted faithful. Yea,
Philip. 2. 17. saith he, and if I be offered upon the Sacri-
fice and Service of your Faith, *I joy and
rejoyce with you all*. This then teacheth us
several Things worthy our Consideration.

First, That the Blood of the Saints that
they lose for his Name, is a sweet Saviour
Psal. 116. 15. to God. And so saith the Holy Ghost, *pre-
cious in the Sight of the Lord is the Death of
his Saints*. And again, *he shall redeem their
Soul from Deceit and Violence, and precious
shall their Blood be in his Sight*.
Psal. 72. 14.

Secondly, Those that suffer for Christ are
of great Benefit to his Church (as the Sacri-
fices of Old, were confirming and strength-
Philip. 1. 14. ening to Israel) wherefore Paul saith, *his
Bonds encouraged his Brethren, and made
them much more bold in the Way of God to
speak his Word without Fear*.

Thirdly, The Sufferings or Offering of the
Saints in Sacrifice it is of great Use and Ad-
vantage to the Gospel; of Use I say many
Ways.

First, The Blood of the Saints defends it.
Secondly, confirmeth it, and Thirdly, re-
deemeth that thereof that hath been lost in
Antichristian Darknes.

First, They do thereby defend and pre-
serve it from those that would take it from
us, or from those that would impose ano-
ther upon us. *I am set*, saith Paul, *for the
Defence of the Gospel, and my Sufferings have
fallen out for the furtherance of it*; that is,
it hath not only continued to hold its
Ground, but hath also got more by my
Contentions, Sufferings and Hazards for it.
Phil. 1. 17.

Secondly, It confirms it, and this is Part
of the meaning of Paul in those large Re-
lations of his Sufferings for Christ, saying,
*are they Ministers of Christ, I speak as a
Fool, I am more, in Prisons more frequent,
&c.* as he saith again, and these Things I
do for the Gospels sake: And again, That
the Truth of the Gospel might be continued
2 Tim. 2. 8, 9, 10.

with you. So again, *I suffer*, saith he, *in
the Gospel as an evil doer even unto Bonds,
but the Word of God is not bound*; yea,
saith he, *therefore I endure all Things for the
Elect sake* (that is) that the Gospel may be
preserved entire, that the Souls that are
yet unborn may have the Benefit of it,
with eternal Glory.

Thirdly, The Sufferings of the Saints are
of a redeeming Vertue: for by their patient
enduring and losing their Blood for the
Word, they recover the Truths of God that
have been buried in Antichristian Rubbish,
from that Soil and Slur, that thereby hath
for a long Time cleaved unto them; where-
fore it is said, *they overcame the Beast by
the Blood of the Lamb, the Word of their
Testimony, they not loving their Lives to the
Death*. They overcame him, that is, they
recovered the Truth from under his Asper-
sions, and delivered it from all his Enemies.
David saith, *the Words of the Lord are as
Silver tried in a Furnace of Earth, purified
seven Times*; what is this Furnace of Earth
but the Body of the Saints of God, in which
the Word is tried, as by Fire in Persecuti-
on, yea, *purified seven Times*, that is, brought
forth at last by the Death of the Christians,
in its Purity before the World: How hath
the Headship and Lordship of Christ, with
many other Doctrines of God, been taken
away from the Pope by the Sufferings of
our Brethren before us? While their Flesh
did fry in the Flames, the Word of God
was cleansed, and by such Means purified
in these their Earthen Furnaces, and so de-
livered to us. The Lamps of Gideon were
then discovered, when his Soldiers Pitchers
were broken; If our Pitchers were broke
for the Lord and his Gospel's sake, those
Lamps will then be discovered, that be-
fore lay hid and unseen. Much Use might
be made of this good Doctrine: Learn
thus much,

First, The Judgment that is made of our
Sufferings by Carnal Men, is nothing at all
to be heeded; they see not the Glory that
is wrapped up in our Cause, nor the Inno-
cence and Goodness of our Conscience in
our enduring of these Afflictions: They
judge according to the Flesh, according to
outward Appearance. For so indeed we seem
to lie under Contempt, and to be in a dis-
graceful Condition; but all Things here are
converted to another Use and End. That
which is contemptible when Persons are
Guilty, is honourable when Persons are
clear; and that which brings Shame when
Persons are buffeted for their Faults, is thank-
worthy in those that endure Grief, suffering
wrongfully; though to suffer for Sin be the
Token of God's Displeasure, yet to those
that suffer for Righteousness, it is a Token
of greatest Favour: Wherefore matter not
how the World doth esteem of thee and thy
present Distress that thou bearest with Pa-
tience for God and his Word; but believe,
that

that those Things that are both Shame and Dishonour to others, are Glory and Honour to thee. O for a Man to be able to say, *for the Hope of Israel I am bound with this Chain; it makes his Face to shine like the Face of an Angel, and his Lips to drop like the Honey-comb.*

Secondly, We learn also from hence, the Reason why some in Days before us have made light of the Rage of the World; but they have laughed at Destruction when it cometh, and have gone forth to meet the armed Men; and with *Job's* Liars, *mocked at Fear and have not been affrighted neither turned their Back from the Sword, the Quiver rattleth against him, the glittering Spear and the Shield*; but they have said among the Trumpets, *ha, ha*, it hath been their Glory to suffer for Christ. As it is said of the Saints of old, *they departed from the Counsel, rejoicing that they were worthy to suffer Shame for his Name.* As Paul also saith, *I will most gladly, mark, most gladly rather rejoice in mine Infirmities, that the Power of Christ may rest upon me.* Therefore I take Pleasure in Infirmities, in Reproaches, in Necessities, in Persecutions, in Distresses for Christ's Sake, &c. Let those that suffer for Theft and Murther hang down their Heads like a Bull-rush, and carry it like those that are going to hanging; but let those whose Trials are for the Word of God, know, by these very Things they are dignified.

Thirdly, Learn also in this to be confident, that thy Sufferings have their Sound, and a Voice before God and Men: First, before God to provoke him to Vengeance, when he makes Inquisition for Blood. The Blood of Abel cried until it brought down Wrath upon Cain; and so did the Blood of Christ, and his Apostles, till it laid Jerusalem upon Heaps. Secondly, Thy Blood will also have a Voice before Men, and that possibly for their good. The faithful Christian in his patient Suffering knows not what Work he may do for God; who knows but thy Blood may be so remembered by thy Children, Neighbours and Enemies as to convince them thou wert for the Truth? Yea, who knows, but their Thoughts of thy Resolution for Christ, in thy resisting unto Blood, may have so good an effect upon some, as to perswade them to close with his Ways? The three Children in the fiery Furnace made Nebuchadnezzar cry out, *there was no God like theirs.* Indeed this is hard Labour, but be content, the dearer thou payest for it to win the Souls of others, the greater will be thy Crown when the Lord the righteous Judge shall appear; and in the mean while thy Death shall be as a Sacrifice pleasing to God and his Saints.

I am now ready to be offered up.

The Second Thing that I would enquire in to is this:

What it is to be [ready] to be offered up:

N^o VI.

Or how we should understand this Word [ready] *I am now ready to be offered up.* Which I think may be understood three manner of Ways.

First, With Respect to that Readiness that was continually in the Heart of those that hated him, to destroy him with his Doctrine.

Secondly, Or it may be understood with respect to the Readiness of this blessed Apostle's Mind, his being ready and willing always to embrace the Cross for the Words sake: Or,

Thirdly, We may very well understand it, that he had done his Work for God in this World, and therefore was ready to be gone.

For the first of these.

The Enemies of God and his Truth they never want Will and Malice to oppose the Word of God; they are also always so far forth in Readiness to murder and slaughter the Saints, as the Prophet cries to Jerusalem, *behold the Princes of Israel, every one were in thee to their Power to shed Blood.* That is, they had Will and Malice always at Hand to oppose the upright in Heart. And therefore our Lord Jesus saith, *they are they that kill the Body*; he doth not say they can do it as relating to their Power, but that they do it, as relating to their Will, and their Custom, if let loose: And we may understand thereby that it is no more to them to kill the People of God, than it is to Butchers to kill Sheep and Oxen. For though it be indeed a Truth, that God's Hand is always safe upon the Hilt of their Sword, yet by them we are killed all the Day long, and accounted as Sheep for the Slaughter, that is, in their Desires always, as well as by their Deeds when they are let loose, as Paul's Kinsman said to the Captain, *There lieth in wait for him of them more than forty Men that have bound themselves in a Curse, that they will neither eat nor drink until they have killed him.* And now are they ready, looking for a Promise from thee: And hence it is that by the Word they are called Dragons, Lions, Bears, Wolves, Leopards, Dogs, and the like: All which are Beasts of Prey, and delight to live by the Death of others. Paul therefore seeing and knowing that this Readiness was in his Enemies; to pour out his Bowels to the Earth, he cried out to Timothy, saying, *make thou full Proof of thy Ministry, for I am now ready to be slain; I am now ready to be offered up.* These Words thus understood, may be useful many Ways.

First, To shew us, we live, not because of any good Nature or Inclination, that is in our Enemies towards us; for they, as to their Wills, are ready to destroy us; but they are in the Hand of God, in whose Hand is also our Times. Wherefore though by the Will of our Enemies we are always delivered to Death, yet behold we live.

I i

Therefore

Therefore in this Sense it may be said, *where is the Fury of the Oppressor?* It is not in his Power to dispose of, therefore here it may be said again, *he is not ready to destroy.* The Cup that God's People in all Ages have drank of, even the Cup of Affliction and Persecution, it is not in the Hand of the Enemy, but in the Hand of God; and he, not they, poureth out of the same. So that they, with all their raging Waves, have Banks and Bounds set to them, by which they are limited within their Range, as the Bear is by his Chain. *Surely the Wrath of Men shall praise thee, and the Remainder of Wrath thou wilt restrain.*

Secondly, This should encourage us, not to forsake the Way of our Lord Jesus, when threatned by our Adversaries; because, they are in his Chain: Indeed they are ready in their Wills to destroy us, but as to Power and Liberty to do it, that is not at all with them, who would fear to go, even by the very Nose of a Lion, if his Chain would not suffer him to hurt us. It is too much below the Spirit of a Christian to fear a Man that shall die; and they that have so done have forgotten the Lord their Maker, who preserveth the Hairs of our Head. Yea, let me tell you, he that so doth, he feareth to trust the Lord with his Life, Estate, and Concernments, and chuseth rather to trust to himself, and that too out of God's Way; and though such Persons may lick themselves whole now, while they are fallen and senseless, they must count for these Things again, and then they shall see, that Fear of Men, and to be ashamed of Christ, will load them with no light Burden. Also it is an uncomely Thing for any Man in his Profession, to be in and out with the Times; and to do this when winked at by Men, that they would not do if they frowned: Do such fear God? Nay, they fear the Fear of Men, when they should sanctify the Lord himself, and let him be their Dread, and him be their Fear.

Thirdly, Let the Readiness that is in the Enemies of God to destroy, provoke thee to make ready also, as I said a little before, go out to meet the armed Men. *David ran to meet Goliath; rub up Man, put on thy Harness, put on the whole Armour of God, that thou mayest be ready,* as well as thy Adversaries, as blessed Paul was here, *I am now ready to be offered up, and the Time of my Departure is at hand:* But because this will fall in fittest under the second Head, I shall therefore discourse of it there.

The second Thing.

The second Thing considered in the Words is this, that to be ready, might be understood with Respect to the blessed Apostle's Mind, that was graciously brought over into a willingness to imbrace the Cross for the Word's sake, and thus in other Places he himself expounds it; *I am ready* faith he, *not to be bound only, but to die at*

Jerusalem for the Name of the Lord Jesus. That also implies as much, where he saith, *I count not my Life dear unto my self,* so that I may finish my Course with Joy, and the Ministry which I have received of the Lord Jesus, to testify the Gospel of the Grace of God. As the Enemies then were ready and willing in their Hearts: so he was ready and willing in his. This Man was like to those mighty Men of Solomon, that were ready prepared for the War, and waited on the King, fit to be sent at any Time upon the most sharp and pinching Service. A Thing fitly becoming all the Saints, but chiefly those that minister in the Word and Doctrine.

Understand the Words thus, and they also teach us many Things both for Conviction and for Edification,

First, Here we see that a Christian's Heart should be unclinch'd from this World; for he that is ready to be made a Sacrifice for Christ and his blessed Word, he must be one that is not intangled with the Affairs of this Life; how else can he please him who hath chosen him to be a Soldier? Thus was it with this blessed Man, he was brought to God's Foot with Abraham, and crucified to this World with Christ; he had passed a Sentence of Death upon all earthly Pleasures and Profits beforehand, that they might not deaden his Spirit when he came to suffer for his Profession.

Secondly, This shews us the true Effects of unfeigned Faith and Love, for they were the rise of this most blessed Frame of Heart; read, 2 Cor. 4. at the 8, 9, 10, 11, 12, 13, 14. and compare it Chapter the 12, at the 9th and 10th Verses; and Men may talk what they will of their Faith and Love to the Lord Jesus and to his Holy Gospel; but if they throw up their open professing of his Name for fear of those that hate him, it is evident their Mouths go before their Hearts, and that their Words are bigger than their Graces. *If thou faintest in the Day of Adversity, thy Strength is small,* and so thy Faith and Love: *Herein is Love, that a Man lay down his Life for his Friend.*

Thirdly, This shews us the true Effects of a right Sight and Sense of the Sufferings that attend the Gospel, that they shall become truly profitable to those that shall bear them aright. What made he ready for? it was for Suffering: And why made he ready for them, but because he saw they wrought out for him a far more exceeding and eternal Weight of Glory. This made Moses also spurn at a Crown and a Kingdom; to look with a disdainful Eye upon all the Glory of Egypt: He saw the Reward that was laid up in Heaven for those that suffered for Christ. Therefore he refused to be called the Son of Pharaoh's Daughter; chusing rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season. Esteeming the Reproach of Christ greater Riches than the

the Treasures in Egypt: for he had Respect to the Recompence of Reward: by Faith he forsook Egypt, not fearing the Wrath of the King, for he endured, as seeing him who is invisible. Every one cannot thus look upon the Afflictions and Temptations that attend the Gospel; no not every one that professeth it, as appears by their shrinking and shirking at the Noise of the Trumpet, and Alarm to War. They can be content (as Cowards in a Garrison) to lie still under some smaller Pieces of Service, as hearing the Word, entering in, to follow with loving in Word and in Tongue, and the like, but to go forth to him without the Camp, bearing his Reproach, and to be in Jeopardy every Hour for the Truth of the glorious Gospel, that they dare not do. Nay instead of making ready with Paul to engage the Dragon and his Angels, they study how to evade, and shun the Cross of Christ. Secretly rejoicing if they can but delude their Conscience, and make it still and quiet while they do yet unworthily.

Fourthly, By this readiness we may discern who are unfeignedly willing to find out, that they may do the whole Will of God; even those that are already made willing to suffer for his Sake, they are still enquiring, Lord, what wouldest thou have me to do? not mattering nor regarding the Cross and Distress that attends it. The Holy Ghost witnesseth to me, saith Paul, that in every City, Bonds and Afflictions abide me; but none of these Things move me; neither count I my Life dear unto myself, so that I may finish my Course with Joy, &c. counting that to see and be doing of heavenly Things, will countervail all the Trouble and Sorrow that attends them; This therefore sharply rebuketh those that can be glad to be ignorant of the Knowledge of some Truths, especially of them that are persecuted. Still answering those that charge them with walking irregularly, that they do but according to their Light. Whereas the Hearts that be full of Love to the Name and Glory of Christ, will in quiet, return and come: yea, and be glad, if they find the Words of God, and will eat them with favour and sweet Delight, how bitter soever they are to the Belly; because of that Testimony they bind us up to maintain before Peoples, and Nations, and Kings.

I am now ready to be offered up.

The third Thing to be considered in the Words is this, that the Apostle by saying *I am now ready*, doth signify that now he had done that Work that God had appointed him to do in the World. *I am now ready*, because I have done my Work; this is further manifest by the following Words of the Text; *I am now ready to be offered up, and the Time of my Departure is at Hand*; namely *my Time to depart* this World. The Words also that follow, are much to the Purpose, *I have fought the good fight, I have*

finished my Course, &c. much like that of our Lord Jesus, *I have finished the Work* Joh. 17. 4. *which thou gavest me to do*. Now then, put all these Things together, namely that *I am to be offered a Sacrifice*, and for this my Enemies are ready, *my Heart is also ready*; and because I have done my Work, I am therefore every Way ready. This is a Frame and Condition that deserveth, not only to stand in the Word of God for Paul's everlasting Praise: but to be a provoking Argument to all that read or hear thereof, to follow the same Steps. I shall therefore to help it forward according to Grace received, draw one Conclusion from the Words, and speak a few Words to it. The Conclusion is this;

That it is the Duty and Wisdom of those that fear God, so to manage their Time and Work that he hath allotted unto them, that they may not have Part of the Work to do when they should be departing the World.

This Truth I might further urge from the very Words of the Text, they being written on purpose by Paul to stir up Timothy and all the godly to press hard after this very Thing. But to pass that, and to mind you of some other Scriptures that press it hard as a Duty, and then to proceed to some few Examples of the wise and most eminent Saints. Which when I have done I shall

1. Shew you Reason for it.
2. Give you Encouragement to it.
3. Press it with several Motives.
4. Make some Use and Application of the whole and so conclude.

That this is the Duty and Wisdom of those that fear God, you may see by Christ's Exhortation to Watchfulness and to prepare for his second coming: *Therefore be ye ready* Mat. 24. *also; for at an Hour when you think not, the Son of Man cometh*. These Words, as they are spoken to stir up the godly to be ready, to meet their Lord at his coming, so because the godly must meet him as well in his Judgments and Providences here, as at his personal appearing at the last Day; therefore they should be diligent to be fitting themselves to meet him in all such Dispensations: and because, saith God, *I will* Amos 4. *do this unto thee, prepare to meet thy God O* 12.

Israel. Now Death is one of the most certain of those Dispensations; yea, and such, that it leaveth to those no Help at all, or Means to perform for ever that, which, shouldest thou want it, that is lacking to thy Work. Wherefore Solomon also doth press us to this very Work, and that from this Consideration, *whatsoever thy Hand* Eccles. 9. *findeth to do, do it with all thy Might, for there is no Work, nor Device, nor Knowledge, nor Wisdom in thy Grave whether thou goest*; bawking nothing of thy Duty, neither defer to do it; for thou art in thy Way to thy Grave and there thou canst not finish ought that by neglect thou leavest undone; therefore be diligent while Life lasts.

Another

Another Scripture is that in *Peter's* Epistle to those that were scattered abroad, seeing, *2 Pet. 3. 14.* *faith he, that you look for such Things, be diligent, that you may be found of him in Peace, &c.* He is there discoursing of the coming of Christ to Judgment, as Christ also was in the other; and from the certainty and dread of that Day he doth press them on to a continual Diligence, and is to be understood, as that of *Paul to Timothy*, a diligent Watching in all Things, that as he *2 Tim. 4. 5.* *faith again, they may stand compleat in all the Will of God, not lacking this or that of that Work which was given them to do of God and this World.* Much might be said for the further Proof of this Duty; but to give you some Examples of the godly Men of Old, whereby it will appear, that as it is our Duty to do it, so it is also our Wisdom: And hence.

Gen. 5. 22. It said of *Enoch*, that he walked with God, *Gen. 6. 9.* and of *Noah*, that he was faithful in his Generation, and also walked with God, That is, they kept Touch with him, still keeping up to the Work and Duty that every Day required; not doing their Duty by Fits and by Starts, but in a fervent Spirit they served the Lord. So again it is said of *Abraham* that *his Work was to walk before God in a Way of Faith and Self-denial, which he with diligence performed.* And therefore the Holy Ghost faith, *he died in a good old Age;* thereby insinuating, that he made both Ends meet together, the End of his Work with the End of his Days, and so came to his Grave, in a full Age, as a shock of Corn coming in his Season. *Job 5. 26.* *Jacob* also when he blessed his Sons, as he lay upon his Death-Bed before them, doth sweetly comfort himself with this, after all his Toyl and Travel, saying, *I have waited for thy Salvation, O Lord:* As if he had said, Lord, I have faithfully walked before thee in the Days of my Pilgrimage thorough the Help and Power of thy Grace; and now having nothing to do but to die, I lie waiting for thy coming to gather me up to thy self and my Fathers: So when he had made an End of commanding his Sons; (now his Bottom was Wound) he gathered up his Feet in the Bed, and yielded up the Ghost, and was gathered unto his People. *Num. 14. 24.* *Caleb* and *Josua* are said to be Men of excellent Spirits, because they were faithful in this their Work. *David* was eminent this Way, and had done his Work before his Death-day came. *Afts 13. 36.* *After he had served his own Generation by the Will of God, then he fell asleep.* Which in the Old Testament is signified by three Passages, 1. By his losing his Heat before his Death, thereby shewing his Work for God was done, he now only waited to die. 2. By that Passage, these are the last Words of *David* even the Wind up of all the Doctrines of that sweet Psalmist of *Israel.* 3. That in the Psalms is very significant, *The Prayers of David* the Son of *Jesse* are end-

ed. In the whole they all do doubtless speak forth this in the main, that *David* made great Conscience of walking with God, by labouring to drive his Work before him, that his Work and Life might meet together; for that indeed is a good Man's Wisdom. *Job* had great Conscience also as to this very Thing, as witness both *Job 1. 8.* *Job 31.* God's Testimony, and his own Conscience for him. *Elijah* had brought his Work to that Issue that he had but to anoint *Haziel* to be King of *Assyria*, *Jehu* to be King of *Israel*, and *Elisha*, Prophet in his Room, and then to be caught up into Heaven. *1 King 19. 15, 16.* What shall I say? I might come to *Hezekiah*, *Jehosaphat*, *Josias*; with old *Simeon* also, whose Days were lengthened chiefly, not because he was behind with God and his Conscience as to his Work for God in the World, but to see with his Eyes now at last, the Lord's Christ: a sweet forefitting for Death! *Zacharias* with *Elizabeth* his Wife (that good old couple also,) how tender and doubtful were they in this Matter, to walk in all the Commandments and Ordinances of the Lord, in a blessed blameless Way! Their Son also is not to be left out, who rather than he would be put out of his Way, and hindred from fulfilling his Course, would venture the Loss of the Love of a King, and the Loss of his Head for a Word. All these with many more, are as so many mighty Arguments for the Praise of that I asserted before, to wit, that it is the Duty and Wisdom of those that fear God, so to manage their Time and Work that he hath here allotted unto them, that they may not have Part of their Work to do when they should be departing this World. I might urge also many Reasons to enforce this Truth upon you, as,

First, Otherwise the great and chief Design of God in sending us into the World, especially in converting us and possessing our Souls with Gifts and Graces, and many other Benefits, that we might here be to the glory of his Grace, is as much as in us lies, frustrate and disappointed. *This People have I formed for my self*, faith he, *they shall shew forth my Praise:* and so again, *you have not chosen me, but I have chosen you and ordained you that you should go and bring forth Fruit, and that your Fruit should remain.* *God never intended when he covered thy nakedness with the Righteousness of his dear Son,* and delivered thee from the condemning Power of Sin and the Law, that thou shouldst still live as do those who know not God. *This I say therefore*, faith *Paul*, *and testify in the Lord; that ye henceforth walk not as other Gentiles, in the Vanity of their Mind.* What, a Christian, and live as does the World? a Christian, and spend thy Time, thy Strength and Parts for Things that perish in the using? Remember Man, if the Grace of God hath taken hold of thy Soul, thou art a Man of another World, And

Rom. 14. and indeed, a Subject of another and more
16, 17, noble Kingdom, the Kingdom of God
18. which is the Kingdom of the Gospel, of
Grace, of Faith and Righteousness, and the
Kingdom of Heaven hereafter; in these
Things thou shouldest exercise thy self:

1 Cor. 9. Not making heavenly Things, which God
26, 27. hath bestowed upon thee, to stoop to Things
that are of the World; but rather here beat
down thy Body, mortify thy Members,
hoist up thy Mind to the Things that are
above, and practically hold forth before all
the World that blessed Word of Life. This

Col. 3. 1, I say, is God's Design; this is the Tendency,
2, 3, 4. the natural Tendency of every Grace of
God bestowed upon thee; and herein is our

Joh. 15. 8. Father glorified, that we bring forth much
Fruit.

Secondly, A second Reason why Chri-
stians should so manage their Time and the
Work that God hath appointed them to do
for his Name in this World, that they may
not have Part thereof to do when they
should be departing this World, it is be-
cause, if they do not, dying will be an hard
Work with them, especially if God awaken-
eth them about their neglect of their Duty.

1 Cor. 11. The Way of God with his People is to vi-
30, 31, 32. sit their Sins in this Life; and the worst Time
for thee to be visited for them, is when thy
Life is smitten down, as it were, to the
Dust of Death, even when all natural In-
firmities break in like a Flood upon thee;
Sickness, Fainting, Pains, Wearisomness and
the like; now I say to be charged also with
the neglect of Duty, when in no Capacity
to do it; yea, when perhaps, so feeble, as
scarce able to abide to hear thy dearest
Friend in this Life speak to thee; Will not
this make dying hard? yea, when thou

Heb. 4. 1, shalt seem both in thine own Eyes, as also
2. in the Eyes of others, to fall short of the
Kingdom of Heaven for this and the other
Transgression; Will not this make dying
hard? David found it hard, when he cried,

Psal. 39. *O spare me a little, that I may recover
13. Strength, before I go hence and be no more.*
David at this Time was chastened for some
Iniquity; yea, brought for his Folly to the
Doors of the Shadow of Death. But here
he could not enter without great Distress
of Mind; wherefore he cries out for respite,
and Time to do the Will of God, and the
Work allotted to him. So again, *the Pains
of Hell caught hold upon me, the Sorrows of
Death compassed me about, and I found
Trouble and Sorrow; then I cried unto the
Lord.* Ay, this will make thee cry though
thou be as good as David. Where-
fore learn by his Sorrow, as he himself also
learned, at last to serve his own Generation
by the Will of God, before he fell asleep.
God can tell how to pardon thy Sins, and
yet make them such a bitter Thing, and
so heavy a Burden to thee, that thou
wouldest not, if thou wast but once dis-
tressed with it, come there again for all

this World. Ah! it is easy with him to
have this Pardon in his Bosom, when yet
he is breaking all thy Bones, and pouring
out thy Gall upon the Ground; yea, to
shew himself then unto thee in so dreadful
a Majesty, that Heaven and Earth shall
seem to thee to tremble at his Presence.
Let then the Thoughts of this prevail with
thee, as a Reason of great Weight to pro-
voke thee to study, to manage thy Time
and Work in Wisdom while thou art well.

Thirdly, Another Reason why those that
fear God should so manage their Time and
Work for God in this World, that they
may not have Part to do, when they should
be departing this Life, it is because loitering
in thy Work, doth as much as in it lieth,
defer and hold back the second coming of
our Lord and Saviour Jesus Christ. One

Thing, amongst many, that letteth the ap-
pearing of Christ in the Clouds of Heaven,
is, his Body with the several Members
thereof are not yet compleat and full; they
are not all yet come to the Knowledge of
the Son of God, to the Measure of the Sta-
ture of the fulness of Christ, that is, to the
compleat making up of his Body, for as
*Peter saith, the Lord is not slack concerning
his Promise,* as some Men count Slackness,
but is Long-suffering to us-ward, not wil-
ling that any should perish, but that all
should come to Repentance, and so also
to the compleat Performance of all their
Duty, and Work they have for God in this
World. And I say, the faster the Work
of Conversion, Repentance, Faith, Self-
Denial, and the rest of the Christian Duties
are performed by the Saints in their Day,
the more they make Way for the coming
of the Lord from Heaven. Wherefore,

*Peter saith again, seeing then that we look
for such Things, what manner of Persons
ought we to be in all holy Conversation and
Godliness, looking for, and hastning unto, or
as it is in the Margent, hastning the coming
of the Day of God, wherein the Heavens
being on Fire shall be dissolved, and the Ele-
ments shall melt with fervent Heat; when
the Bride hath made herself ready, the
Marriage of the Lamb is come.* That is,
the Lord will then wait upon the World
no longer, when his Saints are fit to receive
him. As he said to Lot when he came to
burn down Sodom, *haste thee to Zoar, for
I can do nothing till thou be come thither.* So

concerning the great Day of Judgment to
the World which shall be also the Day of
Blessedness, and Rest to the People of God,
it cannot come until the Lamb's Wife hath
made herself ready; until all the Saints that
belong to glory are ready. And before I
go further, what might I yet say to fasten
this Reason upon the truly gracious Soul?
What! wilt thou yet loiter in the Work of thy
Day? wilt thou still be unwilling to hasten
Righteousness? dost thou not know that
thou by so doing deferrest the coming of thy

dearest Lord? besides, that is the Day of his Glory, the Day when he shall come in the Glory of his Father and of the holy Angels, and wilt not thou by thy Diligence help it forwards? Must also the general Assembly and Church of the First-born wait upon thee for their full Portions of Glory? Wilt thou by thus doing endeavour to keep them wrapt up still in the Dust of the Earth, there to dwell with the Worm and Corruption? The Lord awaken thee, that thou mayest see thy loitering doth do this, and doth also hinder thy own Soul of the Inheritance prepared for thee.

Fourthly, Another Reason why Saints should press hard after a compleat performing their Work that God hath allotted unto them, is, because so far forth as they fall short, in that they impair their own Glory. For as the Lord hath commanded his People to work for him in this World; so also he of Grace hath promised to reward whatever they christianly do. For whatsoever good Thing any Man doth, the same shall he receive of the Lord, whether he be bound or free; yea, he counts it Unrighteousness to forget their Work of Faith and Labour of Love, but a righteous Thing to recompence them for it in the Day of our Lord Jesus. This well considered is of great Force to prevail with those that are covetous of Glory, such as *Moses*, and *Paul*, with the rest of that Spirit. As the Apostle saith also to the Saints at *Corinth*, *bestedfast, unmoveable, always abounding in the Work of the Lord, forasmuch as ye know that your Labour is not in Vain in the Lord.*

Heb. 6. 10.
2 Thes. 1.
6, 7.

1 Cor. 15.
ult.

Having thus given you the Reasons, why God's People should be diligent in that Work that God hath allotted for them, to be doing for him in this World; I shall in the next Place give you some Directions, as helps to further you in this Work. And they are such as tend to take away those Hindrances that come upon thee either by Discouragement, or by Reason of hardness and benumbedness of Spirit. For great Hindrances overtake God's People from both these Impediments.

First then, If thou wouldest be faithful to do that Work that God hath allotted thee to do in this World for his Name; labour to live in the Savour and Sense of thy Freedom and Liberty by Jesus Christ. That is, keep this, if possible ever before thee, that thou art a redeemed one, taken out of this World, and from under the Curse of the Law, out of the Power of the Devil, &c. and placed in a Kingdom of Grace, and Forgiveness of Sins for Christ's Sake. This is of absolute Use in this Matter; yea, so absolute, that it is impossible for any Christian to do his Work Christianly without some Enjoyment of it. For this in the first of *Luke* is made the very Ground of all good Works, both as to their Nature and our Continuance in them, and is also reckoned

there an essential Part of that Covenant, that God made with our Fathers; even *Luke 1.* that he would grant unto us *that we being* ^{69, 70, 71,} *delivered out of the Hands of our Enemies,* ^{72, 73, 74,} *might serve him without fear, in Holiness* ^{75.} *and Righteousness before him all the Days of our Life.* And indeed, take this away, and what Ground can there be laid for any Man to persevere in good Works? none at all. For take away Grace and Remission of Sins for Christ's Sake, and you leave Men nothing to help them but the Terrors of the Law, and Judgment of God, which at best can beget but a servile and slavish Spirit in that Man in whom it dwells, which Spirit is so far off from being an Help to us in our pursuit of good Works, that it makes us we cannot endure that which is commanded, but *Israel* like, it *flieth from God even as* ^{Heb. 12.} *from the Face of a Serpent.* As *Solomon* ^{20.} *saith, a Servant will not be corrected by* ^{Exod. 19.} *Words, for though he understand, he will* ^{Pro. 29.} *not answer.* Get thou then thy Soul possessed with the Spirit of the Son, and believe thou art set perfectly free by him from whatsoever thou by Sin hast deserved at the Hand of revenging Justice. This Doctrine unlooseth thy Bands, takes off thy Yoak and lets thee go upright. This Doctrine puts spiritual and heavenly Inclinations into thy Soul, and the Faith of this Truth, doth shew thee, that God hath so surprized thee, and gone beyond thee, with his blessed and everlasting Love that thou canst not but reckon thy self his Debtor for ever. Therefore ^{Rom. 8.} *Brethren we are Debtors, not to the Flesh* ^{12.} *to live after the Flesh:* That Argument of *Paul* to *Philemon* is here true in the highest Degree, thou owest to God for his Grace to thee, even thy whole self besides. This *Paul* further testifies both in the sixth and seventh of the *Romans*. In the one he saith, *we are free from Sin*, in the other he saith, *we are dead to the Law, that our Fruit* ^{Rom. 6.} *might be unto Holiness; that we might bring* ^{22.} *forth Fruit unto God:* For, as I said, if either thy ungodly Lusts, or the Power and Force of the Law have Dominion over thy Spirit, thou art not in a Condition now to be performing thy Work to God in this World. I have heretofore marvelled at the quarrelsome Spirit that possessed the People that *Malachi* speaketh of, how *they found Fault with*, in a Manner, *all Things that was commanded them to do:* But I have since observed, their ungodly Disposition was grounded upon this their doubting of the Love of God, yet ye say, *wherein hast thou loved us?* And indeed if People once say to God by Way ^{Mal. 1. 2.} of doubt, *wherein hast thou loved thus*, no marvel though that People be like those in *Malachi's* Time; a discontented murmuring backward People about every Thing that is good. Read that whole Book of *Malachi*. ^{Psal. 96. 9.}

Secondly, If thou wouldest be faithful to do that Work that God hath allotted thee to do in this World for his Name; Then

Then labour to see a Beauty and Glory in Holiness, and in every good Work: This tends much to the engaging of thy Heart. O worship the Lord in the Beauty of Holiness; fear before him all the Earth: And for thy Help in this, think much on this in general, that, Thus saith the Lord, *is the Wind-up of every Command*: For indeed much of the Glory and Beauty of Duties doth lie in the Glory and Excellency of the Person that doth command them; and hence it is, that *Be it enacted by the King's most Excellent Majesty*, is in the Head of every Law, because that Law should therefore be revered by, and be made glorious and beautiful to all. And we see upon this very Account, what Power and Place the Precepts of Kings do take in the Hearts of their Subjects, every one loving and reverencing the Statute, because there is the Name of their King. Will you rebel against the King, is a Word that shakes the World. Well then, turn these Things about for an Argument to the Matter in Hand, and let the Name of God, seeing he is wiser and better, and of more Glory and Beauty than Kings, beget in thy Heart a Beauty in all Things that are commanded thee of God. And indeed if thou do not in this act thus, thou wilt stumble at some of thy Duty and Work thou hast to do; for some of the Commands of God, are in themselves so mean and low, that take away the Name of God from them, and thou wilt do as *Naaman the Syrian*, despise instead of obeying. What is there in the Lord's Supper, in Baptism, yea in preaching the Word and Prayer, were they not the Appointments of God? His Name being intailed to them, makes them every one glorious and beautiful. Wherefore, no marvel if he that looks upon them without their Title Page goeth away in a Rage, like *Naaman*, preferring others before them. *What is Jordan? Are not Abana and Pbarpar, Rivers of Damascus, better than all the Waters in Israel, may I not wash in them and be clean?* saith he. This was because he remembered not that the Name of God was in the Command. *Israel's Trumpets of Rams Horns, and Isaiah's walking naked, and Ezekiel's Wars against a Tile, would doubtless have been ignoble Acts, but that the Name of God was that which gave them Reverence, Power, Glory, and Beauty.* Set therefore the Name of God, *and thus saith the Lord*, against all Reasonings, Defamings, and Reproaches that either by the World, or thy own Heart, thou findest to arise against thy Duty, and let his Name and Authority alone be a sufficient Argument with thee, to behold the Beauty that he hath put upon all his Ways, and to inquire in his Temple.

Thirdly, Wouldest thou be faithful to do that Work that God hath appointed thee to do in this World for his Name;

then make much of a trembling Heart and Conscience; for though the Word be the Line and Rule whereby we must order and govern all our Actions, yet a trembling Heart and tender Conscience is of absolute Necessity for our so doing. A hard Heart can do nothing with the Word of Jesus Christ. *Hear the Word of the Lord, ye that tremble at his Word; serve the Lord with Fear, and rejoice with Trembling.* I spake before against a servile and slavish Frame of Spirit, therefore you must not understand me here as if I meant now to cherish such a one; no, it is a Heart that trembleth for, or at the Grace of God; and a Conscience made tender by the sprinkling of the Blood of Christ. Such a Conscience as is awakened both by Wrath and Grace, by the Terror and the Mercy of God, for it stands with the Spirit of a Son to fear before his Father. Yea, to fear Chastisings, though not to fear Damnation. Let therefore Destruction from God be a Terror to thy Heart, though not that Destruction that attends them that perish by Sin for ever. Though this I might add further; it may do thee no Harm, but Good, to cast an Eye over thy Shoulder, at those that now lye roaring under the Vengeance of Eternal Fire; it may put thee in mind of what thou wast once, and of what thou must yet assuredly be, if Grace by Christ preventeth not: Keep then thy Conscience awake with Wrath and Grace, with Heaven and Hell; but let Grace and Heaven bear Sway. *Paul* made much of a tender Conscience, else he had never done as he did, nor suffer'd what we read of. *But herein, saith he, I exercise my self, to have always a Conscience void of Offence towards God, and towards Men.* But this could not a stony, benumbed, bribed, deluded, or a muzzled Conscience do. *Paul* was like the Nightingale with his Breast against the Thorn. That his Heart might still keep waking, he would accustom himself to the Meditation of them Things that should beget both Love and Fear; and would always be very chary lest he offended his Conscience. *Herein do I exercise my self, &c.*

Be diligent then in this Matter, if thou wouldest be faithful with God. A tender Conscience to some People is like *Solomon's brawling Woman*, a Burthen to those that have it: But let it be to thee like those that invited *David* to go up to the House of the Lord. Hear it and cherish it with Pleasure and Delight.

Fourthly, If thou wouldest be faithful to do that Work that God hath appointed thee to do in this World for his Name; then let Religion be the only Business to take up thy Thoughts and Time. *Whatsoever thy Hand findeth to do, do it with all thy Might, with all thy Heart, with all thy Mind, and with all thy Strength.* Religion, to most Men, is but a By-business, with

2 Kings 5.
10, 11, 12.

Josh. 6. 2,
3, 4.
Isa. 20. 3.
Ezek. 4. 1,
2, 3, 4.

Psal. 27. 4.

Isa. 66. 2.
Psal. 2. 11.

Job 31. 20.

Isa. 66. 24.

Acts 24. 15.

Pro. 25. 24.

Pf. 122. 1.

Ecc. 9. 10.

with which they use to fill up spare Hours; or as a stalking Horse, which is used to catch the Game. How few are there in the World, that have their Conversation

Philip. 1. *only as becomes the Gospel!* an Heart sound in God's Statutes, an Heart united to the Fear of God, an Heart moulded and fashioned by the Word of God, is a rare Thing. Rare, because 'tis hard to be found, and rare because 'tis indeed the Fruit of an

Rom. 6. 17 excellent Spirit, and a Token of one saved by the Lord. But this Indifferency in Religion, this fashioning our selves in our Language, Gesture, Behaviour, and Carriage to the Fancies and Fopperies of this World, as it is in it self much unbecoming a People that should bear the Name of their God in their Foreheads; so it cannot but be a very great and sore Obstruction to thy faithful walking with God in this World. Gird up then thy Loins like a Man, let God and his Christ, and his Word and his People and Cause, be the Chief in thy Soul; and as heretofore thou hast afforded this World the most of thy Time and Travel, and Study, so now convert all these to the Use of Religion. *As you have yielded your Members Servants to Uncleanneß, and to Iniquity, unto Iniquity; even so now yield your Members Servants to Righteousneß, unto Holineß.*

Holy Things must be in every Heart where this is faithfully put in Practice.

1. Daily bring thy Heart and the Word of God together, that thy Heart may be levelled by it, and also filled with it. The want of performing this sincerely is a great Cause of that Unfaithfulness that is in us to God. Bring then thy Heart to the Word daily, to try how thou believest the Word to Day, to try how it agrees with the Word to Day. This is the Way to make clean Work daily, to keep thy Soul warm and living daily. *Wherewithal shall a young Man cleanse his Way? saith David, by taking Heed thereto according to thy Word.* So again concerning the Works of Men, *by the Word of thy Lips, I have kept me from the Paths of the Destroyer.* And again, *I have hid thy Word in my Heart, that I might not sin against thee.* He that delighteth in the Law of the Lord, and in his Law doth meditate Day and Night, *he shall be like a Tree planted by the Rivers of Water, that bringeth forth his Fruit in his Season; his Leaf also shall not wither, and whatsoever he doth shall prosper.*

2. A continual Remembrance that to every Day thou hast thy Work allotted thee; and that *sufficient for that Day are the Evils that attend thee.* This Remembrance set Paul upon his Watch daily; made him die to himself and this World daily, and provoked him also daily to wind up the Spirit of his Mind; transforming himself by the Power of the Word, from that Proneness that was in his Flesh to carnal Things.

This will make thee keep the Knife at thy Throat in all Places and Business and Company.

3. Let thy Heart be more affected with what concerns the Honour of God, and the Profit and Glory of the Gospel, than with what are thy Concernments as a Man, with all Earthly Advantages. This will make thee refuse Things that are lawful, if they appear to be inexpedient. Yea, this will make thee, like the Apostles of old, prefer another Man's Peace and Edification before thine own Profit, and to take more Pleasure in the Increase of the Power of Godliness in any, than in the Increase of thy Corn and Wine.

4. Reckon with thy own Heart every Day before thou lye down to sleep, and cast up both what thou hast received from God, done for him, and where thou hast also been wanting. This will beget Praise and Humility, and put thee upon redeeming the Day that is past; whereby thou wilt be able, through the continual Supplies of Grace, in some good Measure, to drive thy Work before thee; and to shorten it as thy Life doth shorten, and mayest comfortably live in the Hope of bringing both Ends sweetly together. But to pass this,

5. If thou wouldest be faithful to do that Work, that God hath appointed thee to do in this World for his Name; Then beware thou do not stop and stick when hard Work comes before thee. It is with Christians as it is with other Scholars, they sometimes meet with hard Lessons, but these thou must also learn or thou canst not do thy Work.

The Word and Spirit of God comes sometimes like Chain-Shot to us, as if it would cut down all; as when *Abraham* was to offer up *Isaac*, and the *Levites* to slay their Brethren. *Paul* also must go from Place to Place to preach, though he knew beforehand he was to be afflicted there. God may sometimes say to thee, as he said to his Servant *Moses*, *Take the Serpent by the Tail*; or as the Lord *Jesus* said to *Peter*, *Walk upon the Sea*. These are hard Things, but have not been rejected when God hath called to do them. O how willingly would our Flesh and Blood escape the Cross for Christ! The Comforts of the Gospel, the Sweetness of the Promise, how pleasing is it to us! like *Ephraim* here, we love to tread out the Corn, and to hear those pleasant Songs and Musick that Gospel Sermons make where only Grace is preached, and nothing of our Duty as to Works of Self-denial; but as for such, God will tread upon their fair Neck, and Yoak them with Christ's Yoak; for there they have a Work to do, even a Work of Self-denial.

Now this Work sometimes lieth in Acts that seem to be desperate, as when a Man must both leave and hate his Life, and all he hath for Christ, or else he cannot serve him nor be counted his Disciple.

Thus

Thus it seemed with Christ himself when he went his fatal Journey up to *Jerusalem*, he went thither as he knew, to die, and therefore trod every Step as it were in his own Bowels, but yet no Doubt with great Temptation to shun and avoid that Voyage; and therefore it is said *he set his Face stedfastly to go up, scorning to be invited to the contrary, and to prevent the Noise of his weak Disciples, Master save thy self.* It is said, *he ascended before them*, inasmuch that they were amazed to see his Resolution, while they themselves were afraid of that dreadful Effect that might follow; also when he came there and was to be apprehended, he went to the Garden that *Judas* knew, his old accustomed Place: So when they asked him the killing Question, he answered, I am he.

Sometimes in Acts that seem to be foolish, as when Men deny themselves of those Comforts and Pleasures and Friendships and Honours of the World that formerly they used to have, and chuse rather to associate themselves with the very Objects of this World; I mean such as Carnal Men count so, counting their Ways and Manners of Life, though attended with a thousand Calamities, more profitable and pleasing, and delightful, than all former Glory. Thus *Elisba* left his Father's House though to pour Water upon the Hands of *Elijah*, and thus the Disciples left their Father's Ships and Nets, to love a beggerly Life with Jesus Christ. As *Paul* did leave the Feet of *Gamaliel* for the Whip, and the Stocks and the Deaths that attended the blessed Gospel. One would have thought that had been a simple Way of *Peter*, to leave all for Christ, before he knew what Christ would give him; as that 19th of *Matthew* seems to import; but Christ will have it so. *He that will save his Life, must lose it, and he that will lose his Life in this World for Christ, shall keep it to Life Eternal.* I might add many Things of this Nature, to shew you what hard Chapters sometimes God sets his best People: But thy Work is, if thou wouldest be faithful, not to stop nor stick at any Thing. Some when they come at the Cross, they will either there make a stop and go no further; or else, if they can, step over it, if not, they will go round about; do not thou do this; but take it up, and kiss it, and bear it after Jesus. *God forbid, saith Paul, that I should glory, save in the Cross of our Lord Jesus Christ, by whom the World is Crucified unto me, and I unto the World.* Now for thy better performing this Piece of Service for our Lord and Saviour Jesus Christ.

O 'tis hard Work to pocket up the Reproaches of all the foolish People, as if we had found great Spoil, and to suffer all their Revilings, Lies and Slanders, without cursing them, as *Elisba* did the Children; to answer them with Prayers, and Blessings for their Cursings. It is far more easy to

give them Taunt for Taunt, and Reviling for Reviling; to give them Blow for Blow; yea, to call for Fire from Heaven against them: But *to bless them that curse us, and to pray for them that despitefully use and persecute us* even of Malice, of old grudge, and on Purpose to vex and afflict our Mind, and to make us break out into a Rage, this is Work above us; now our Patience should look up to unseen Things; now remember Christ his Carriage to them that spilt his Blood; or all is in Danger of bursting, and thou of miscarrying in these Things.

I might here also dilate upon *Job's* Case and the Lesson God set him, when at one Stroke he did beat down all, only spared his Life, but made that also so bitter to him, that his Soul chose strangling rather than it. O when every Providence of God unto thee is like the Messengers of *Job*, and the last to bring more heavy Tidings than all that went before him; when Life, Estate, Wife, Children, Body and Soul, and all at once, seem to be struck at by Heaven and Earth; here are hard Lessons: Now to behave my self even as a weaned Child, now to say *the Lord giveth and the Lord hath taken away, and blessed be the Name of the Lord.* Thus with few Words *Job* ascribeth Righteousness to his Maker; but though they were but few, they proceeded from so blessed a Frame of Heart, that caused the Pen-man of the Word to stay himself and wonder, saying, *in all this Job sinned not with his Lips, nor charged God foolishly, in all this.* What a great deal will the Holy Ghost make of that, which seems but little when it flows from an upright Heart, and it indeed may well be so accounted of all that know what is in Man, and what he is prone unto.

1. Labour, to believe that all these Things are Tokens of the Love of God. Heb. 12. 6. Rev. 3. 19. Joh. 15. 18.
2. Remember often that thou art not the first that hath met with these Things in the World: It hated me, saith Christ, before it hated you. 1 Pet. 4. 1, 2, 3. Deut. 9. 7. Levit. 26. 41, 42. Ezra. 9. 13
3. Arm thy self with a patient and quiet Mind to bear and suffer for his Sake.
4. Look back upon thy Provocations wherewith thou mayest have provoked God; then wilt thou accept of the Punishment for thy Sins, and confess it was less than thine Iniquities deserve.
5. Pray thou mayest hear the Voice of the Rod, and have an Heart to answer the End of God therein. Mic. 6. 9.
6. Remember the Promise; all Things shall work together for good to them that love God, to them who are the called according to his Purpose. Rom 8. 23
7. If thou wouldest be faithful to do that Work that God hath appointed thee to do in this World for his Name; then labour always to possess thy Heart with a right Understanding, both of the Things that this World yieldeth, and of the Things that shall

shall be hereafter. I am confident that most, if not all the Miscarriages of the Saints and People of God, they have their Rise from deceivable Thoughts here. The Things of this World appear to us more, and those that are to come, less than they are; and hence it is that many are so hot and eager for Things that be in the World, and so cold and heartless for those that be in Heaven. *Satan* is here a mighty Artist, and can shew us all earthly Things in a multiplying Glass; but when we look up to Things above, we see them as through Sackcloth of Hair: But take thou heed, be not ruled by thy sensual Appetite that can only favour fleshly Things, neither be thou ruled by Carnal Reason, which always darkneth the

Ecclef. 1. 2.
Prov. 23.
4, 5.

Things of Heaven. But go to the Word, and as that says, so judge thou. That tells thee all Things under the Sun are Vanity, nay worse, Vexation of Spirit; that tells thee the World is not, even then when it doth most appear to be: Wilt thou set thine Heart upon that which is not? for Riches certainly make themselves Wings and fly away as an Eagle towards Heaven. The same may be said for Honours, Pleasures, and the like, they are poor, low,

Job 20. 22,
23, 24, 25.

base Things to be entertained by a Christian's Heart. The Man that hath most of them may in the fulness of his Sufficiency be in straits. Yea, when he is about to fill his Belly with them, God may cast the Fury of his Wrath upon him; so is every one that layeth up Treasure for himself on Earth and is not Rich towards God. An

Luk. 12.
20, 21.

Horse that is loaden with Gold and Pearls all Day, may have a foul Stable and a gaul-ed Back at Night. And Wo be to him that increaseth that which is not his, and that ladeth himself with thick Clay. O Man of

Heb. 2. 6.

God, throw this Bone to the Dogs, suck not at it, there is no Marrow there. Set

Colof. 3. 1,
2, 3, 4.

thine Affections on Things that are above, where Christ sitteth on the right Hand of God.

Behold, what God hath prepared for them that love him. And if God hath blessed thee with ought; set not thine Heart up-

1 Tim. 6.

17, 18, 19.

on it, honour the Lord with thy Substance; labour to be rich in good Works, ready to dis-tribute, willing to communicate, laying up in store a good Foundation for the Time to come, that thou mayest lay hold on Eternal Life. Further to lighten thine Eyes a little; and first concerning the Glory of the World.

1 Cor. 1.

26.

1. It is that which God doth mostly give to those that are not his; for the poor receive the Gospel, not many rich, not many mighty, not many noble are called.

2. Much of this World and its Glory is permitted of God to be disposed of by the Devil, and he is called both the Prince and

Joh. 14. 30

2 Cor. 4. 4.

Luke 4. 6.

7, 8.

God thereof; yea, when *Satan* told Christ, he could give it to whom he would, Christ did not say thou liest; but answered, by the Word it is written thou shalt worship the Lord thy God, and him only shalt thou

serve. Implying also, that commonly when Men get much of the Honours and Glory of this World, it is by bending the Knee too low to the Prince and God thereof.

3. The Nature of the best of worldly Things, if hankered after, is to deaden the Spirit, to estrange the Heart from God, to pierce thee through with many Sorrows, and to drown thee in Perdition and Destruction. O Man of God flie these Things, and follow after Righteousness, Godliness, Faith, Love, Patience, Meekness. And fight the good Fight of Faith, lay hold on eternal Life, whereunto thou art also called, &c.

Secondly, As to the Things of God, what shall I say? the Things of his Word, and Spirit, and Kingdom, they so far go beyond the Conceivings of the Heart of Man, that none can utter them but by the Holy Spirit; there is no Deceit in them, no Lie is of the Truth, what they promise they will perform with Additions of amazing Glory. Taste them first, and then thou shalt see them, O come taste and see that the Lord is good; blessed is the Man that trusteth in him.

To stoop low, is a good Work (which is an Act of thine,) if it be done in Faith and Love; though but by a Cup of cold Water it is really more worth in it self, and of higher Esteem with God, than all worldly and perishing Glory; there is no Comparison, the one perisheth with the using; and for the other is laid up a far more exceeding and eternal Weight of Glory.

But again, as thou shouldest labour to possess thy Heart with a right Understanding, of the perishing Nature of the Riches and Pleasures of this World, and of the durable Riches and Righteousness that is in Christ, and all heavenly Things; so thou shouldest labour to keep always in thy Eye, what Sin is, what Hell is, what the Wrath of God, and everlasting Burnings are: Transfer them to thy self, as it were on a Finger, that thou mayest learn to think of nothing more highly than is meet, but to give to what thou beholdest their own due Weight; then thou wilt fear, where thou shouldest fear, love what is worth thy love, and slight that which is of no Worth. These are just Weights and even Balances; now thou dealest not with deceitful Weights; and this is the Way to be rich in good Works, and to bring thy Work, that God hath appointed, to a good Issue, against thy dying Day.

Seventhly, but again; If thou wouldest be faithful to do that Work that God hath appointed thee to do, in this World, for his Name, then beware that thou slip not, or let pass by the present Opportunity that Providence layeth before thee; work while it is called to Day, the Night comes when no Man can work. In that Parable of the Man that took a far Journey, it is said; As he gave to every Servant his Work, so he commanded the Porter to

Rom. 8.

6, 7.

1 Joh. 2.

15.

1 Tim. 6.

9, 10, 11,

12.

1 Joh. 2.

21.

Psal. 34. 8.

2 Cor. 4.

17.

1 Joh. 2.

21.

Psal. 34. 8.

2 Cor. 4.

17.

1 Joh. 2.

21.

Psal. 34. 8.

2 Cor. 4.

17.

1 Joh. 2.

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Psal. 34. 8.

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1 Joh. 2.

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Psal. 34. 8.

2 Cor. 4.

17.

1 Joh. 2.

21.

Psal. 34. 8.

2 Cor. 4.

17.

to watch, that is, for his Lord's coming back; and in the mean Time, for all Opportunities to perform the Work he left in their Hand, and committed unto their Trust.

Rom. 12. 20. Seeft thou the Poor, seeft thou the Fatherless, seeft thou thy Foe in Diftress; draw out thy Breast, shut not up thy Bowels of Compassion, deal thy Bread to the hungry, bring the Poor that are cast out, into thine

Ifa. 58. 7. House, hide not thy self from thine own Flesh, take the Opportunity that presents itself to thee; either by the Eye, or the hearing of the Ear, or by some godly Motion that passeth over thy Heart; say not

Pro. 3. 28. to such Messengers, go and come again Tomorrow, if thou hast it by thee, now the Opportunity is put into thy Hand, delay not to do it, and the Lord be with thee. Good Opportunities are God's Seasons for the doing of thy Work; wherefore watch for them and take them as they come.

2 Cor. 11. 26, 27. Paul tells us, *he was in Watchings often*; surely it was, That he might take the Season that God should give him to do this Work for him; As he also saith to Timothy, *watch thou in all Things, do the Work, &c.* Opportunities as to some Things, come but once in ones Life-time, as in the Case of Esther, and of Nicodemus, and Holy Joseph; when Esther begged the Life of the Jews, and the other the Body of Jesus, which once had they let slip or neglected, they could not have recovered it again for ever; Watch then for the Opportunity.

Ecclef. 3. 10, 11. First, Because it is God's Season; which without doubt is the best Season and Time for every Purpose.

Secondly, Because Satan watches to spoil, by mistiming as well as by corrupting, whatever thou shalt do for God: *When I would do good, saith Paul, evil is present; that is either to withdraw me from my Purpose, or else to infect my Work.*

Thirdly, this is the Way to be profitable unto others. Thy wickedness may hurt a Man, as thou art; and thy Righteousness may profit the Son of Man.

Fourthly, This is also the Way to be doing good to thy self. *He that watereth shall be watered himself: Cast thy Bread upon the Waters; for thou shalt find it after many Days.* As God said to Coniah, *did not thy Father eat and drink, and do Judgment and Justice, and then it was well with him? He judged the Cause of the poor and needy, then it went well with him.*

And I say, That the Opportunity may not slip thee, either for want of Care or Provision.

Pro. 17. 17. I. Sit always loose from an overmuch affecting thine own Concernments, and Believe, that thou wast not born for thy self; a Brother is born for Adversity.

2 Cor. 11. 29. 2. Get thy Heart tenderly affected with the Welfare and Prosperity of all Things, that bear the Stamp and Image of God.

3. Study thy own Place and Capacity ^{1 Cor. 7.} that God hath put thee in, in this ^{24.} World; for suitable to thy Place, thy Work and Opportunities are.

4. Make Provision before-hand, that ^{2 Tim. 2.} when Things present themselves, thou ^{21.} mayest come up to a good Performance; be prepared to every good Work.

5. Take heed of Carnal Reasonings, keep ^{Gal. 2. 11.} thy Heart tender; but set thy Face ^{Ifa. 50. 7.} like a Flint for God.

6. And look well to the Manner of every Duty.

Eighthly, Wouldest thou be faithful, to do that Work that God hath appointed thee to do, in this World, for his Name; believe then, that whatever good Thing thou doest for him, if done according to the Word, it is not not only accepted by him now, but recorded, to be remembered for thee, against the Time to come; yea, laid up for thee as Treasure in Chests and Coffers, to be brought out to be rewarded before both Men and Angels to thy eternal Comfort by Jesus Christ our Lord. *Lay not up, saith Christ, Treasures on Earth, where Moth and Rust doth corrupt, and where Thieves break through and steal; but lay up for your selves Treasures in Heaven, where neither Moth nor Rust doth corrupt, and where Thieves do not break through and steal.* The Treasure that here our Lord commands, we should with Diligence lay up in Heaven, is found both in Luke and Paul and Peter, to be meant by doing good Works.

1. Luke renders it thus, *Sell that you have and give Alms; provide your selves Bags ^{Luke 12.} that wax not old, a Treasure in the Heavens that fadeth not, where no Thief approacheth, nor Moth corrupteth:* The latter Part of the Verse expounding the former.

2. Paul saith thus, *Charge them that be rich in this World, That they be not High-minded, nor trust in uncertain Riches, but in the living God, who giveth us all Things richly to enjoy: That they do Good, that they be RICH IN GOOD WORKS, ^{1 Tim. 6.} ready to distribute, willing to communicate: ^{17, 18, 19.} Laying up in Store for themselves a good Foundation against the Time to come, that they may lay hold on eternal Life.*

3. Peter also acknowledgeth and asserteth ^{1 Pet. 5.} this, where, in his Exhortation to Elders ^{2, 3, 4.} to do their Duty faithfully, and with chearfulness; he affirms, if they do so, *They shall receive a Crown of Glory that fadeth not away, which Paul also calleth, a Reward for chearful Work, and that as an Act ^{1 Cor. 9.} of Justice by the Hand of a righteous ^{2 Tim. 4.} Judge, in the Day when the Lord shall come to give Reward to his Servants the Prophets, and to his Saints, and to all that fear his Name, small and great; for every Man shall receive his own Reward, according to ^{1 Cor. 3. 8.} his own Labour.*

But before I go any further, I must answer

fewer three Objections that may be made by those that read this Book.

First Obj. The first is this, some godly Heart may say, I dare not own, that what I do shall ever be regarded, much less rewarded by God in another World, because of the Unworthiness of my Person, and because of the many Infirmities and sinful Weaknesses that attend me in every Duty.

Ans. This Objection is built partly upon a bashful Modesty, partly upon Ignorance, and partly upon Unbelief. My Answer to it is as followeth.

1. You must remind and look back to what but now hath been proved, namely, That both Christ and his Apostles do all agree in this; that there is a Reward for the Righteous; and that their good Deeds are laid up as Treasure for them in Heaven, and are certainly to be bestowed upon them in the last Day with abundance of eternal Glory.

2. Now then, to speak to thy Case, and to remove the Bottom of thy Objection, that the Unworthiness of thy Person, and thy sinful Infirmities, that attend thee in every Duty, do make thee think thy Works shall not be either regarded or rewarded in another World. But consider first, as to the Unworthiness of thy Person.

1. They that are in Christ Jesus are always compleat before God, in the Righteousness that Christ hath obtained, how infirm and weak and wicked soever they appear to themselves: Before God therefore in this Righteousness thou standest all the Day long, and that upon a double Account; first by the Act of Faith, because thou hast believed in him that thou mightest be justified by the Righteousness of Christ: but if this fail, I mean the Act of believing, still thou standest justified by God's imputing this Righteousness to thee; which Imputation standeth purely upon the Grace and good Pleasure of God to thee, that holds thee still as just before God, though thou wantest at present the Comfort thereof; thus therefore thy Person stands always accepted; and indeed no Man's Works can at all be regarded, if his Person in the first Place be not respected. The Lord had Respect first to *Abel*, and after to his Offering; but he can have Respect to no Man before Works done, unless he find them in the Righteousness of Christ, for they must be accepted through a Righteousness; which because they have none of their own, therefore they have one of God's imputing, even that of his Son, which he wrought for us when he was born of the Virgin, &c.

2. As to thy sinful Infirmities that attend thee in every Work, they cannot hinder thee from laying up Treasure in Heaven, thy Heart being upright in the Way with God; nor will he be unrighteous at all to

forget thy good Deeds in the Day when Christ shall come from Heaven.

1. Because by the same Reason then he must disown all the good Works of all his Prophets and Apostles, for they have all been attended with Weaknesses and sinful Infirmities; from the Beginning hitherto there is not a Man, *not a just Man upon Earth, that doeth Good and sinneth not*; the best of our Works are accompanied with Sin; *when I would do Good, saith Paul, Evil is present with me*. This therefore must not hinder. And for thy further Satisfaction in this consider,

As Christ presents thy Person before God acceptable without thy Works, freely and alone by his Righteousness, so his Office is to take away the Iniquity of thy holy Things, that they also by him may be accepted of God; wherefore it is further said for the Encouragement of the Weak and Feeble, *He shall not break a bruised Reed, nor quench the smoking Flax, but shall bring forth Judgment unto Victory*. The bruised Reed you know is weak; and by Bruises we should understand sinful Infirmities. And so also concerning the *smoking Flax*, by smoking you must understand sinful Weakness; but none of these shall neither hinder the Justification of thy Person, nor the Acceptation of thy Performance, they being done in Faith and Love, let thy Temptations be never so many, because of Jesus Christ, his Priestly Office now at the right Hand of God; by him therefore let us offer Spiritual Sacrifices; for they shall be acceptable to God and our Father.

2. Because otherwise God and Christ would prove false to their own Word, which is horrible Blasphemy once to imagine, who hath promised that when the Son of God shall come to Judgment, he shall render to every Man according to his Works, and doth upon this very Account encourage his Servants to a patient induring of the hottest Persecutions. For great is your Reward in Heaven. From this also he bindeth his Saints and Servants to be sincerely liberal and good and kind to all; first because otherwise they have no Reward of their Father which is in Heaven, that is, for what they do not; but if they do it, then though it be but a Cup of cold Water given to a Prophet or Righteous Man, they shall receive a Prophet's Reward, a Righteous Man's Reward; yea, they shall receive it in any wise, *They shall in no wise lose their Reward*.

3. It must be so; otherwise he should deny a Reward to the Works and Operations of his own good Grace he hath freely bestowed upon us; but that he will not do, *He is not unfaithful to forget your Work of Faith, and Labour of Love*; and so of all other Graces, our Work shall not be in vain in the Lord; and as I said before, Temptations, Weaknesses, and Sins, shall not

Ecc. 7. 20.

Rom. 7. 21

Exod. 28.

35, 37, 38.

1 Pet. 2. 5.

Isa. 42. 3.

Rev. 22. 12

Mat. 5. 12.

Luke 6.

23, 35.

Mat. 6. 1.

Mat. 10.

41, 42.

Heb. 6. 10.

1 Cor. 15.

58.

not hinder the truly gracious of this their blessed Reward. Nay, they shall further it (if need be); you are in *Heaviness*, through manifold Temptations; that the Trial of your Faith being much more precious than of Gold that perisbeth, might be found unto Praise and Honour and Glory, at the Appearing of Jesus Christ. And the Reason is, because the Truth and Sincerity of God's Grace in us doth so much the more discover it self, by how much it is opposed and resisted by Weakness and Sin. It is recorded to the everlasting Renown of three of David's Mighties, that they would break through an Host of Giant-like Enemies, to fetch Water for their longing King. For it bespake their Valour, their Love and good Will to him: The same also is true, concerning thy Graces and every Act of them when assaulted with an Host of Weaknesses.

The Second Obj. And now I come to the second Objection, and that ariseth from our being compleatly justified freely by the Grace of God through Christ; and by the same Means alone brought to Glory; and may be framed thus,

But seeing we are freely justified, and brought to Glory by Free Grace, through the Redemption that is in Jesus Christ; and seeing the Glory that we shall be possessed of, upon the Account of the Lord Jesus, is both full and compleat, both for Happiness and continuing therein, what need will there be that our Work should be rewarded? Nay, may not the Doctrine of Reward for good Works be here not only needless, but indeed an impairing and lessening the Compleatness of that Glory, to which we are brought (and in which we shall live inconceivably happy for ever) by Free Grace?

Ans.

That we are justified in the Sight of the Divine Majesty, from the whole Lump of our Sins, both past, present, and to come, by Free Grace, through that one Offering of the Body of Jesus Christ, once for all, I bless God I believe it; and that we shall be brought to Glory by the same Grace, through the same most blessed Jesus, I thank God by his Grace I believe that also. Again, That the Glory to which we shall be brought by Free Grace, through the only Merits of Jesus, is unspeakably glorious and compleat, I question no more than I question the blessed Truths but now confessed. But yet, notwithstanding all this, there is a Reward for the Righteous, a Reward for their Works of Faith and Love, whether in a doing or suffering Way, and that not principally to be enjoyed here, but hereafter, *great is your Reward in Heaven*, as I proved in the Answer to the first Objection. And now I shall answer further.

First, If this Reward had been an impairing or derogation to the Free Grace of God that saveth us, he would never have

mentioned it for our Encouragement unto good Works, nor have added a Promise of Reward for them that do them, nor have counted himself unfaithful if he should not do it.

Secondly, The same may be said concerning Jesus Christ, who doubtless loveth and tendreth the Honour of his own Merits, as much as any who are saved by him can do; whether they be in Heaven or Earth, yet he hath promised a Reward to a Cup of cold Water, or giving of any other Alms; and hath further told us, *They that do these Things they do lay up Treasure in Heaven, namely a Reward when their Lord doth come, then to be received by them to their eternal Comfort.*

Thirdly, Paul was as great a Maintainer of the Doctrine of God's Free Grace, and of Justification from Sin, by the Righteousness of Christ imputed by Grace, as any he that ever lived in Christ's Service, from the World's Beginning till now; and yet he was for this Doctrine; he expected himself, and encouraged others also to look for such a Reward, for doing and suffering for Christ, which he calls, *a far more exceeding and eternal Weight of Glory.* Surely, as Christ faith, in a Case not far distant from this in hand, *if it were not so he would have told us.* Now could I tell what those Rewards are that Christ hath prepared, and will one Day bestow upon those that do for him in Faith and Love in this World, I should therein also say more than now I dare or ought; yet this let me say in general, they are such as should make us leap to think on, and that we should remember with exceeding Joy, and never think that it is contrary to the Christian Faith, to rejoice and be glad for that which yet we understand not. *Beloved now are we the Sons of God, and it doth not yet appear what we shall be,*

But every one that hath his Hope in him, namely, that he shall be more than here he can imagine, *purifieth himself even as he is pure.* Things promised, when not revealed to be known by us while here, are therefore not made known, because too big and wonderful. When Paul was up in Paradise, he heard unspeakable Words, not possible for Man to utter. Wherefore a Reward I find, and that laid up in Heaven, but what it is I know not, neither is it possible for any here to know it any further, than by certain general Words of God, such as these, *Praise, Honour, Glory, a Crown of Righteousness, a Crown of Glory, Thrones, judging of Angels, a Kingdom with a far more exceeding and eternal Weight of Glory, &c.*

Wherefore to both these Objections let me yet answer thus in a few Words. Though thy Modesty or thy Opinion will not suffer thee to look for a Reward for what thou doest here for thy Lord, by the Faith and Love of the Gospel: Yea, though in the Day

Day of Judgment thou shouldest there slight all thou didst on Earth for thy Lord, saying, *when, Lord, when did we do it?* he will answer *then, even then when ye did it to the least of these my Brethren, ye did it unto me.*

The Third
Objection.

But is not the Reward that God hath promised to his Saints for their good Works, to be enjoyed only here? for concerning Holy Walking, according to God's Command, yieldeth even here abundance of blessed Fruits, as he saith, *in keeping of them there is great Reward*; and again, *this Man shall be blessed in his Deed*, that is, *now even in this Time*, as he saith in another Place; for indeed there is so much goodness and blessedness to be found in a holy and godly Life, that were a Man to have nothing hereafter, the present Comfort and Glory that lieth as the Juice in the Grape, in all Things rightly done for God, it were sufficient to answer all our Travel and Self-denial in our Work of Faith, and Labour of Love to do the Will of God.

Doeſt thou love thy Friends, doeſt thou love thine Enemies, doeſt thou love thy Family or Relations, or the Church of God; then cry for Strength from Heaven, and for Wiſdom, and an Heart from Heaven to walk wiſely before them. For if a Man be remiſs, negligent and careleſs in his Converſation, not much mattering whom he offends, diſpleaſes or diſcourages by doing this or that, ſo he may ſave himſelf, pleaſe his fooliſh Heart, and get this World, or the like, this Man hath loſt a good Report of them that are without, and is fallen into Reproach and the Snare of the Devil. He is fallen into Reproach, and is ſlighted, diſ-
1 Tim. 3. 7. dained, both He, his Profeſſion and all he ſays, either by Way of Reproof, Rebuke or Exhortation; Phyſician cure thy ſelf, ſay all to ſuch a one; this Man is a ſayer, but not a doer, ſay they; he believeth not what he ſays. Yea, Religion it ſelf is made to ſtink by this Man's ungodly Life. This is he that hardens his Children, that ſtumbleth the World, that grieveth the tender and godly Chriſtian; but I ſay, he that walketh uprightly, that tenders the Name of God, the Credit of the Goſpel, and the Welfare of others, ſeeking with *Paul*, not his own Profit, but the Profit of others, that they may be ſaved; This Man holds forth the Word of Life, this Man is a good Saviour of Chriſt amongſt them that are ſaved. Yea, may prove by ſo doing the Inſtrument in God's Hand of the Salvation of many Souls.

Thirdly, This is the Way to be clear from the Blood of all Men, the Way not to be charged with the ruin and everlaſting Miſery of poor immortal Souls. Great is the Danger that attends an ungodly Life, or any ungodly Action, by them that profeſs the Goſpel. When wicked Men learn to be wicked of Profeſſors, when Profeſſors
Jer. 2. 33.
2 Sam. 12. 14.

cause the Enemies of God to Blaſpheme; doubtleſs ſad and woful Effects muſt needs be the Fruit of ſo doing. How many in *Israel* were deſtroyed for that which *Aaron*, *Gideon*, and *Manaſſeh* unworthily did in their Day? a godly Man if he take not heed to himſelf, may do that in his Life, that may ſend many to everlaſting Burnings, when he himſelf is in everlaſting Blis. But on the contrary, let Men walk with God, and here they ſhall be excuſed; the Blood of them that periſh ſhall lie at their own Door, and thou ſhalt be clear. *I am pure from the Blood of all Men*, ſaith *Paul*; and again, *your Blood be upon your own Head, I am clean*. Yea, he that doth thus ſhall leave in them that periſh an accuſing Conſcience, even begotten by his good Converſation, and by that they ſhall be forced to juſtify God, his People and Way, in the Day of their Viſitation; in the Day when they are deſcending into the Pit to the damned.

Fourthly, This is the Way to maintain always the Answer, the ecchoing Answer of a good Conſcience in thy own Soul. Godlineſs is of great Uſe this Way, for the Man that hath a good Conſcience to Godward, hath a continual Feaſt in his own Soul. While others ſay there is caſting down, he ſhall ſay there is liſting up, for he ſhall ſave the humble Perſon. Some indeed in the miſt of their Profeſſion are reproached, ſmitten and condemned of their own Heart, their Conſcience ſtill biring and ſtinging of them becauſe of the Uncleanneſs of their Hands, and they cannot liſt up their Face unto God, they have not the Answer of a good Conſcience toward him, but muſt walk as Perſons falſe to their God, and as Traitors to their own eternal Welfare; but the godly upright Man ſhall have the Light ſhine upon his Ways, and he ſhall take his Steps in Butter and Honey. The Work of Righteouſneſs ſhall be Peace, and the Effect of Righteouſneſs, Quietneſs and Assurance for ever. If our Heart condemn us, God is greater than our Hearts and knoweth all Things; Beloved, if our Hearts condemn us not, then have we Confidence towards God.

Fifthly, The godly Man that walketh with God, that chiefly careth to do the Work that God hath allotted him to do for his Name in this World, he hath not only theſe Advantages, but further, he hath as it were a Privilege of Power with God, he can ſway much with him; as it is ſaid of *Jacob*, *as a Prince he had Power with God to prevail in Times of Difficulty*; and ſo again 'tis ſaid of *Judah*, *being faithful with the Saints, they ruled with God*. How many Times did that good Man *Moses* turn away the Wrath of God from the many thouſands of *Israel*; yea, as it were he held the Hands of God, and ſtaved off the Judgments not once nor twice; the effectual fervent Prayer of a righteous Man availeth much. One Man that walketh much with God, may work

work Wonders in this very Thing, he may be a means of saving whole Countries and Kingdoms from those Judgments their Sins deserve. How many Times when Israel provoked the Lord to Anger, did he yet defer to destroy them? and the Reason of that Forbearance, he tells them, *it was for David's sake; for my servant David's sake, I will not do it.* As the Lord said also concerning Paul, *Lo, God hath given thee all them that sail with thee:* That is, to save their Lives from the Rage of the Sea. Yea, when a Judgment is not only threatned, but the Decree gone forth for its Execution, then godly upright Men may sometimes cause the very Decree it self to cease without bringing forth; or else may so time the Judgment that is decreed, that the Church shall best be able to bear it.

Sixthly, The Man that is tender of God's Glory in this World, still ruling and governing his Affairs by the Word, and desirous to be faithful to the Work and Employment that God hath appointed him to do for his Name; that Man shall still be let into the Secrets of God; he shall know that which God will reserve and hide from many; *shall I hide from Abraham the Thing that I do, saith the Lord? For I know him that he will command his Children and his household after him, and they shall keep the Way of the Lord, &c.* So again, *The secret of the Lord is with them that fear him: And he will shew them his Covenant. And to him that ordereth his Conversation aright will I shew the Salvation of God.* Such a Man shall have Things new as well as old. His Converse with the Father and the Son and the Spirit shall be turned into a kind of Familiarity; he shall be led into the Word, and shall still increase in Knowledge: When others shall be stinted and look with old Faces, being black and dry as a Stick, *he shall be like a fatted Calf, like the Tree that is Planted by the Rivers of Water, his Flesh shall be fresh as the Flesh of a Child, and God will renew the Face of his Soul.*

Seventhly, If any escape publick Calamities, usually they are such as are very tender of the Name of God, and that make it their Business to walk before him. They either escape by being mercifully taken away before it, or by being safely preserved in the midst of the Judgment, until the Indignation be over-past. Therefore God saith in one Place, *the righteous are taken away from the Evil to come;* but if not so, as all be not, then they shall have their Life for a Prey. *Caleb and Joshua* escaped all the Plagues that befel to Israel in the Wilderness, *for they followed God.* Somewhat of this you have also in that Scripture, *Seek the Lord all ye meek of the Earth, which hath wrought his Judgments, seek Righteousness, seek Meekness, it may be, ye shall be hid in the Day of the Lord's Anger.* According to this is that in Luke, *Watch therefore and*

Pray always, and you may be accounted worthy to escape all these Things that shall come to pass, and to stand before the Son of Man. When a Man's Ways please the Lord he will make his Enemies to be at Peace with him. Marvellous is the Work of God, in the Preservation of his Saints (that are faithful with him) when Dangers and Calamities come; as *Joseph, David, Jeremiah, and Paul,* with many others may appear: *He shall deliver thee in six Troubles; yea, in seven there shall no Evil touch thee. In Famine he shall redeem thee from Death; and in War, from the Power of the Sword. Thou shalt be hid from the Scourge of the Tongue, neither shalt thou be afraid of Destruction when it cometh.*

Eighthly, If Afflictions do overtake thee; for whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth; Yet those Afflictions shall not befall thee, for those Causes for which they befall the slothful and backsliding Christian; neither shall they have that pinching and gauling Operation upon thee, as on those who have left their first Love and Tenderness for God's Glory in the World.

1. Upon the faithful upright Man (though he also may be corrected and chastised for Sin, yet I say he abiding close with God) Afflictions come rather for Trial and for the Exercise of Grace received, than as Rebukes for this or that Wickedness; when upon the backsliding heartless Christian these Things shall come from fatherly Anger and Displeasure, and that for their Sins against him. *Job* did acknowledge himself a Sinner, and that God therefore might chastise him; but yet he rather believed it was chiefly for the Trial of his Grace, as indeed, and in truth it was: *He is a perfect Man, faithful God to Satan, and one that feareth God, and escheweth Evil, and holdeth still his Integrity, although thou movest me against him to destroy him without Cause.* God will not say thus of every one when Affliction is laid upon them, though they yet may be his Children; but rather declareth and pronounceth that it is for their Transgressions, because they have wickedly departed from him.

2. Now Affliction arising from these two Causes, their Effects in the Manner of their working (though Grace turns them both for good) is very different one from the other; he who hath been helped to walk with God, is not assaulted with those turnings and returnings of Guilt when he is afflicted, as he who hath basely departed from God; the one can plead his Integrity when the other blusheth for Shame. See both these Cases in one Person, even that goodly beloved *David.* When the Lord did rebuke him for Sin, then he cries, *O Blood guiltiness, O cast me not away from thy Presence.* But when he at another Time knew himself guiltless (though then also sorely afflicted) behold

behold with what boldness he turns his Face unto God; *O Lord my God, faith he, if I have donethis; if there be Iniquity in my Hands; if I have rewarded Evil unto him that was at peace with me; (yea, I delivered him that without Cause was mine Enemy)*

Pfal. 7. 1, 2, 3, 4, 5, 6. *Let the Enemy persecute my Soul, and take it; yea, let him tread down my Life to the Earth, and lay mine Honour in the Dust. Selah, &c.*

This therefore must needs be a blessed help in Distress, for a Man to have a good Conscience when Affliction hath taken hold on him; for a Man then in his looking behind and before to return with Peace to his own Soul; that Man must needs find Honey in this Lion, that can plead his Innocency and Uprightness. *All the People curse me, faith Jeremiah, but that without a Cause; for I have neither lent nor taken on Usury, which it seems was a Sin at that Day.*

Ninthly, When Men are faithful with God in this World, to do the Work he hath appointed for them, by this Means a dying Bed is made easier, and that upon a double Account.

1. By Reason of that present Peace such shall have, even in their Time of Languishing.

2. By Reason of the good Company such shall have at their Departure.

1. Such Souls usually abound in present Peace, they look not back upon the Years they have spent, with that Shame as the idle and sloathful Christian does. *Remember now, Lord, how I have walked before thee in Truth, and with a perfect Heart.*

Pfal. 41. 1, 2, 3. *Blessed is the Man that considereth the Poor, the Lord will deliver him in the Time of Trouble. The Lord will preserve him, and keep him alive, and he shall be blessed upon the Earth; and thou wilt not deliver him to the Will of his Enemies. The Lord will strengthen him upon the Bed of Languishing: Thou wilt make all his Bed in his Sickness.*

Ah! when God makes the Bed, he must needs lye easy, that Weakness hath cast thereon; a blessed Pillow hath that Man for his Head, though to all Beholders it is hard as a Stone. *Jacob, on his Death-bed, had two Things that made it easy:*

Gen. 49. 29. 1. The Faith of his going to rest, *I am to be gathered unto my People;* that is, to the Blessed that have yielded up the Ghost before me.

2. The Remembrance of the Sealings of the Countenance of God upon him, when he walked before him in the Days of his Pilgrimage: When *Joseph* came to see him before he left this World, *Israel*, faith the Word, *strengthened himself upon his Bed;* and the first Word that dropt out of this good Man's Mouth, O how full of Glory was it! *God Almighty appeared unto me, faith he, at Luz in the Land of Canaan, and blessed me, &c.* O blessed Discourse for a sick Bed, when those can talk thus that lie thereon, from as true a Ground as

Jacob; but thus will God make the Bed of those who walk close with him in this World.

Secondly, The dying Bed of such a Man, is made easy by Reason also of the good Company such shall have at their Departure: And that is, 1st, The Angels; 2dly, Their good Works they have done for God in the World.

1. The Angels of Heaven shall wait upon them, as they did upon the blessed *Lazarus*, to carry them into *Abraham's Bosom*. I know all that go to Paradise are by these Holy Ones conducted thither; but yet, for all that, such as die under the Clouds, for unchristian walking with God, may meet with Darkeness in that Day, may go heavily hence, notwithstanding that; yea, their Bed may be as uncomfortable to them as if they lay upon nothing but the Cords, and their departing from it (as to Appearance) more uncomfortable by far. But as for those who have been faithful to their God, they shall see before them, shall know their Tabernacle, shall be in Peace, *the everlasting Gates shall be opened unto them;* in all which from Earth they shall see the Glory. I once was told a Story of what hapned at a good Man's Death, the which I have often remembred, with Wonderment and Gladness: After he had lain for some Time sick, his Hour came that he must depart, and behold, while he lay (as we call it) drawing on, to the Amazement of the Mourners, there was heard about his Bed such blessed and ravishing Musick as they never had heard before; which also continued till his Soul departed, and then began to cease, and grow (as to its Sound) as if it was departing the House, and so still seemed to go further and further off, till at last they could hear it no longer. *Eye hath not seen, nor Ear heard, neither hath it entered into the Heart of Man, the Things that God hath prepared for them that love him:* Behold then how God can make thy sick Bed easy!

2. A dying Bed is made easy by those good Works that Men have done in their Life for the Name of God: *Blessed are the Dead that die in the Lord: Yea, faith the Spirit, that they may rest from their Labours, and their Works follow them:* Yea, and go before them too. No Man need be afraid to be accompanied by good Deeds to Heaven. Be afraid of Sins, they are like Bloodhounds at the Heels; and besure thy Sins will find thee out, even thee who hast not been pardoned in the precious Blood of Christ: But as for those who have submitted themselves to the Righteousness of God for their Justification, and who have through Faith and Love to his Name, been frequent in Deeds of Righteousness, they shall not appear empty before their God, *their Works (their good Works) follow them.* These shall

shall enter into Rest, and walk with Christ in white. I observe when *Israel* had passed over *Jordan*, they were to go to possess between Mount *Ebal* and Mount *Gerizzim*, from whence was to be pronounced the Blessing and the Cursing. The Gospel Meaning of which I take to be as followeth, I take *Jordan* to be a Type of Death, and these two Mountains with the Cursing and Blessing to be a Type of the Judgment that comes on every Man, so soon as he goes from hence, [and after Death the Judgment] so that he that escapes the Cursing, he alone goes into Blessedness: But he that Mount *Ebal* smiteth, he falls short of Heaven: O! none knows the Noise that doth sound in Sinners Souls from *Ebal* and *Gerizzim* when they are departed hence; yet it may be they know not what will become of them till they hear these Ecchoings from these two Mountains: But here the good Man is sure Mount *Gerizzim* doth pronounce him blessed: *Blessed then are the Dead that die in the Lord, for their Works will follow them till they are past all Danger.* These are the Christians Train that follow him to Rest; these are a good Man's Company that follow him to Heaven.

Of the TRINITY, and a CHRISTIAN.

How a young or shaken Christian should demean himself under the weighty Thoughts of the Doctrine of the Trinity, or Plurality of Persons in the Eternal Godhead.

THE Reason why I say a young or shaken Christian; it is because some that are not young, but of an antient standing, may not only be assaulted with violent Temptations, concerning Gospel Principles, but a second time may become a Child, a Babe, a shallow Man, in the Things of God; especially, either when by Backsliding he hath provoked God to leave him, or when some new unexpected, and (as to present Strength) over weighty Objection doth fall upon the Spirit; by Means of which, great Shakings of Mind do commonly attend such a Soul, in the most weighty Matters of the Concerns of Faith, of which this is one that I have supposed in the above-named Question: Wherefore passing other Things, I will come directly to that, and briefly propose some Helps to a Soul in such a Case.

(The first Preparative)

First, Then besure thou keep close to the Word of God, for that is the Revelation of the Mind and Will of God, both as to the Truth of what is either in himself or Ways; and also as to what he requireth and expecteth of thee, either concerning Faith in, or Obedience to what he hath so revealed. Now for thy better performing

of this I shall give thee in Brief these following Directions.

1. Suffer thy self by the Authority of the Word, to be persuaded that the Scripture indeed is the Word of God; the Scriptures of Truth, the Words of the Holy One, and that they therefore must be every one true, pure, and forever settled in Heaven.

2. Conclude therefore from the former Doctrine, that that God whose Words they are, is able to make a Reconciliation and most sweet and harmonious Agreement with all the Sayings therein, how obscure, cross, dark, and contradictory soever they seem to thee. To understand all Mysteries, to have all Knowledge, to be able to comprehend with all Saints, is a great Work, enough to crush the Spirit, and to stretch the Strings of the most capacious and widened Soul that breatheth on this Side Glory, be they notwithstanding exceedingly enlarged by Revelation. *Paul*, when he was caught up to Heaven, saw that which was unlawful, because impossible for Man to utter. And saith Christ to the reasoning Pharisee, *If I have told you earthly Things, and ye believe not, how shall you believe if I tell you of Things that are heavenly?* It is great Lewdness, and also insufferable Arrogancy to come to the Word of God, as conceiting already that whatever thou readest must either by thee be understood, or of it self fall to the Ground as a senseless Error. But God is wiser than Man, wherefore fear thou him, and tremble at his Word, saying still, with godly Suspicion of thine own Infirmary, what I see not teach thou me, and thou art God only wise; but as for me, I was as a Beast before thee.

3. Take Heed of taking a Part of the Word only, lest thou thereby go away with the Truth as mangled in Pieces. For Instance, where thou readest *The Lord our God is one Lord*, there take Heed that thou doest not thence conclude, Then there are not three Persons in the Godhead: Or when thou readest of the *Father*, the *Son*, and the *Holy Spirit*, then take Heed of concluding, There must therefore either be three Gods, or else that Jesus Christ and the Holy Ghost are not true God, but the Father only. Wherefore to help thee here observe,

(The second Preparative)

1. That Christian Religion requireth Credit concerning every Doctrine contained in the Word; Credit, I say, according to the true Relation of every Sentence that the Holy Ghost hath revealed for the ascertaining, maintaining, or vindicating that same Truth.

2. And therefore hence it is that a Christian is not called a Doer, a Reasoner, an Objector, and perverse Disputer; but a Believer: *Be thou an Example to the Believers: And Believers were added to the Church, &c.*

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3. Therefore know again that the Word, if it saith and expresseth that this or that is so and so, as to the Matter in Hand, thou art bound and obliged both by the Name, Profession, and the Truth, unto which thou hast joined thy self, to assent to, confess and acknowledge the same, even then when thy carnal Reason will not stoop thereto. *Righteous art thou, O God, saith Jeremiah, yet let me plead with thee; Wherefore do the Wicked live?* Mark, first he acknowledgeth that God's Way with the Wicked is just and right, even then when yet he could not see the Reason of his Actings and Dispensations towards them. The same Reason is good as to our present Case. And hence it is that the Apostle saith, *the spiritual Armour of Christians should be much exercised against those high towering and self-exalting Imaginations*, that within our own Bosoms do exalt themselves against the Knowledge of God. That every Thought or carnal Reasoning may be not only taken, but brought as Captive into Obedience to Christ, that is, be made to stoop to the Word of God, and to give Way and Place to the Doctrine therein contained, how cross soever our Thoughts and the Word lye each to other. And it is observable that he here saith, *They exalt themselves against the Knowledge of God*, which cannot be understood that our carnal or natural Reason doth exalt it self against an eternal Deity, simply considered; for that Nature it self doth gather from the very Things that are made, even his Eternal Power and Godhead; it must be then that they exalt themselves against that God as thus and thus revealed in the Word, to wit, against the Knowledge of one God consisting of three Persons, Father, Son, and Spirit; for this is the Doctrine of the Scriptures of Truth; and therefore it is observable these Thoughts must be brought Captive, and be made subject in particular to the Lord Jesus Christ, as to the second Person in the Godhead; for the Father is ever acknowledged by all that profess the least of Religion; but the Son is that Stumbling-Stone and Rock of Offence against which thousands dash themselves in Pieces; though in him are hid all the Treasures of Wisdom and Knowledge, and in him dwells the Fullness of the Godhead bodily.

Of the LAW and a CHRISTIAN.

Exod. 19.
Exod. 34. **T**HE Law was given twice upon Mount Sinai, but the Appearance of the Lord when he gave it the second Time, was wonderfully different from that of his, when at the first he delivered it to Israel.

Exod. 19. 16.
Heb. 12. 18, 19, 20. 1. When he gave it the first Time, he

before Moses, to the shaking of his Soul and the dismaying of Israel: But when he gave it the second Time, he caused all his Goodness to pass before Moses, to the Comfort of his Conscience and the bowing of his Heart.

2. When he gave it the first Time, it was with Thundrings and Lightnings, with Blackness and Darkness, with Flame and Smoak, and a tearing Sound of the Trumpet: But when he gave it the second Time, it was with a Proclamation of his Name to be merciful, gracious, long-suffering, and abundant in Goodness and Truth, keeping Mercy for Thousands, forgiving Iniquity, Transgressions and Sins.

3. When he gave it the first Time, Moses was called to go up to receive it through the Fire, which made him exceedingly fear and quake: But when he went to receive it the second Time, he was laid in a Clift of the Rock.

4. From all which I gather, that, though as to the matter of the Law, both as to its being given the first Time, and the second, it binds the Unbeliever under the Pains of Eternal Damnation (if he close not with Christ by Faith) Yet as to the Manner of its giving at these two Times, I think the first doth more principally intend its Force as a Covenant of Works, not at all respecting the Lord Jesus; but this second Time not (at least in the Manner of its being given) respecting such a Covenant, but rather as a Rule, or directory to those who already are found in the Clift of the Rock, Christ; for the Saint himself, though he be without Law to God, as it is considered the first or old Covenant, yet even he is not without Law to him as considered under Grace, not without Law to God, but under the Law to Christ.

5. Though therefore it be sad with the Unbeliever, because he only and wholly standeth under the Law, as it is given in Fire, in Smoak, in Blackness, and Darkness, and Thunder; all which threaten him with Eternal Ruin if he fulfil not the utmost tittle thereof: Yet the Believer stands to the Law under no such Consideration, neither is he so at all to hear or regard it, for he is now removed from thence to the blessed Mountain of Zion, to Grace and Forgiveness of Sins; he is now, I say, by Faith in the Lord Jesus shrouded under so perfect and blessed a Righteousness, that this Thundering Law of Mount Sinai cannot find the least Fault or Diminution therein; but rather approveth and alloweth thereof either when, or where ever it find it. This is called the Righteousness of God without the Law, and is also said to be witnessed by both the Law and the Prophets: Even the Righteousness of God, which is by Faith in Jesus Christ unto all and upon all them that believe, for there is no Difference.

6. Wherefore whenever thou who believest

lievest in Jesus, doest hear the Law in its Thundering and Lightning Fits, as if it would burn up Heaven and Earth; then say thou, I am freed from this Law, these Thunderings have nothing to do with my Soul; nay even this Law, while it thus Thunders and Roareth, it doth both allow and approve of my Righteousness. I know that *Hagar* would sometimes be domineering and high, even in *Sarah's* House and against her; but this She is not to be suffered to do, nay though *Sarah* her self be barren; wherefore serve it also as *Sarah* served her, and expel her out from thy House. My meaning is, when this Law with its Thundering Threatnings doth attempt to lay hold on thy Conscience, shut it out with a Promise of Grace; cry, the Inn is took up already, the Lord Jesus is here entertained, and here is no room for the Law. Indeed if it will be content with being my informer, and so lovingly leave off to judge me, I will be content, it shall be in my Sight, I will also delight therein; but otherwise, I being now made upright without it, and that too with that Righteousness, which this Law speaks well of and approveth; I may not, will not, cannot, dare not make it my Saviour and Judge, nor suffer it to set up its Government in my Conscience; for by so doing I fall from Grace, and Christ Jesus doth profit me nothing.

Gal. 5. 1
2, 3, 4, 5
7. Thus therefore the Soul that is married to him that is raised up from the Dead, both may and ought to deal with this Law of God; yea, it doth greatly dishonour its Lord and refuse its Gospel Privileges, if it at any Time otherwise doth, whatever it

seeth or feels. The Law hath Power over the Wife so long as her Husband liveth, but if her Husband be dead she is freed from that Law, so that she's no Adulteress tho' she be married to another Man. Indeed so long as thou art alive to Sin, and to thy Righteousness which is of the Law, so long thou hast them for thy Husband and they must reign over thee: But when once they are become dead unto thee, as they then most certainly will, when thou closest with the Lord Jesus Christ; then I say, thy former Husbands have no more to meddle with thee, thou art freed from their Law. Set Case a Woman be cast into Prison for a Debt of Hundreds of Pounds, if after this she marry; yea, though while she is in the Gaoler's Hand, in the same Day that she is joyned to her Husband, her Debt is all become his; yea, and the Law also that arrested and imprisoned this Woman, as freely tells her, go; she is freed, saith *Paul*, from that, and so saith the Law of this Land.

The Sum then of what hath been said is this, The Christian hath now nothing to do with the Law, as it thundreth and burneth on *Sinai*, or as it bindeth the Conscience to Wrath and the Displeasure of God for Sin; for from its thus appearing, it is freed by Faith in Christ. Yet it is to have Regard thereto, and is to count it Holy, Just and Good; which that it may do, it is always whenever it seeth or regards it, to remember that he who giveth it to us is *merciful, gracious, long-suffering, and abundant in Goodness and Truth*, &c.

ISRAEL's Hope Encouraged:

O R,
What Hope is, and how distinguished from Faith;
with Encouragements for a hoping People.

PSAL. 130. 7.

Let Israel hope in the Lord; for with the Lord there is Mercy, and with him is plenteous Redemption.

THIS Psalm is said to be one of the Psalms of Degrees, which some say, if I be not mistaken, the Priests and Levites used to sing, when they went up the Steps into the Temple: But to let that pass. It is a Psalm that gives us a Relation of the Pen-man's Praying Frame, and of an Exhortation to *Israel* to hope in God.

Ver. 1. *Out of the Deeps have I cryed unto thee O Lord; that is, out of deep or great Afflictions: (And said) Lord hear my Voice, let thine Ears be attentive to the Voice of my Supplications.* The latter Words explain the former; as who should say, by Voice I mean the meaning and Spirit of my Prayer. There are Words in Prayer, and Spirit in Prayer;

Rom. 8. 27

Rom. 8. 27 Prayer; and by the *Spirit* that is in Prayer, is discerned whether the *Words* be Dead, Lifeless, Fained, or Warm, Fervent, Earnest; and God who searcheth the Heart, knoweth the meaning of the *Spirit*, because he maketh Intercession for the Saints according to the Will of God.

V. 3. *If thou Lord shouldest mark Iniquity, O Lord who shall stand?* Here he confesseth that all Men by the Law must fall before God for ever; for that they have broken it, but cannot make amends for the Transgression thereof: But he quickly bethinking himself of the Mercy of God in Christ, he saith, V. 4. *But there is Forgiveness with thee that thou mayest be feared.* Then he returns, saying, V. 5. *I wait for the Lord*, that is, in all his Appointments; yea, he doubleth it, saying, *My Soul doth wait, and in his Word do I hope.* By which Repetition he insinuates, that many are content to give their bodily Presence to God in his Appointments, while their Hearts were roving to the Ends of the Earth; but for his Part he did not so. V. 6. *My Soul waiteth for the Lord, more than they that watch for the Morning: I say, more than they that watch for the Morning.* As who should say, even as it is with those that are tired with the Night, either by Reason of dark or wearisome Journeys, or because of tedious Sickness, to whom the Night is most doleful and uncomfortable, waiting for Spring of Day: So wait I for the Lord, that his Presence might be with my Soul. So and more too, I say, *More than they that wait for the Morning.* Then he comes to the Words which I have chosen for my Text, saying, *Let Israel hope in the Lord; for with the Lord there is Mercy, and with him is plenteous Redemption.*

In which Words we have

1. An Exhortation.
2. A Reason of that Exhortation, and
3. An Amplification of that Reason.

Let Israel hope in the Lord; there is the Exhortation. *For with the Lord there is Mercy*: there is the Reason of it. *And with him is plenteous Redemption*; there is the Amplification of that Reason.

In the Exhortation there are three Things to be enquired into.

1. The Matter contained in it.
2. The Manner by which it is exprest.
3. The Inferences that do naturally flow there-from.

We will speak first to the Matter contained in the Text, and that presenteth it self unto us, under three Heads.

1. A Duty.
 2. A Direction for the well Management of that Duty.
 3. The Persons that are so to manage it.
- First then to speak to the Duty, and that is HOPE: *Let Israel [Hope.]* By which Word, there is something pre-admitted, and something of great Concern insinuated.

That which is pre-admitted, is Faith;

for when we speak properly of *Hope*, and put others distinctly to the Duty of Hoping, we conclude that such have Faith *already*; for no Faith, no Hope. To Hope without Faith, is to see without Eyes, or to expect without a Ground: *For Faith is the Sub-* Heb. 11. 1.
stance of Things hoped for; as well with respect to the Grace, as to the Doctrine of Faith. Doth such a one Believe? No: Doth he Hope? Yes: If the first is true, the second is a Lie; he that never Believed, did never Hope in the Lord. Wherefore when he saith, *Let Israel hope in the Lord*, he pre-supposeth Faith, and signifieth that he speaketh to Believers.

That which is (of great Concern) insinuated, is, That Hope has in it an excellent Quality to support *Israel* in all its Troubles. Faith has his Excellency in *this*, Hope in *that*, and Love in *another* Thing. Faith will do that which Hope cannot do, Hope can do that which Faith doth not do, and Love can do Things distinct from both their doings: Faith goes in the *Van*, Hope in the *Body*, and Love brings up the *Rear*; and thus now abideth Faith, Hope, and Charity. 1 Cor. 13.

Faith is the Mother Grace, for Hope is born of her, but Charity floweth from them both. But a little now we are upon Faith and Hope distinctly, to let you see a little.

1. Faith comes by Hearing, Hope by Experience. Rom. 10. 17.

2. Faith comes by hearing the Word of God, Hope by the Credit that Faith hath given to it. Chap. 5. 3, 4. Chap. 4. 18.

3. Faith believeth the Truth of the Word, Hope waits for the fulfilling of it.

4. Faith lays hold of that End of the Promise that is next to us, to wit, as it is in the Bible; Hope lays hold of that End of the Promise that is fastned to the Mercy Seat: For the Promise is like a mighty Cable, that is fastned by one End to a Ship, and by the other to the Anchor: The Soul is the Ship where Faith is, and to which the hither End of this Cable is fastned; but Hope is the Anchor that is at the other End of this Cable, and which entred into that within the Vail. Thus Faith Heb. 6. 18. 19. and Hope getting hold of both Ends of the Promise, they carry it safely ALL away.

5. Faith looketh to Christ, as Dead, Buried and Ascended; and Hope to his second Coming. Faith looks to him for Justification, Hope for Glory. 1 Cor. 15. 1, 2, 3, 4. Rom. 4. 1, 2, 3, 4, 5, 6, 7, 8. Aet. 26.

6. Faith fights for Doctrine, Hope for a Reward: Faith for what is in the Bible, Hope for what is in Heaven. Col. 1. 3, 4, 5. 1 Joh. 5.

7. Faith purifies the Heart from bad Principles, Hope from bad Manners, 2 Pet. 1. 11, 14. Eph. 5. 8. Aet. 28. 20.

8. Faith sets Hope on Work, Hope sets Patience on Work: Faith says to Hope, look for what is promised, Hope says to Faith, so I do, and will wait for it too. 1 Joh. 3. 3. Gal. 5. 5.

9. Faith looks through the Word to God in Christ; Hope looks through Faith, beyond the World to Glory. 10. Thus

¹ Pet. 1. 7. 10. *Thus* Faith saves, and *thus* Hope saves: Faith saves by laying hold of God by Christ, Hope saves by prevailing with the Soul to suffer all Troubles, Afflictions and Adversities that it meets with 'twixt this and the World to come, for the Sake thereof. Take the Matter in this plain Similitude: There was a King that adopted such an one to be his Child, and cloathed him with the Attire of the Children of the King, and promised him that if he would fight his Father's Battles, and walk in his Father's Ways, he should at last share in his Father's Kingdom. He has received the Adoption, and the King's Robe, but not yet his Part in the Kingdom; but now Hope of a Share in that, will make him fight the King's Battles, and also tread the King's Paths. Yea, and tho' he should meet with many Things that have a Tendency to deter him from so doing, yet Thoughts of the Interest promised in the Kingdom, and hopes to enjoy it, will make him cut his Way through those Difficulties, and so save him from the Ruins that those Destructions would bring upon him, and will in Conclusion, usher him into a Personal Possession and Enjoyment of that Inheritance. Hope has a thick Skin, and will endure many a Blow, it will put on Patience as a Vestment, it will wade through a Sea of Blood, it will endure all Things, if it be of the right Kind, for the Joy that is set before it. Hence Patience is called, *Patience of Hope*, because it is Hope that makes the Soul exercise Patience and long-suffering under the Cross, until the Time comes to enjoy the Crown. The Psalmist therefore by this Exhortation, persuadeth them that have believed the Truth, to wait for the Accomplishment of it, as by his own Example he did himself. *I wait for the Lord, my Soul waiteth, and in his Word do I hope.* It is for Want of Hope, that so many brisk Professors that have so boasted and made brags of their Faith, have not been able to endure the *Drum* in the Day of Alarum and Affliction. Their Hope in Christ has been such, as has extended it self no further than to this Life, and therefore they are of all Men the most miserable.

¹ Thes. 1. 3.

The Psalmist therefore by exhorting us unto this Duty, doth put us in Mind of four Things.

First, That the best Things are yet behind, and in Reversion for the Saints.

Secondly, That those that have believed, will yet meet with Difficulties before they come at them.

Thirdly, The Grace of Hope well exercised, is the only Way to overcome these Difficulties.

Fourthly, They therefore that have Hope, and do exercise it as they should, shall assuredly at last enjoy that Hope, that is laid up for them in Heaven.

For the first of these, that the best Things

are yet behind, and in Reversion for Believers; this is manifest by the natural Exercise of this Grace. *For Hope that is seen, is not Hope; for what a Man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with Patience Hope for it,* Rom. 8. 24, 25. Hope lives not by sight as Faith doth, but Hope trusteth Faith, as Faith trusts the Word, and so bears up the Soul in a Patient Expectation at last to enjoy, what God has promised: But I say, the very natural Work of this Grace, proveth, that the Believers best Things are behind in Reversion.

You may ask me, what those Things are? ^{Joh. 3. 12.} And I may tell you, first in general; they ¹ Cor. 4. are *Heavenly Things*, they are *Eternal* ^{Col. 3. 1.} Things, they are the Things that are *where* ¹ Sa. 64. 4. *Christ* sitteth on the right Hand of God: ¹ Cor. 2. 9. Do you know them now? They are Things that Eye hath not seen, nor Ear heard, nor that have entred into the Heart of Man to conceive of: Do you know them now?

They are Things that are referred for the next World, for the Saints when they come into the next World; talked of they may be now, the real being of them may be believed now, and by Hope we may, and 'twill be our Wisdom to wait for them now; but to know what they are in the Nature of them, or in the Enjoyment of them, otherwise than by Faith, he is deceived that faith it. They are Things too big as yet to enter into our Hearts, and things too big if they were there to come out, or to be expressed by our Mouths.

First, There is Heaven it self, the Imperial Heaven; does any Body know what that is?

Secondly, There is the Mount *Zion*, the Heavenly *Jerusalem*, and the innumerable Company of Angels; doth any Body know what all they are?

Thirdly, There is Immortality and Eternal Life, and who knows what they are?

Fourthly, There are Rewards for Services and Labour of Love, shewed to God's Name here, and who knows what they will be?

Fifthly, There are Mansion-houses, Beds of Glory, and Places to walk in among the Angels, and who knows what they are?

Sixthly, There will be *Badges* of Honour, *Harps* to make merry with, and Heavenly Songs of Triumph; doth any here know what they are?

Seventhly, There will be then a Knowing, an Enjoying, and a Solacing of our selves with Prophets, Apostles and Martyrs, and all Saints; but in what glorious Manner we all are ignorant of.

Eighthly, There we shall see and know, and be with forever, all our Relations, as Wife, Husband, Child, Father, Mother, Brother, or Sister, that have died in the Faith; but how gloriously they will look when we shall see them, and how gloriously

¹Thes. 4. ously we shall love when we are with them, it is not for us in this World to know.

Ninthly, There are Thoughts, and Words, and Ways for us, which we never dreamt on in this World: The Law was Heb. 10. 1. but the Shadow, the Gospel the Image, but what will be the Substance that comes to us next, or that rather we shall go unto, who can understand?

Tenthly, If we never saw God nor Christ as glorified, nor the Spirit of the Lord, nor the Bottom of the Bible, nor yet so much as one of the Days of Eternity (and yet all these Things we shall see and have then) how can it be that the Things laid up for us, that should be the Object of our Hope, should by us be understood in this World?

Yet there are Intimations given us of the Goodness and Greatness of them.

Of their Goodness. And that,

1. In that the Holy Ghost scorns that Things that are here, should once be compared with them; hence all Things here are called Vanities, Nothings, less than Nothings: Now if the Things, all the Things, that are here, are so contemptuously considered, when compared with the Things that are to be hereafter; and yet these Things so great in the carnal Man's Esteem, as that he is willing to venture Life and Soul, and all to have them: What are the Things that God has prepared for them that wait, that is, that hope for him?

2. Their Goodness also appears in this, that whoever has had that Understanding of them as is revealed in the Word, whether King or Beggar, Wise Man or Fool, he has willingly cast this World behind him in Contempt and Scorn, for the Hope of that.

3. The Goodness of them has even Testimony in the very Conscience of them that hate them: Take the vilest Man in the Country, the Man who is so wedded to his Lusts, that he will rather run the Hazard of a thousand Hells than leave them; and ask this Man his Judgment of the Things of the next World, and he will shake his Head, and say, *They are good, They are best of all.*

4. But the Saints have the best Apprehension of their Goodness, for that the Lord doth sometimes drop some of the Juice of them out of the Word, into their hungry Souls.

But as they are Good, so they are Great, Ps. 31. 19. *O how great is thy Goodness that thou hast laid up for them that fear thee, which thou hast wrought for them that trust (that hope) in thee before the Sons of Men!*

1. Their Greatness appears in that they go beyond the Word; yea, beyond the Word of the Holy Ghost; *It doth not yet appear to us by the Word of God to the full,* the Greatness of what is prepared for God's People. *Beloved, now are we the Sons of*

God, and it doth not yet appear what we shall be: It doth not appear in the Word; there is a Greatness in the Things that we are to hope for, that could never be expressed: They are beyond Word, beyond Thought, beyond conceiving of. Paul when he was come down again from out of Paradise, into which he was caught up, could not speak a Word about the Words he heard, and the Things that there he saw: They were Things and Words which he saw and heard, *which it is not possible for a Man to utter.* ^{2 Cor. 12. 2, 3, 4.}

2. Their Greatness is intimated by the Word [Eternal] he that knows the Bottom of that Word, shall know what Things they are; the Things which are not seen are *Eternal*; they are Incorruptible, Undeified, and that fade not away, that are reserved in Heaven for us. ^{2 Cor. 4. 18. 1 Pet. 1. 4.}

3. Their Greatness is shewed, in that one right Thought of them, will fill the Heart so full, that both it and the Eyes will run over together; yea, so full, that the Creature shall not be able to stand up under the Weight of Glory, that by it is laid upon the Soul.

Alas! all the Things in this World will not fill one Heart; and yet one *Thought* that is right, of the Things that God has prepared, and laid up in Heaven for us, will, yea, and over fill it too.

4. The Greatness of the Things of the next World appears, in that when one of the least of them are shewed to us, we are not able, without Support from thence, to abide the Sight thereof. I count that the Angels are of those Things that are least in that World, and yet the Sight of one of them, when the Sight of them was in Use, what Work would it make in the Hearts and Minds of mortal Men? The Scripture plainly enough declares. ^{Judg. 13. 22.}

5. Their Greatness is intimated in that we must be as it were, new made again, before we can be capable of enjoying them, as we must enjoy them with Comfort. And herein will be a great Part of our Happiness, that we shall not only see them, but be made like unto them, like unto their King, *For when he shall appear we shall be like him, for we shall see him as he is, we shall see him, and therefore must be like him; for else the Sight of him would overcome us and destroy us; but because we are to see him with Comfort and everlasting Joy; therefore we must be like him in Body and Mind.* ^{Luk. 20. 36. 1 John 3. 2. Rev. 1. 17. Phil. 3. 20, 21.}

But to come to the second Thing, namely, *That those that have believed there are such Things as these, will meet with Difficulties before they come at them:* This is so grand a Truth, that nothing can be said against it. Many are the Afflictions of the Righteous; and we must through many Tribulations enter into the Kingdom of Heaven. ^{Acts 14. 22.}

The

The Cause from whence these Afflictions arise is known to be,

1. From our selves, for Sin having got such hold in our Flesh, makes that Opposition against our Soul and the Welfare of that, that puts us continually to Trouble. *i Pet. 2. 11.* Fleshly Lusts work against the Soul, and so *Tit. 2. 12.* do Worldly Lusts too; yea, they quench our Graces, and make them that would live, ready to die: Yea, by Reason of these, such Darknes, such Guilt, such Fear, such Mistrust, ariseth in us, that it is common for us, if we live any while, to make a thousand Conclusions, twice told, that we shall never arrive with Comfort at the Gates of the Kingdom of Heaven. The natural Tendency of every struggle of the least Lust against Grace, is if we judge according to Carnal Reason, to make us question the Truth of a Work of Grace in us, and our Right to the World to come. This it was *Rom. 7. 24* that made *Paul* cry out, *O wretched Man that I am, who shall deliver me!* Only he had more Wisdom than to follow the natural Conclusions that Carnal Reason was apt to make thereupon, and so hoisted up his Soul to Hope.

2. Sin by its working in us, doth not only bring Darknes, Guilt, Fear, Mistrust, and the like; but it doth oft times as it were *Isa. 63.* ham-string us, and disable us from going to God by Faith and Prayer for Pardon: It makes the Heart hard, senseless, careless, lifeless, spiritless as to Feeling, in all Christian Duty; and this is a grievous Thing, to a gracious Soul. The other Things will create a Doubt, and drive it up to the head into the Soul; but *these* will go on the other side, and clench it: Now all these Things make hoping difficult.

3. For by these Things the Judgment is not only clouded, and the Understanding greatly darkned; but all the Powers of the Soul made to fight against it self, conceiving, imagining, apprehending and concluding Things, that have a direct Tendency to extirpate and extinguish, if possible, the Graces of God that are planted in the Soul: Yea, to the making of it cry out, *Psal. 31. 22* *I am cut off from before thine Eyes.*

4. And to these, the hidings of the Face of God from the Soul; a Thing to it, more bitter than Death; yet nothing more common among them that Hope in the Lord; *Isa. 8. 17.* *He hideth himself from the House of Jacob.* Nor is this done only in fatherly Displeasure, but by this Means some Graces are kept alive, Faith is kept alive by the Word, *Hos. 5. 14.* Patience by Hope, and Hope by Faith; but oft-times a Spirit of Prayer, by the Rod, Chastisement, and the hiding of God's Face. But I say, this hiding of this sweet Face, is bitter to the Soul, and oft-times puts both Faith and Hope to a sad, and most fearful Plunge: For at such a Day, it is with the Soul, as with the Ship at Sea, that is benighted and without Light; to

wit, like a Man bewildred upon the Land; only the Text saith, for the Help and Succour of such, *Who is among you that feareth the Lord, and that obeyeth the Voice of his Servant, that sitteth in Darknes and hath no Light, let him trust in the Name of the Lord, and stay upon his God.* *Isa. 50. 10.* Yet as it is with Children, so it is with Saints; we are a great deal more subject to fears in the Night, than in the Day: That therefore that tendeth to the help of some Graces, if there be not great Care taken, will prove an hindrance to others.

5. Nor is the Ruler of the Darknes of this World wanting to apply himself and his Engines, so, as if possible, to make use of all these Things, for the overthrowing of Faith, and for the removing of our Hope from the Lord; as a Tree is removed from *Job 19. 10.* Rooting in the Ground.

Behold! he can expound all Things, so as that they shall fall directly in the Way of our Believing: As thus, we have Sin, therefore we have no Grace; Sin struggleth in us, therefore we fear not God; something in us fideth with Sin, therefore we are wholly Unregenerate; Sin is in our best Performances, therefore wherefore should I hope? Thus I say, he can afflict us in our Pilgrimage, and make hope difficult to us. Besides the hiding of God's Face, he can make, not only a Cause of Sorrow (for that indeed it should) but a Ground of Despair, and as desperately concluding he will never come again: How many good Souls has he driven to these Conclusions, who afterwards have been made to unsay all again?

6. And though spiritual Desertions, darknes of Soul, and guilt of Sin, are the Burdens most intolerable, yet they are not all; for there is to be added to all these, that common Evil of Persecution, another Device invented to make void our Hope.

In this, I say, we are sure to be concerned; that is, if we be *Godly*: For though the Apostle doth not say, *All that will live in Christ*; that is, in the common Profession of him, shall suffer Persecution: Yet he saith, *All that will live Godly in him shall.* *1 Pet. 3. 6.* Now this in it self is a Terror to Flesh and Blood, and hath a direct Tendency in it to make Hope difficult. Hence Men of a persecuting Spirit, because of their Greatness, and of their Teeth, the Laws are said to be a Terror, and to carry Amazement in their doings; and God's People are apt to be afraid of them, though they should die, *Isa. 51. 12.* and to forget God their Maker; and this makes Hoping hard Work.

7. For besides that Grimness that appears in the Face of Persecutors, Satan can tell how to lessen and make to dwindle in our Apprehensions, those Truths unto which our Hearts have joyned themselves afore, and to which Christ our Lord has commanded us to stand. So that they shall now appear but little, small, inconsiderable Things;

Things ; Things not worth engaging for : Things not worth running those Hazards for, that in the Hour of Tryal may lye staring us in the Face.

Moreover we shall not want false Friends in every Hole, such as will continually be boring our Ears with that Saying, *Master do good to thy self* : At such Times also, Stars do use to fall from Heaven and the Powers of Heaven to be shaken ; and so every Thing tends to weaken, or at least to lay stumbling Blocks in their Way, who are commanded *To Hope in the Lord*.

8. Again, As Satan can make Use of his Subtilty, thus to afflict and weaken the Hands and Hearts of those that Hope in God ; so he can add to these, the dismalness of a suffering State : He can make the loss of Goods in our Imagination, ten Times bigger than it is in it self : He can make an Informer a frightful Creature, a Gaol look like Hell it self ; he can make Banishment and Death utterly intolerable, and Things that must be shunned with the Hazard of our Salvation. Thus he can greaten and lessen, lessen and greaten, for the troubling of our Hearts, for the hindring of our Hope.

9. Add to all these, That the Things that we suffer for were never seen by us, but are quite beyond our Sight ; Things that indeed are said to be great and good ; but we have only the Word and the Bible for it. And be sure if he that laboureth Night and Day to devour us, can help it, our Faith shall be molested and perplexed at such a Time, that it may, if possible, be hard to do the Commandment that here the Text enjoins us to the Practice of ; that is, to Hope in the Lord. And this brings me to the third Particular.

Thirdly, *That the Grace of Hope well exercised, is the only Way to overcome those Difficulties* : *Abraham* had never laughed for Joy, had he not Hoped when the Angel brought him Tydings of a Son ; yea, had he not Hoped against all Things that could have been said to discourage : Hence it is said, that against Hope he believed in Hope, that he might become the Father of many Nations, according to that which was spoken, so shall thy Seed be.

There is Hope against Hope ; Hope grounded on Faith, against Hope grounded on Reason : Hope grounded on Reason, would have made *Abraham* expect that the Promise should surely have been ineffectual, because of the deadness of *Abraham's* Body, and of the Barrenness of *Sarah's* Womb : But he hoped against the Difficulty, by a Hope that sprang from Faith, which confided in the Promise and Power of God, and so overcame the Difficulty, and indeed obtained the Promise : Hope therefore well exercised, is the only Way to overcome. Hence *Peter* bids those that are in a suffering Condition, *Be Sober, and Hope to the End*, for the Grace that is to be brought un-

to them at the Revelation of *Jesus Christ* : And therefore it is as you heard before, that we are said *to be saved by Hope*. Rom. 8. 24.

Hope is excellent,

First, Against those Discouragements, that arise up out of our own Bowels.

Secondly, It is excellent to imbolden a Man in the Cause of God.

Thirdly, It is excellent at helping one over the Difficulties, that Men by Frights and Terrors may lay in our Way.

First, it is excellent to help us against those Discouragements that arise out of our own Bowels : This is clear in the Instance last mentioned about *Abraham*, who had nothing but Discouragements arising from himself ; but he had Hope, and as well he exercised it ; wherefore after a little patient enduring, he overcame the Difficulty, and obtained the Promise. Rom. 4. Heb. 6. 12, 14, 15, 16, 17, 18.

The Reason is, for that it is the Nature of true Hope, to turn away its Ear from opposing Difficulties, to the Word and Mouth of Faith ; and perceiving that Faith has got hold of the Promise, Hope, notwithstanding Difficulties that do or may attempt to intercept, will expect, and so wait for the accomplishment thereof.

Secondly, Hope is excellent at imboldening a Man in the Cause of God : Hence the Apostle saith, *Hope maketh not ashamed* ; for not to be ashamed, *there*, is to be imboldened. So again, when *Paul* speaks of his Troubles he met with for the Profession of the Gospel, he saith, That they should turn to his Salvation : *According*, saith he, *to my earnest Expectation, and my Hope, that in nothing I shall be ashamed, but that with all Boldness, as always, so now Christ shall be magnified in my Body, whether it be by Life or by Death* : See here, a Man at the Foot of the Ladder, now ready in Will and Mind, to die for his Profession ; but how will he carry it now ? Why, with all brave and innocent Boldness. But how will he do that ? Oh ! By the Hope of the Gospel that is in him, for by that he is fully persuaded that the Cause he suffereth for will bear him up in the Day of God, and that he shall then be well rewarded for it. Rom. 5. 5. Phil. 1. 19, 20.

Thirdly, It is also excellent at helping one over those Difficulties, that Men by Frights and Terrors may lay in our Way. Hence when *David* was almost killed with the Reproach and Oppression of his Enemies, and his Soul full sorely bowed down to the Ground therewith ; That he might revive and get up again, he calls to his Soul to put in Exercise the Grace of Hope. Saying, *Why art thou cast down, O my Soul ? and why art thou disquieted within me ? Hope thou in God, for I shall yet praise him, who is the Health of my Countenance and my God*. So again, saith he, in the next Psalm after, as afore he had complained of the Oppression of the Enemy, *Why art thou cast down, O my Soul ? and why art thou disquieted* Psal. 42. 9, 10, 11. Pf. 43. 2, 5.

disquieted within me? Hope in God, for I shall yet praise him, who is the Health of my Countenance, and my God. Hope therefore is a Soul-incouraging Grace, a Soul-imbolding Grace, and a Soul-preserving Grace. Hence it is called our Helmet or Head-piece, *the Helmet of Salvation*. This is, Eph. 6.17. one Piece of the Armor with which the 1 Thes. 5.8 Son of God was clothed, when he came into the World: And 'tis that against which nothing can prevail. For as long as I can hope for Salvation, what can hurt me? This Word spoken in the blessed Exercise of Grace, *I hope for Salvation*, drives down all before it. The Truth of God is that Pf. 91. 4. Man's Shield and Buckler that hath made the Lord his Hope.

And now to encourage thee, good Man, to the exercise of this blessed Grace of Hope as the Text bids; Let me present thee with that which followeth.

1. God to shew how well he takes hoping in him at our Hands, has called himself *The God of Hope*. That is, not only the Author of Hope, but the God that Rom. 15. 13. takes Pleasure in them that exercise it. Pf. 147. 11. *The Lord takes Pleasure in them that fear him, in them that hope in his Mercy.*

2. He will be a Shield, a Defence to them that hope in him. *Thou art my hiding Place and my Shield*, saith David, Pfal. 119. 114. *I hope in thy Word*. That is, he knew he would be so: For he hoped in his Word.

3. He has promised us the Life we hope for, to encourage us still to hope, and to indure all Things to enjoy it. *That he that ploweth should plow in Hope, and that he that thresbeth in Hope should be Partaker of his Hope.* Tit. 1. 2. 1 Cor. 9. 10

Quest. *But you may say, What is it to exercise this Grace aright?*

Ans. First, you must look well to your Faith that that may prosper; for as your Faith is, such your Hope will be. Hope is never ill when Faith is well; nor strong if Faith be weak. Wherefore Paul prays Rom. 15. 13. that the Romans might be filled with all Joy and Peace in believing, that they might abound in Hope. When a Man by Faith believes to Joy and Peace, then Hope grows strong, and with an Assurance looketh for a Share in the World to come. Wherefore look to your Faith, and pray heartily that the God of Hope will fill you with all Joy and Peace in believing.

Secondly, Learn of Abraham not to faint, Rom. 4. stumble, or doubt, at the Sight of your own Weakness; for if you do, Hope will stay below and creak in the Wheels as it goes, because it will want the Oil of Faith. But say to thy Soul, when thou beginnest to faint and sink at the Sight of these, as David did to his, in the Places made mention of before.

Thirdly, Be much in calling to Mind what God has done for thee in former Rom. 5. 4. Times. Keep thy Experience as a choice
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Thing. *Remember all the Way the Lord hath led thee in the Wilderness this forty Years.* O God, saith David, Deut. 8. 2 *my Soul is cast down within me, therefore will I remember thee from the Land of Jordan, and of the Hermonites from the Hill Mizar.* Pf. 42. 5.

Fourthly, Be much in looking at the End of Things, or rather, to the End of this, and to the Beginning of the next World. What we enjoy of God in this World, may be an earnest of Hope, or a Token that the Thing hoped for is to be ours at last; but the Object of Hope is in general, the next World. We must therefore put a Heb. 11. 1. Pf. 119. 49 Col. 1. 27. Difference betwixt the Mother of Hope, Faith; the Means of Hope, the Word; the Earnest of Hope, Christ in us; and the proper Object of Hope, to wit, the World to come and the Goodness thereof.

If Christians have not much here, their Hope, as I may so say, lies idle, and as a Grace out of its Exercise. For as Faith cannot feed upon Patience, but upon Christ; and as the Grace of hungering and thirsting cannot live upon Self-fulness, but upon the Riches of the Promise; so Hope cannot make *what is enjoyed*, its Object; for *what a Man seeth why doth he yet hope for it?* Rom. 8. 24 but the proper Object of Hope is, *that we see not.*

Let Faith then be exercised upon Christ crucified, for my justification; and Hope upon the next World, for my glorification: and let Love shew the Truth of Faith in Christ, by Acts of Kindness to Christ and his People; and Patience, the Truth of Hope, by a quiet bearing and enduring that which may now be laid upon me for my sincere Professions sake, until the Hope that is laid up for us in Heaven shall come to us, or we be gathered to that, and then Hope is in some Measure in good Order, and exercised well. But,

Fourthly, We now come to the last Thing propounded to be spoken to, which is, *They that have Hope and exercise it well, shall assuredly at last enjoy that Hope that is laid up for them in Heaven.* That is, they that do regularly exercise the Grace of Hope, shall at last enjoy the Object of it, or the Thing hoped for. This must of Necessity be concluded, else we overthrow the whole Truth of God at once, and the Expectation of the best of Men: Yea, if this be not concluded, what follows, but that Atheism, Unbelief, and Irreligion is the rightest? and profane and debauched Persons are in the rightest Way?

But to proceed, This must be, as is evident, for that the Things hoped for, are put under the very Name of the Grace that lives in the Expectation of them: They are called HOPE; looking for the blessed Hope; for the Hope that is laid up for them in Heaven. God has set That Character upon them, to signify that they belong to HOPE, and shall be the Reward of Hope.
God

God doth in this, as your great Traders do with the Goods that their Chapmen have either bought or spoke for; to wit, he sets their Name or Mark upon them; and then faith, This belongs to this Grace, and this belongs to that; but the Kingdom of Heaven belongs to H O P E, for his Name is set upon it. This therefore is one Thing to prove that the Thing hoped for shall be thine, God has *marked* it for thee: Nor can it be given to those that do not hope. That is, to the same Purpose that you read of, *2 Thes. 1. That you may be counted worthy of the Kingdom of Heaven, for which ye also suffer.* Suffering flows from Hope; he that hopes not for an House in Heaven, will not for it chuse to suffer the Loss of the Pleasures and Friendships of this World. But they that suffer for it, and that all do, one Way or other, in whom is placed this Grace of Hope: They God counteth worthy of it, and therefore hath *marked* it with their Mark, H O P E, for that it belongs to Hope, and shall be given to those that Hope. That's the first.

Secondly, They that do, as afore is said, exercise this Grace of Hope, shall assuredly enjoy the *Hope* that is laid up for them in Heaven, as is evident also from this; because as God has marked and set it apart for them, so what he has done *to* and *with* our Lord and Head, since his Death, he hath done it to this very End: That is, to beget and maintain our Hope in him, as *1 Pet. 1. 3.* touching this Thing. *He has begotten us again to a lively Hope, by the Resurrection of Christ from the dead.* The Meaning is, Christ is our Undertaker, and suffered Death for us, that we might enjoy Happiness and Glory: And God to shew how willing he was that we should have this Glory, raised up Christ again, and delivered him from the Sorrows of Death. Wherefore considering this, *Paul* said, *he rejoiced in hope of the Glory of God,* to wit, of *that* Glory, that Sin, had he not had *Rom. 5. 2.* Jesus for his Undertaker, would have caused that he should certainly have come short off. *Rom. 3. 23.*

But again, *God raised him up from the Dead,* and gave him *Glory too,* and that to this very End, *that your Faith and Hope might be in God.* I say, he did it to this very End, that he might beget in you this good Opinion of him, as to hope in him, that he would give you that good Thing hoped for, to wit, eternal Life. *And gave him Glory,* and put it into his Hand (for you) who is your Head and Saviour, that you might see how willing God is to give you the Hope you look for, *That your Faith and Hope might be in God.* *1 Pet. 1. 21.*

Thirdly, That we that have Hope and rightly exercise it, might assuredly enjoy that Hope that is laid up for us in Heaven: *God has promised it, and that to our Saviour for us.* Had he promised it to us,

we might yet have feared, for that with our Faults we give a Cause of continual Provocation to him: But since he hath promised it to Christ, it must assuredly come to us by him; because Christ, to whom 'tis promised, never gave Occasion of Provocation to him, to take it back. And that it was promised to Christ, 'tis evident, because 'twas promised before the World began. *In hope of eternal Life, faith Paul, Tit. 1. 2.* *which God, that cannot lie, promised before the World began:* And this is, that we might hope. Men that use to hope to enjoy that Money or Estate, that by those that are faithful is promised to them, and put into the Hands of trusty Persons for them. Why this is the Case, God that cannot lie has promised it to the hopers, and has put it into the Hand of the trusty Jesus for us, therefore let us hope that in his Times we shall both see and enjoy the same we hope for.

Fourthly, Yea, that all Ground of Doubt and Scruple as to this, might be removed out of the Way; when Christ, who as to what was last said, is our Hope, shall come, *1 Tim. 1. 1.* he shall bring that Grace and Mercy with him, that shall even from before his Judgment-Seat, remove all those Things that might have any Tendency in them to deprive us of our Hope, or of the Thing hoped for by us. Hence *Peter* bids us *Be 1 Pet. 1. 13* *sober and hope to the End, for the Grace that shall be brought unto us at the Revelation of Jesus Christ.* Also as to this, *Jude, Jude 21.* the Servant of Jesus Christ joins with him, saying, *Keep your selves in the Love of God, looking for the Mercy of our Lord Jesus Christ unto eternal Life.* Here then you see that there is Grace and Mercy still for us in reversion, Grace and Mercy to be brought unto us at the Revelation, or second Coming of Jesus Christ: How then can we be hindred of our Hope? For transporting Mercy will *then* be busy for *them* that indeed have *here* the Hope of eternal Life. *And they shall be mine, saith Mal. 3. 16,* *the Lord, in the Day that I make up my 17.* *Jewels; and I will spare him, as a Man spareth his own Son that serveth him.*

None knows the Mystery of God's Will in all Things revealed in his Word: Therefore many Texts are looked over, or laid by, as those whose Key doth go too hard; nor will I boast of any singular Knowledge in any particular Thing. Yet methinks since Grace and Mercy was not only brought by Christ when he came into the World, but shall be brought again with him when he comes in his Father's Glory: It signifies, that as the first brought the beginning of eternal Life to us while we were Enemies; This second will bring the full Enjoyment of it to us, while we are Saints, attended with many Imperfections: And that as by the first Grace, all unworthiness was pardoned and passed by: So by this second Grace,

Grace, the Grace that is to be brought unto us at the Revelation of Jesus Christ, all shortness in Duties, and failings in Performances, shall be spared also; and we made Possessors by Vertue of this Grace and Mercy, of the blessings hoped for, to wit, the Blessings of eternal Life.

But thus much for the Duty contained in the Exhortation, to wit, of hoping. I shall therefore come in the next Place, to treat of the well managing of this Duty with reference to its primary Object, which is, the Lord himself. *Let Israel hope in the Lord.* There is a general Object of Hope, and there is a particular Object; there is a common Object, and there is a special one. Of the general and common Object, to wit, of Heaven and Happiness, I have said something already; wherefore it remains that now we come and treat of this particular and special Object of our Hope: *Let Israel Hope in the [Lord.]* The Lord therefore is to be the particular, and special Object of our Hope: *Let Israel hope in the Lord.* Now in that there is not only a Duty here exhorted to, but a Direction for the better Management of that Duty, to the particular and special Object upon which this Duty should be exercised; It suggesteth how apt good Men are, especially in Times of Trouble (the Case of *Israel* now) to fix their Hopes in other Things, than on the Lord. We have seen a great deal of this in our Days; our Days indeed have been Days of Trouble, especially since the discovery of the Popish Plot, for then we began to fear cutting of Throats, of being burned in our Beds, and of seeing our Children dashed in Pieces before our Faces. But looking about us, we found we had a gracious King, brave Parliaments, a stout City, good Lord Mayors, honest Sheriffs, substantial Laws against them, and these we made the Object of our Hope, quite forgetting the Direction in this Exhortation, *Let Israel hope in the Lord.* For indeed the Lord ought to be our Hope in Temporals, as well as in Spirituall, and Eternals. Wherefore *Israel* of old were checked under a Supposition, of placing their Hope for Temporals in Men, *It is better to trust in the Lord, than to put Confidence in Man. It is better to trust in the Lord, than to put Confidence in Princes.* And again, *put not your Trust in Princes, nor in the Son of Man, in whom there is no help.* This implyeth that there is in us an Incidency to forget God our Hope, and to put Confidence in some Thing else. And to be sure we shall find it the more difficult to make the Lord our Hope only, when Things that are here, tho' deceitfully, proffer us their Help.

But my Design is not to treat of the Object of Hope, but with reference to the next World. And as to that we must take heed that we set our Hope in God, in God in the first Place, and in nothing below or besides himself. To this End it is that he

has given us his Word, and appointed a Law to *Israel*.

First, Because of his own Grace he is become the special Object of Hope, designing ^{Psal. 78. 5, 6, 7.} HIMSELF in the most special Sense to be the Portion of his People. *The Lord is my Portion, saith my Soul, therefore will I hope in him.* ^{Psal. 146. 5. Jer. 17. 13. Chap. 50. 7. Lam. 3. 24.} Wherefore this we must look well to, and take heed that we miss not of this Object. This is the special Object, the ultimate Object, the Object that we cannot be without, and that short of which we cannot be happy, as God willing, shall be shewed more anon. God is not only happiness in himself, but the Life of the Soul, and him that puts goodness into every Thing in the next World, in which goodness shall be found. And this our Lord Jesus Christ himself affirmeth, when he saith, *I am the Way*, to wit, the Way to Life and Happiness. And yet he saith *I am the Way to the Father*, for that it is HE that is the Fountain and Ocean of Happiness and Bliss.

So then, that we might in the next World be Heirs of the highest good, God ^{Rom. 8. 17. Gal. 4. 7.} has made us Heirs of his own good Self, *Heirs of God and Joynt-Heirs with Christ*, Heirs of God through Christ. This God, this eternal God therefore is necessity to be the Object of our Hope, because he is of Grace become our Hope. The Church in Heaven, called the Body and Temple of God, is to be an Habitation for himself, when it is finished, to dwell in for ever and ever. This then we hope for, to wit, ^{1 Tim. 6. 12, 19.} to be possessed at that Day with eternal Life, eternal Glory. Now this eternal Life ^{1 Pet. 5. 10.} and eternal Glory, is through God, the ^{Joh. 5. 20.} Hope of his People. And for this End, and to this Bliss, are the called and regenerate in this World, *That being justified by his Grace, we should be made Heirs, according to the Hope of eternal Life.* ^{Tit. 3. 7.}

Nor can it be that Heaven and Happiness, should ever be the Portion of them that make not God their Hope; any more than such a Lady should hope to enjoy the Estate of such a Lord, who first makes not the Lord himself her Husband. Heaven, Heaven is the Talk of the Ignorant, while the God of Heaven they cannot abide. But shall such ever come to Glory! But,

Secondly, God must be the special Object of our Hope, and him in special that must be enjoyed by us in the next World, or nothing can make us happy. We will suppose now for the illustrating of this Matter, that which is not to be supposed: As,

1. Suppose a Man when he dieth should go to Heaven, that Golden Place, what good would this do him, if he was not possessed of the God of it? It would be, as to Sweetness, but a Thing unfavoury; as to Durableness, but a Thing uncertain; as to Society, as a Thing forlorn; and as to Life, but a Place of Death. All this is made ap-

pear

Psal. 118.
8, 9.

Psal. 145.
3, 4.

Psal. 73.
25.

pear by the Angels that fell; for when fallen, what was Heaven to them? Suppose they staid but one Quarter of an Hour there after their fall, before they were cast out, what sweetness found they there, but Guilt? what stay, but a continual fall of Heart and Mind? What Society, but to be abandoned of all? And what Life, but Death in its Perfection? Yea, if it be true that some think, that for the promoting of Grace, they are admitted yet to enter that Place to accuse the Saints on Earth; yet what do they find there, but what is grievous to them? 'Tis the presence of God that makes Heaven Heaven in all its beautifulness. Hence *David* when he speaks of Heaven says, *whom have I in Heaven but thee?* As who should say, what would Heaven yield to me for Delights, if I was there without my God? 'tis the presence of God that will make Heaven sweet to who are his. And as 'tis that that makes the Place, so 'tis interest in him that makes the Company, and the deeds that are (done) there, pleasant to the Soul. What Solace can he that is without God, tho' he were in Heaven, have with *Abraham, Isaac, and Jacob*, the Prophets, and Angels? how could he join in their Thanks, and Praises, and Blessings of him for ever and ever in whose Favour, Mercy, and Grace they are not concerned?

2. Suppose a Man, when he dieth, should be made to live for ever, but without the Enjoyment of God, what good would his Life do him? Why, it would be filled full of Horror, Darknes, Desolation, Sorrow, and all Things that would tend to make it bitter to the Soul, Witness they that live in Hell if it be proper to say they live in Hell. It is no more possible for a Man to live happily (were he possessed of all that Heaven and Life could afford him) suppose him to be without Interest in God; than it is for a Man that hath all the Enjoyments of this World, if the Sun was taken from him out of the Firmament. As all things, whether it be Heaven, Angels, heavenly Pleasures and Delights have had their Being of him: So their Being is continued by him, and made sweet of him.

Now for the well managing of our Hope with reference to this special Object of it, there are these Things to be considered; and now I speak to all.

We must know him right, we must come to him right: First, we must know him right. It is essential to Happiness and so to the making of the God of Heaven our Hope, to know him rightly. It is not every Fancy, or every Imagination of God, that thou mayest have, that will prove that therefore thou knowest God a-right. In him there is no variableness nor Shadow of turning, he only is what he is, what Imaginations soever we have of him. We may set up Idols, and Images of him, as much in our Minds as some do in their Houses

and in their Temples, and be as great, tho' not so gross *Idolaters* as they. Now if thou wouldst know him, thou must diligently feel for him in his Works, in his Word, and in his Ways, if perhaps thou mayest find the Knowledge of him.

Secondly, Beware when thou hast found him, that thou go to him by his Son, whom he has sanctified and sent into the World, to be the Way for Sinners to go to God. And see that thou keepest in this Path always, for out of him he is found intolerable, and a consuming Fire.

Thirdly, Busy thy self with all thy Might to make an Interest in his Son (and he will willingly by thy Saviour) for he must become thine before his Father can be the object of thy Hope. He that hath the Son, hath the Father, but contrarywise he that hath not him has neither.

Fourthly, Stay not in some transient Comforts, but abide restless till thou seest an Union 'twixt thee and this blessed one. To wit, that he is a Root, and thou a Branch; that he is Head, and thou a Member. And then shall thou know that the Case is so between thee and him, when Grace and his Spirit has made thee to lay the whole stress of thy Justification upon him, and has subdued thy Heart and Mind to be one Spirit with him.

Fifthly, This done, hope thou in God, for he is become thy Hope, that is the Object of it. And for thy Encouragement so to do,

1. Consider that he is able to bear up thy Heart, and has said he will do it, as to this very Thing, to all those that thus hope in him: *Be of good Courage, and he shall strengthen your Heart, all ye that hope in the Lord.*

It is manifest, as was said before, that many Difficulties lye in the Way of hoping; but God will make them Difficulties easy, by strengthening the Heart of him that hopeth, to Hope. He has a Way to do that, which no Creature can hinder, by the blessed Work of his holy Spirit; he can shew us he loves us, that he may encourage our Hope.

2. As he can work in us for our Encouragement, so he can and will, as was said before, himself in his Time answer our Hope, by becoming our Hope himself. The Lord shall be the Hope of his People, and the strength of the Children of Israel.

3. His Faithfulness also is a great Encouragement to his, to hope for the Accomplishment of all that he hath promised unto his People. *Hath he said it, and shall he not make it good?* When he promised to bring Israel into the Land of Canaan, he accomplished it to a Tittle. *There failed not ought of any good Thing which the Lord had spoken to the House of Israel; all came to pass.* Also what he with his Mouth had promised to David, with his Hand he fulfilled, *filled*

Pro. 2. 1,
2, 3, 4, 5-
Acts 17.
27.Joh. 3. 36.
2 Joh. 9.Rom. 4.
4, 5.
1 Cor. 6.
17.Psal. 27.
14.
Psal. 31.
24.

Joel 3. 15.

Jof. 21. 45.
Chap. 23.1 Kings 8.
22, 23, 24.
2 Chro. 6.
7, 8, 9, 10.

filled to *Solomon* in the View of all the Thousands of *Israel*. I will omit making mention again of the Encouragements spoken of before, and shall now come to the third Thing specified in this Part of the Text, to wit, to shew more distinctly, who, and what particular Persons they are, who are concerned in this Exhortation to hope.

They are put, as you see, under this general Term [*Israel*] *Let Israel hope in the Lord*: And, *he shall save Israel from all his Troubles*.

Israel is to be taken three Ways, (in the Scripture)

1. For such that are *Israel* after the Flesh.

2. For such as are *Israel* after God, or the Spirit.

3. For such as are such neither after the Flesh nor the Spirit; but in their own Fancies and carnal Imaginations only.

First, *Israel* is to be taken for those that are such after the Flesh; that is, for those that sprang from the Loins of *Jacob*, and are called, *ISRAEL* after the Flesh, the Children of the Flesh. Now these, as such, are not the Persons interested in *this* Exhortation, for by the Flesh comes no true spiritual and eternal Grace. Men are not within the Bounds of the Promise of eternal Life as they are the Children of the Flesh, either in the more gross or more refined Sense. *Jacob* was as spiritual a Father as any he, I suppose, that now professeth the Gospel; but his Spiritualness could not convey down to his Children, that were such only after the Flesh, that Spirit and Grace that causeth sound Conversion, and Salvation by Jesus Christ. Hence *Paul* counts it a carnal Thing to glory in this; and tells us plainly, if he had heretofore known *Christ thus*, that is, to have been his Brother or Kinsman, according to the Flesh, or after that, he would henceforth know him, that is, so, no more. For though the Children of *Israel* be as the Sand of the Sea; yet not that Multitude, but the Remnant that the Lord hath chosen and shall call, shall be saved.

This therefore is as an Arrow against the Face of that false Doctrine that the Jews leaned upon, to wit, that they were in the State of Grace, and the everlasting Favour of God, because the Children and Off-spring of *Abraham*, *Isaac*, and *Jacob*. But

Secondly, *Israel* may be taken for such, as are neither so after the Flesh, nor the Spirit, but in their own Fancy and Imagination only. And such I take to be all those that you read of in *Rev. 2. 9.* which said, *They were Jews, and were not, but did lie*.

These I take to be those carnal Gospellers, that from among the Gentiles pretended themselves to be *Jews* inwardly, whose Circumcision is that of the Heart in the Spirit, when they were such only in their

own Fancies and Conceits, and made their Profession out as a Lie.

Abundance of these there are at this Day in the World, Men who know neither the Father, nor the Son, nor any Thing of the Way of the Spirit, in the Work of Regeneration, and yet presume to say, they are *Jews*; that is, truly and spiritually the Seed of *Abraham*, *Isaac*, and *Jacob*: For now, *he is not a Jew who is one outwardly, neither is that Circumcision which is outward in the Flesh; but he is a Jew which is one inwardly, and Circumcision is that of the Heart in the Spirit, whose Praise is not of Men, but of God*. Rom. 2. 28, 29.

And although it may please some now to say, as they of old said to them of the Captivity, *We seek your God, as ye do*; yet at last it will be found, that as they, *such have no Portion, nor Right, nor Memorial in Jerusalem*. Ezra 4. 2; Neh. 2. 20. And I would from hence, caution all to take heed of presuming to count themselves *Jews*, unless they have a substantial Ground so to do: For to do this without a good Bottom, makes all our Profession a Lie; and not only so, but it hindreth us of a Sight of a Want of an Interest in Jesus Christ, without which we cannot be saved; yea such an one is the great SELF-DECEIVER, and so the worst Deceiver of all: For he that deceives his OWN Self, his OWN Heart is a Deceiver in the worst Sense, nor can any Disappointment be like unto that, which casts away Soul and Body at once. Oh slender Thread! that a Man should think that because he fancieth himself an *Israelite indeed*, that therefore he shall go for such an one in the Day of Judgment, or that he shall be able to cheat God with a pitiful *Say-so*.

Thirdly, But the *Israel* under Consideration in the Text, is *Israel* after God or the Spirit; hence they are called the *Israel* of God, because they are made so of him, not by Generation, nor by Fancy, but by Divine Power. Gal. 6. 16.

And thus was the first of this Name made so, *Thy Name shall be called no more Jacob, but Israel*: This then is the Man concerned in the Text, *Let Israel hope in the Lord*; to wit, *Israel* that is so of God's making, and of God's Allowance: For Men are not debarred from calling themselves after this most godly Name, provided they are so indeed; all that is dangerous is, when Men shall think this Privilege comes by carnal Generation, or that their fancying of themselves to be such, will bear them out in the Day of Judgment. Otherwise if Men become the true Servants of God by Christ, they have, as I said, an Allowance, so to subscribe themselves. *One shall say, I am the Lord's, and another shall call himself by the Name of Jacob, and another shall subscribe with his Hand unto the Lord, and surname himself by the Name of Israel*. Isa. 44. 5. But then

then for the further describing of such, they must be Men of circumcised and tender Hearts, they must be such which worship God in the Spirit, and that rejoice in Christ Jesus, and that have no Confidence in the Flesh; for these are the Nathaniels, the Israelites I N D E E D, in whom there is no Guile; and these are they that are intended in the Exhortation, when he saith, *Let Israel hope in the Lord.*

First, For these are formed for that very End, that they might hope in the Lord; yea, the Word and Testament is given to them for this Purpose.

Secondly, These are Prisoners of Hope all the Time they are in the State of Nature, even as the whole Creation is subjected under Hope, all the Time of its Bondage, by the Sin and Villany of Man; and unto them it shall be said, in the Dispensation of the Fulness of Time, *Return to the strong Hold ye Prisoners of Hope*; as certainly, as that which is called the Creature it self, shall be delivered from the Bondage of Corruption, into the glorious Liberty of the Children of God.

Only here, as I said before, let all Men have a Care in this Thing; this is the Pinnacle, the Point; he that is right here, is right in all that is necessary to Salvation; but he that misses here, can by no Means be right any where to his Soul's Advantage in the other World.

If I should a little improve the Text, where this Title is first given to Man, and shew the Posture that he was in, when 'twas said to him, *Thy Name shall be called Israel*; and should also debate upon the Cause or Ground of that, *An Israelite I N D E E D*, thou mightest not repent it who shall read it; and therefore a few Words to each.

1. When Jacob received the Name of Israel, he was found wrestling with the Angel; yea, and so resolved a Wrestler was he, that he purposed, now he had begun, not to give out without a Blessing, *I will not let thee go*, said he, *except thou bless me*. Discouragements he had while he wrestled with him, to have left off before he obtained his Desire; for the Angel bid him leave off; *let me go*, said he: He had wrestled all Night and had not prevailed, and now the Day brake upon him, and consequently his Discouragement was like to be the greater, for that now the Majesty and Terribleness of him with whom he wrestled, would be seen more apparently; but this did not discourage him: Besides, he lost the Use of a Limb as he wrestled with him; yet all would not put this Israel out: Pray he did, and pray he would, and nothing should make him leave off Prayer, until he had obtained, and therefore he was called Israel: *For as a Prince hast thou had Power with God and with Man, and hast prevailed*, Gen. 32. 24, 32.

A wrestling Spirit of Prayer is a Demonstration of an Israel of God; this Jacob had, this he made use of, and by this he obtained the Name of Israel: A wrestling Spirit of Prayer in Straits, Difficulties, and Distresses; a wrestling Spirit of Prayer when alone in Private, in the Night, when no Eye seeth but God's, then to be at it, then to lay hold of God, then to wrestle, to hold fast, and not to give over until the Blessing is obtained, is a Sign of one that is an Israel of God.

Behold an Israelite indeed, in whom is no Guile: This was the Testimony of the Lord Jesus concerning Nathaniel. Nathaniel was persuaded by Philip to come to Jesus, and as he was coming, Jesus saith to the rest of the Disciples concerning him, *Behold an Israelite indeed, in whom is no Guile*: Then said Nathaniel to Jesus, *Whence knowest thou me?* Jesus answered and said unto him, *before that Philip called thee, when thou wast under the Fig-Tree, I saw thee*. Nathaniel as Jacob was at Prayer, at Prayer alone under the Fig-Tree, wrestling in Prayer; for what no Man can certainly tell, but probably for the Messias, or for the Revelation of him: For the seeing Jews were convinced that the Time of the Promise was out; and all Men were in Expectation concerning John, whether he might not be he. But Nathaniel was under the Fig-Tree alone with God, to enquire of him, and that with great Earnestness and Sincerity; else the Lord Jesus would not thus have excused him of Hypocrisy, and justified his Action as he did, concluding from what he did there, that he was a true Son of Jacob; and ought, as he, to have his Name changed from what his Parents gave him, to this given him of Christ, *An Israelite indeed*. Wherefore from both these Places, it is apparent, that a wrestling Spirit of Prayer in private, is one of the best Signs that this or that Man or Woman is of Israel; and consequently, such who are within the Compass of the Exhortation here, saying, *Let Israel hope in the Lord*.

I say it is this wrestling Spirit of Prayer with God alone; for as for that of publick Prayer (though I will not condemn it) it gives not Ground for this Character, notwithstanding all the Flourishes and Excellencies that may therein appear. I am not unsensible what Pride, what Hypocrisy, what Pretences, what Self-seekings of Commendations and Applause, may be countenanced by those concerned in, or that make publick Prayers; and how little Thought or Savour of God, may be in all so said; but this Closet, Night, or alone Prayer, is of another Stamp, and attended, at least so I judge, with that Sense, those Desires, that Simplicity, and those Strugglings, wherewith that in publick is not. Nay, I think verily, a Man cannot addict himself to these most solemn Retirements, without some

some of *Jacob's* and *Nathaniel's* Sense and Sincerity, Wrestlings and Restlessness for Mercy: Wherefore laying aside all other, I shall abide by this; *That the Man that is as I have here described, is not an Israelite of the Flesh, nor one so only in his Fancy or Imagination, but one made so of God; one that is called a Child of Promise, and one to whom this Exhortation doth belong: Let Israel hope in the Lord; to wit, they that serve God by Prayer Day and Night: These I say are Israel, the Israel of God: And let these hope in the Lord, from now, henceforth, and for ever.*

Luke 2.37
Acts 26.5,
6,7.
Pl. 131.3.

Having thus briefly touched upon those three Things, that are contained in the matter of the Exhortation; I now come to speak a Word to the manner of Praises, by which the Exhortation is presented to us, *Let Israel hope*; he doth not say, *Israel hath hoped*; *Israel did hope*, or *Israel can hope*, but *LET Israel hope in the Lord*. LET is a Word very copious, and sometimes signifies *this*, and sometimes *that*, even according as the Nature or Reason of the Thing under Debate, or to be expressed, will with Truth and Advantage bear: *LET him Hope*.

First, Sometimes LET is equivalent to a Command; *Let every Soul be subject to the higher Powers*, this is a Command: *LET all Things be done decently and in order*, this also is a Command: So here, *LET Israel hope*, this also is a Command; and so enjoins a Duty upon *Israel*; for why, since they seek for Mercy, should they not have it? now a Command lays a very strong Obligation upon a Man, to do this or any other Duty. He commandeth all Men every where to repent, but *Israel* only to hope in his Mercy: Now take the Exhortation and convert it into a Commandment, and it sheweth us,

1. In what good earnest God offers his Mercy to his *Israel*; he commands them to hope in him, as he is and will be so to them.

2. It supposes an Impediment in *Israel*, as to the Faculty of receiving or hoping in God for Mercy; we that would have God be merciful, we that cry and pray to him to shew us Mercy, have yet that Weakness and Impediment in our Faith, which greatly hindreth us from a stedfast hoping in the Lord for Mercy.

3. It suggesteth also, that *Israel* sins if he hopeth not in God; God would not that all should attempt to Hope, because they have no Faith; for he is for having of them first believe, knowing that it is in Vain to think of hoping, until they have believed; but *Israel* has believed, and therefore God has commanded them to hope, and they sin if they obey him not in this, as in all other Duties. He commands thee, I say, since thou hast believed in his Son, *to hope*, that is, to expect to see his Face in the next

World with Joy and Comfort; this is hoping, this is thy Duty, this God commands thee.

Secondly, As this Word LET is sometimes equivalent to a Command, so it is expressed sometimes also to shew a Grant Leave, or Licence to do a Thing; such are these that follow, *LET us come boldly to the Throne of Grace*; *LET us draw near with a true Heart*; *LET us hold fast the Profession of our Faith without wavering*. Here also this manner of expressing the Thing may be taken in the same Sense, to wit, to shew that *Israel* has a Grant, a Leave, a Licence, to trust in the Lord. And oh! what a Privilege is this, but who believes it? And yet as truly as God has granted to *Jacob*, to *Israel*, Repentance unto Life, and by that Means has made him fly for Refuge, to lay hold of Christ set before him as a Justifier; so has he granted him Leave and Licence to trust in him forever, and to hope for his Favour in the next World.

Heb. 4.16.
Chap. 10.
22. 23.

And if you take the Word in this Sense, to wit, for a Grant, Leave or Licence, to hope in God; Then

1. This shews how liberal God is of himself, and Things to *Israel*: Let *Israel* hope in me, trust to me, expect good Things at my Hand, I give him Leave and Licence to do it: Let him live in a full Expectation of being with me, and with my Son in Glory, I give him Leave to do so; he has Licence from me to do so.

2. Understand the Word thus, and it shews us with what boldness and confidence God would have us Hope in him: They that have Leave and Licence to do a Thing, may do it with Confidence and Boldness, without misgivings and reluctances of Mind, this is our Privilege; we may live in a full Assurance of Hope, unto the End, we may hope perfectly to the End, we have Leave, Licence, and a Grant to do it.

3. Understand the Word thus, and it also shews you how muddy, how dark those of *Israel* are, and how little they are acquainted with the Goodness of their God, who stand shrinking at his Door like Beggars, and dare not in a godly sort be bold with his Mercy: Wherefore standest thou thus with thy If's and thy O-buts, O thou poor benighted *Israelite*! Wherefore puttest thou thy Hand in thy Bosom, as being afraid to touch the Hem of the Garment of thy Lord? Thou hast a Leave, a Grant, a Licence, to hope for good to come, thy Lord himself has given it to thee, saying; *Let Israel hope in the Lord*.

Thirdly, This Word LET is also sometimes used by Way of Rebuke and Snub, *Let her alone*, for her Soul is vexed; *Let her alone*, why trouble ye her? Refrain from these Men, and *Let them alone*; and it may also so be taken here. But if so, then it implies that God in this Exhortation, rebuketh those evil Instruments, those fallen Angels,

2 Kin. 4.
27.
Mark 14.
6.
Act. 5.38.

Angels, with all others that attempt to hinder us in the Exercise of this Duty. As Ruth 2. 15, 16. Boaz said to his Servants, when Ruth was to glean in his Field; *Let her Glean even among the Sheaves, and reproach her not*: We have indeed those that continually endeavour to hinder us of living in the full Assurance of Hope, as to being with God and with Christ in Glory: But here's a Rebuke for such; *LET Israel Hope in the Lord*. And it shews us,

1. That what Suggestions come from Satan to make us that are *Israelites* to doubt, come not for that End, by vertue of any Commission that he hath from God; God has rebuked him in the Text, and you may see it also elsewhere: These Temptations therefore are rather forged of Malice, and of despite to our Faith and Hope, and so should be accounted by us.

2. This shews us also, that we should take heed of crediting of that which comes unto us, to hinder our Hope in the Lord; lest we take part with Satan, while God rebuketh him, and countenanceth that which fights against the Grace of God in us.

3. It shews us also, that as Faith, so Hope cannot be maintained, but with great Difficulty, and that we should endeavour to maintain it, and Hope, tho' very difficultly.

2 Sam. 13. 6. Est. 9. 13. Fourthly, This Word *LET* is sometimes used by Way of Request or Entreaty: I pray thee *LET Tamar* my Sister come: *LET* it be granted to the Jews to do, &c. And if it be so to be taken here, or if in the best Sense this Interpretation of it may here be admitted, the consideration thereof is amazing; for then 'tis all one as if God by the Mouth of his Servant, the Penman of this Psalm, did entreat us to hope in him: 2 Cor. 5. 20. And why this may not be implied here, as well as expressed elsewhere, I know not: God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. Why should God beseech us to reconcile to him, but that we might hope in him? And if it be thus taken here, it shews,

1. The great Condescension of God, in that he doth not only hold out to us the Advantages of hoping in God, but desire that we should hope, that we might indeed be partakers of those Advantages.

2. It Teaches us also Humility, and that always in the Acts of Faith and Hope we should mix Blushing, and Shame, with our Joy and Rejoycing: Kiss the Ground, Sinner; put thy Mouth in the Dust, if so there may be Hope.

1 Cor. 10. 12. Heb. 4. 1. Fifthly and Lastly, This Word is used sometimes by Way of Caution; Let him that thinketh he standeth, take heed lest he fall. *LET* us fear therefore lest a Promise being left us of entering into his Rest, any of you should seem to come short of it: And if it should be so taken here, Then,

1. This shews us the Evil of Despair, and that we at Times are incident to it; our daily Weaknesses, our fresh Guilt, our often Decays, our Aptness to forget the Goodness of God, are direct Tendencies unto this Evil, of which we should be aware; for it robs God of his Glory, and us of our Comfort, and gratifies none but the Devil and Unbelief.

2. It sheweth us that Despair is a Fall, a falling down from our Liberty; our Liberty is to hope; it is our Portion from God; for he hath said that himself will be the Hope of his People. To do the contrary, is therefore a falling from God, a departing from God, through an evil Heart of Unbelief. It is the greatest Folly in the World for an *Israelite* to despair; Why sayest thou O *Jacob*, and speakest O *Israel*, my Way is hid from the Lord, and my Judgment is passed over from my God? Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the Ends of the Earth fainteth not? There is no searching of his Understanding. He gives Power to the Faint; and to them that have no Might, he increaseth Strength. Even the Youths shall faint and be weary, and the young Men shall utterly fall. But they that wait upon (that Hope in) the Lord, shall renew their Strength; they shall mount up with Wings as Eagles, they shall run and not be weary, and they shall walk and not faint. Ha. 40. 27, 28, 29, 30, 31.

Now we come to those Inferences that do naturally flow from this Exhortation, and they are in Number Four.

First, That HOPE, and the Exercise of it, is as necessary in its Place, as FAITH, and the Exercise of it. All will grant that there is need of a daily Exercise FAITH, and we are bid to HOPE unto the End: Because Hope is the Grace that relieveth the Soul, when dark and weary. Hope is as the Bottle to the faint and sinking Spirit. Hope calls upon the Soul, not to forget how far it is arrived in its Progress towards Heaven. Hope will point and shew it the Gate afar off; and therefore it is called the Hope of Salvation. Hope exerciseth it self upon God. First Inference.

1. By those Mistakes that the Soul hath formerly been guilty of, with Reference to the Judgment that it hath made of God, and of his Dealings with it. And this is an excellent Vertue. *I said once*, says the Church, *that my Hope was perished from the Lord* (but I was deceived) *this I recall to Mind, therefore have I Hope*. That is, why, if I give Way to such distrusting Thoughts, may I not be wrong again? Therefore will I Hope. This Vertue, is that which belongs to this Grace only; for this and this only is it that can turn Unbelief and Doubts to Advantage. Lam. 3. 18, 19, 20.

I said in my haste, said David, *I am cut off from before thine Eyes: nevertheless I was* Psal. 31. 22, 23, 24.

was mistaken; thou heardest the Voice of my Supplications, when I cried unto thee. And what Use doth he make of this? Why, an Exhortation to all good Men to Hope, and to take Advantage to Hope from the same Mistakes. I think I am cast off from God, says the Soul; so thou thoughtest afore, says Memory, but thou wast mistaken then, and why not the like again? and therefore will I hope. When I had concluded that God would never come near me more, yet after that he came to me again, and as I was then, so I am now, *therefore will I hope.*

2. True Hope, in the right Exercise of it upon God, makes no stick at Weakness or Darkness, but rather worketh up the Soul to some Stay, by these. Thus Abraham's Hope wrought by his Weakness. And so Paul, when I am weak, then I am strong. I will most gladly therefore rejoyce in mine Infirmities. But this cannot be done where there is no Hope; nor but by Hope: For it is Hope, and the Exercise of it, that can say, *now I expect that God should bring Good out of all this.* And as for the Dark, it is its Element to act in *that, For Hope which is seen is not Hope.* But we must hope for that we see not. So David, *Why art thou cast down, O my Soul? hope thou in God.* Christians have no Reason to mistrust the Goodness of God, because of their Weakness, &c. *I had fainted unless I had believed to see.* By Believing there, he means hoping to see, as the Exhortation drawn from thence doth import.

3. Hope will make use of our Calling, to support the Soul, and to help it, by that, to exercise it self in a Way of Expectation of Good from God. Hence the Apostle prays for the *Ephesians*, that they may be made to see what is the Hope of their Calling: That is, what Good that is which by their Calling they have Ground to hope is laid up in Heaven, and to be brought unto them at the Appearance of Jesus Christ.

For thus the Soul by this Grace of Hope will reason about this Matter. God has called me; surely it is to a Feast. God has called me to the Fellowship of his Son; surely it is, that I may be with him in the next World. God has given me the Spirit of Faith and Prayer; surely it is that I might hope for what I believe is, and wait for what I pray for. God has given me some Tastes already; surely it is to encourage me to hope that he purposeth to bring me into the rich Fruition of the whole.

4. Hope will exercise it self upon God by those Breakings, wherewith he breaketh his People for their Sins. *The Valley of Achor must be given for a Door of Hope.* The Valley of Achor, what is that? Why the Place where Achan was stoned for his Wickedness, and the Place where all Israel was afflicted for the same. I say hope can

gather by this, that God has a Love to the Soul. For when God hateth a Man, he chastiseth him not for his Trespases. *If ye be without Chastisement, whereof all are Partakers, then are ye Bastards, and not Sons.* Hence Moses tells Israel, that when the Hand of God was upon them for their Sins, they should consider in their Heart, *that as a Man chasteneth his Son, so the Lord their God chastened them.* And why thus consider, but that a Door might be opened for Hope to exercise it self upon God, by this. This is that also that is intended in Paul to the *Corinthians*, *When we are judged we are chastened of the Lord, that we should not be condemned with the World.* Is not here a Door of Hope? and why a Door of Hope? but that *by it*, God's People, when afflicted, should go out by it, from Despair by Hope. But it is to be inferred.

Secondly, *That the Exercise of Hope upon God is very delightful to him.* Else he would not have commanded and granted us a Liberty to hope, and have snubbed those that would hinder. *Behold the Eye of the Lord is upon them that fear him: Upon them that hope in his Mercy: To deliver their Soul from Death, and to keep them alive in Famine.*

That God is much delighted in the Exercise of this Grace, is evident, because of the Preparation that he has made for this Grace, wherewith to exercise it self. *For whatsoever Things were writ aforetime, were writ for our Learning, that we through Patience and Comfort of the Scriptures might have Hope.*

Mark the whole History of the Bible, with the Relation of the wonderful Works of God with his People, from the Beginning of the World, are written for this very Purpose, that we by considering and comparing, by Patience and Comfort of them might have Hope. The Bible is the Scaffold or Stage that God has builded, for Hope to play his Part upon in this World. It is therefore a Thing very delightful to God, to see Hope rightly giving its Colour before him. Hence he is said, *to laugh at the Trial of the Innocent:* Why at his Trial? Because his Trial puts him upon the Exercise of Hope. For then indeed there is Work for Hope, when Trials are sharp upon us. By why is God so delighted in the Exercise of this Grace of Hope?

1. Because Hope is a head Grace and governing: There are several Lusts in the Soul that cannot be mastered, if Hope be not in Exercise; especially if the Soul be in great and sore Trials. There is Peevishness and Impatience, there is Fear and Despair, there is doubting and mis-construing of God's present Hand, and all these become Masters, if Hope be not stirring; nor can any Grace besides, put a Stop to their tumultuous raging in the Soul. But now

Hope in God, makes them all hush, takes away the Occasion of their working, and lays the Soul at the Foot of God. Surely, saith the Psalmist, I have behaved and quieted my self as a Child that is weaned of his Mother, my Soul is even as a weaned Child. But how came he to bring his Soul into so good a Temper? why that is gathered by the Exhortation following; Let *Israel* hope in the Lord from henceforth and for ever. It was by hoping in the Lord that he quieted his Soul, and all its unruly sinful Passions.

2. As Hope quasheth and quieteth sinful Passions; so it putteth into Order some Graces that cannot be put into Order without it: As Patience, Meekness, Silence, and Long-suffering, and the like. These are all in a Day of Trial, out of Place, Order, and Exercise, where Hope forbearth to work.

I never saw a distrustful Man, a patient Man, a quiet Man, a silent Man, and a meek Man, under the Hand of God, except he was dead in Sin, at the Time: But we are not now talking of such. But now let a Man hope in the Lord, and he presently concludes, this Affliction is for my good, a Sign God loves me, and that which will work out for me a far more exceeding and eternal Weight of Glory; and so it puts the Graces of the Soul into Order: Wherefore Patience, by which a Man is bid to possess or keep his Soul under the Cross, is called, *The Patience of Hope*. So in another Place, when he would have the Church patient in Tribulation, and continue instant in Prayer, he bids them *Rejoyce in Hope*, knowing, that the other could not be done without it.

3. God takes much Delight in the Exercise of Hope, because it construeth all God's Dispensations, at present, towards it, for the best; *when he hath tried me I shall come forth like Gold*. This is the Language of Hope. God, saith the Soul is doing of me good, making of me better, refining of my inward Man. Take a Professor that is without Hope, and either he suffereth Affliction of Pride and Ostentation, or else he picks a Quarrel with God, and throws up All. For he thinks that God is about to undo him; but Hope construeth all to the best, and admits no such unruly Passions to carry the Man away.

4. Therefore Hope makes the Man, be the Trials what they will, to keep still close to the Way and Path of God. *My Foot, said hoping Job, hath held his Steps, his Way have I kept and not declined, neither have I gone back from the Commandment of his Lips*. And again, *Our Heart is not turned back, neither have our Steps declined from thy Way; though thou hast sore broken us in the Place of Dragons, and covered us with the Shadow of Death*. But how came they thus patiently to endure? Why, they

by Hope put Patience and Prayer into Exercise. They knew that their God was as it were but asleep, and that in his Time he would arise for their help, and when he did arise he would certainly deliver. Thus *Rom. 8.* is this Psalm applied by *Paul*.

Thirdly, There is also inferred from this ^{Third In-}Exhortation, *That the Hope of those that are not Israelites, is not esteemed of God*. Let *Israel* hope. The Words are exclusive, shutting out the rest. He doth not say, let *Amalek* hope, let *Babylon* or the *Babylonians* hope; but even in and by this Exhortation shutteth out both the rest and their Hope, from his Acceptance. This being concluded, it follows, that some may hope, and not be the better for their Hope. *The Hypocrites Hope shall perish: Their Hope shall be as the giving up of the Ghost*. ^{Job 8. 13, 14.} For what is the Hope of Hypocrites? Again, ^{11. 20. 27. 8.} *The Hope of unjust Men perisheth*. There is a Hope that perisheth, both it and he that hoped with it together. The Reasons are,

1. Because it floweth not from Faith and Experience, but rather from Conceit and Presumption. Hope, as I have told you, if it be right, cometh of *Faith*, and is brought forth by *Experience*; but the Hope now under Consideration is alone, and has no right Original, therefore not regarded. 'Tis not the Hope of God, but the Hope of Man; that is, It is not the Hope of God's working, but the Hope that standeth in natural Abilities. *Thou wastest away the Things that grow out of the Dust of the Earth, and thou destroyest the Hope of Man*. ^{Job 14. 19. 18, 19.} Whatsoever in religious Matters is but of a carnal and earthly Existence, must be washed away, when the overflowing Scourge shall at the End pass over the World.

2. Because the Lord's Mercy is not the Object of it. The worldly Man makes ^{Job 31. 24. Jer. 3. 23. Luke 18. 9.} *Gold*, or an *Arm of Flesh*, his Hope; that is, the Object of it, and so he despiseth God. Or if he be a religious Hypocrite, his Hope terminates in his own Doings; *he trusteth, or hopeth, in himself that he is righteous*. All these Things are abhorred of God, nor can he with Honour to his Name, or in a Compliance with his own eternal Designs, give any Countenance to such a Hope as this.

3. This Hope has no good Effect on the Heart and Mind of him that hath it. It purifieth not the Soul, it only holds fast a Lie, and keeps a Man in a Circuit, at an infinite Distance from waiting upon God.

4. This Hope busieth all the Powers of the Soul about Things that are of the World, or about those false Objects on which it is pitched; even as the Spider diligently worketh in her Web (unto which also this Hope is compared) in vain. This Hope will bring that Man that has it, and exercises it, to Heaven, when *Leviathan* is pulled out of the Sea with a Hook; or

or when his Jaw is bored thorough with a Thorn: But as he that thinks to do this, *hopeth in vain*; So, even so will the Hope of the other be as unsuccessful, *So are the Paths of all that forget God, and the Hypocrites Hope shall perish; whose Hope shall be cut off, and whose Trust shall be as the Spider's Web. He shall lean upon his House, but it shall not stand; he shall hold it fast, but it shall not endure.* This is the Hope that is not esteemed of God, nor the Persons that have it, preferred by him a *whit before their own Dung.*

4thly, There is also inferred from these Words, *That Israel himself is subject to swerve in his Soul about the Object of Hope.* For this Text is to him (as a Command and Grant) so an Instruction by which he is to be informed, how and upon whom to set his Hope. That *Israel* is apt to swerve as to the Object of his Hope is evident, for that so much ado is made by the Prophets to keep him upon his God; in that so many Laws and Statutes are made to direct him to set his Hope in God: and also by his own Confession. The Fears also and the Murmurs and the Faintings that attend the godly in this Life, do put the Truth of this Inference out of Doubt. 'Tis true, the Apostle said that he had the Sentence of Death in himself, that he might not trust, or hope, in himself, but in God that raiseth the dead. But this was an high Pitch, *Israel* is not always here: there are many Things that hinder.

1. The Imperfection of our Graces. There is no Grace perfected in the godly. Now it is incident to Things defective, to be wanting in their Course. Faith is not perfect; and hence the sensible Christian feels what follows; Love is not perfect, and we see what follows; and so of Hope and every other Grace; their Imperfection makes them stagger.

2. *Israel* is not yet beyond Temptations. There is a deal to attend him with Temptations, and he has a Soul so disabled by Sin, that at all Times he cannot fix on God, that made him, but is apt to be turned aside to lying Vanities. The very Thing that *Jonah* was ensnared with.

3. The promising Helps that seems to be in other Things, are great hindrances to a stiddy fixing, by Hope, on God; there are good Frames of Heart, Enlargements in Duties, with other the like, that have thorough the Darkness, and the Legality of our Spirits, been great hindrances to *Israel*. Not that their natural Tendency is to turn us aside; but our corrupt Reason getting the upper Hand, and bearing the Stroak in Judgment, perverts our Minds and Consciences to the making of wrong Conclusions upon them.

4. Besides, as the Mind and Conscience by Reason is oft deluded to draw these wrong Conclusions upon our good Frames

of Heart, to the removing of our Hope from the right Object unto them; so by like Reason, are we turned by unwholsome Doctrines, and a carnal Understanding of the Word, to the very same Thing: Cisterns, broken Cisterns that can hold no Water, *Israel*, even God's People, are apt to make unto themselves to the forsaking of their God.

Thus have I gone through the first Part of the Text, which consists of an Exhortation to hope in the Lord: And have shewed you,

1. The Matter contained therein.
2. Something of the Reason of the Manner of the Phrase.
3. And have drawn, as you see, some Inferences from it.

I now come to the second Part of the Text, which is a Reason urged to enforce the Exhortation. Let *Israel* hope in the Lord. Why? *For with the Lord there is Mercy.* There is the Reason, let him Hope, for there is Mercy; let him hope in the Lord, for with him there is Mercy.

The Reason is *full and suitable*. For what is the Ground of Despair, but a Conceit that Sin has shut the Soul out of all Interest in Happiness; and what is the Reason of that, but a Persuasion that there is no help for him in God? Besides, could God do all but shew Mercy, yet the Belief of that Ability would not be a Reason sufficient to encourage the Soul to hope in God. For the Block, SIN, which cannot be removed, but by Mercy, still lies in the Way. The Reason therefore is *full and suitable*, having naturally an Inforcement in it, to the Exhortation.

And first to touch upon the Reason in a Way *general*, and then to come to it more *particularly*.

Let Israel hope in the Lord, for with the Lord there is Mercy. Mercy to be bestowed, Mercy designed to be bestowed.

First, Mercy to be bestowed. This must be the meaning: What if a Man has never so much Gold or Silver, or Food or Raiment; yet if he has none to communicate, what is the distressed, or those in want, the better! What if there be Mercy with God, yet if he has none to bestow, what Force is in the Exhortation, or what shall *Israel*, if he hopeth, be the better? But God has Mercy to bestow, to give. *He saith on this wise, I will give you the sure Mercies of David.* And again, *The Lord give Mercy to the House of Onesiphorus.* Now then here lies the Encouragement: The Lord has Mercy to give; he has not given away ALL his Mercy; his Mercy is not clean gone for ever. He has Mercy yet to give away, yet to bestow upon his *Israel*. Let *Israel* hope in the Lord, *for with the Lord there is Mercy.*

Secondly, As there is with God, Mercy to be bestowed, so there is Mercy designed to

to be bestowed, or given to *Israel*. Some Men lay by what they mean to give away, and put that in a Bag by it self, saying, this I design to give away, this I purpose to bestow upon the Poor. Thus God, he designeth Mercy for his People. Hence the Mercy that God's *Israel* are said to be Partakers of, is a Mercy kept for them. (And thou O God hast prepared of thy goodness for the poor) and laid up for them. This is excellent and is true, *let Israel Hope in the Lord, for there is with him Mercy, kept, prepared, and laid up* for them. When God designs the bestowing of Mercy, we may well hope to be Partakers. The Poor will go merrily to Weddings and Funerals, and Hope for an Alms all the Way they go, when they come to understand that there is so much kept, prepared and laid up for them by the Bridegroom, &c. But HE keepeth Mercy for Thousands.

Thirdly, As God has Mercies to bestow, and as he has designed to bestow them: So those Mercies are no fragments or the leavings of others: but Mercies that are full and compleat to do for thee, what thou wantest, wouldest have, or canst desire. As I may so say, God has his Bags that were never yet untied, never yet broken up, but laid by him through a thousand Generations, for those that he commands to hope in his Mercy. As *Samuel* kept the *Shoulder* for *Saul*, and as God brake up that decreed Place for the Sea, so hath he set apart, and will break up his Mercy for his People: Mercy and Grace that he gave us before we had a Being, is the Mercy designed for *Israel*. Whole Mercies allotted to us; however Mercy sufficient.

But to be a little more distinct.

First, I find that the goodness of God to his People is diversly expressed in his Word, sometimes by the Word, GRACE; sometimes by the Word, LOVE; and sometimes by the Word, Mercy: even as our badness against him is called, Iniquity, Transgression and Sin.

When it is expressed by that Word, GRACE; then it is to shew, that what he doth, is of his Princely Will, his Royal Bounty and Sovereign Pleasure. When it is expressed by that Word LOVE, then it is to shew us that his Affection was, and is in what he doth, and that he doth what he doth for us, with Complacency, and Delight. But when it is set forth to us under the Notion of Mercy, then it bespeaks us to be in a State both wretched and miserable, and that his Bowels and Compassions yearn over us in this our fearful plight.

Now the Holy Ghost chuseth (as it should seem) in this Place, to present us, with that goodness that is in God's Heart towards us, rather under the term of Mercy, for that, as I said before, it so presenteth us with our Misery and his Pity, and Compassion; and because it best pleaseth us when we appre-

hend God in Christ, as one that has the Love of compassion and Pity for us. Hence we are often presented with God's goodness to us to cause us to hope, under the Name of Pity and Compassion. In his Pity he redeemed them, and like as a Father pitieth his Children; so the Lord pitieth them that fear him. The Lord is very pitiful and of great Mercy, he also is gracious and full of Compassion. Thou O Lord! art a God full of Compassion, and thy Compassions fail not.

The Words being thus briefly touched upon; I shall come to treat of two Things. First, more distinctly, I shall shew you what kind of Mercy is with the Lord, as a Reason to encourage *Israel* to hope.

Secondly, And then shall shew what is to be inferred from this Reason, *Let Israel hope in the Lord, for with the Lord there is Mercy*. For the first of these; first, with him there is TENDER Mercy, and therefore let *Israel* Hope. Tender Mercy is Mercy IN Mercy; and that which *Israel* of old had in high Estimation, cried much for, and chose that God would deal with their Souls by that: *Withhold not thy tender Mercy from me*, said David. And according to the Multitude of thy tender Mercies blot out my Transgressions. And again, *Let thy tender Mercy come unto me, that I may live*: Now of this sort of Mercies God has a great many, a multitude to bestow upon his People. And they are thus mentioned by the Word, to cause us to hope in him. And is not this alluring, is not this enticing to the *Israel* of God to hope, when the Object of their Hope is a God very pitiful, and of tender Mercy? Yea, a God whose tender Mercies are great, and many. These are two Things that this Word tender Mercy importeth.

1. The first is, that Sin will put a Believer, if he giveth Way thereto, into a very miserable Condition.

2. That God would have them Hope, that tho' Sin may have brought any of them into this Condition, the Lord will restore them with much Pity and Compassion. *Let Israel hope in the Lord, for with the Lord there is Mercy, Tender Mercy*.

For the first of these, That Sin will put a Believer, if he gives Way thereto, into a very miserable Condition, and that upon a double Account.

1. For that it will bring him into Fears of Damnation.

2. In that it will make his Soul to be much pained under those Fears. We will wave the first, and come to the second of these.

The Pains that Guilt will make, when it wounds the Conscience, none knows, but those to whom Sin is applied by the Spirit of God, in the Law. Yet all may read of it in the Experience of the godly; Where this Pain is compared to a Wound in the

Isa. 63.9.
Psal. 103.

Jam. 5.11.
Psal. 78.

37, 38.
Psal. 86.

15.
Psal. 111.

4.
Lam. 3.22.

Psal. 25.6.
Psal. 103.

4.
Psal. 119.

156.
Psal. 40.

11.

Psal. 51.1.

Psal. 119.

77.

1 Sam. 9.

23, 24.

Job 38.10.

2 Tim. 1.9.

Psal. 119.

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the Flesh, to Fire in the Bones, to the putting of Bones out of joint, and the breaking of them asunder.

He that knows what Wounds and broken Bones are, knows them to be painful Things: And he that knows, what Misery Sin will bring the Soul into with its Guilt, will conclude the one comes no whit short of the other. But now he that hath these Wounds, and also these broken Bones, the very Thoughts of a Man that can cure, and of a Bone-setter, will make him afraid, yea, quake for Fear; especially if he knows that though he has Skill, he has a hard Heart, and Fingers that are like Iron. He that handleth a Wound had need have Fingers like Feathers, or Down; to be sure the Patient wisheth they were. *Tenderneß* is a Thing of great worth to such; and such Men are much enquired after by such; yea, their *Tenderneß* is an Invitation to such to seek after them. And the Thing is true in Spirituals. Wherefore David cried, as I said before, *Have Mercy upon me, O Lord! according to the Multitude of thy tender Mercies, blot out my Transgressions.* O handle me tenderly, Lord handle me tenderly, cried David. O cure me I beseech thee, and do it with thy TENDER Mercy.

Psal. 51. 1.

Now answerable to this, the Lord is set forth to *Israel*, as one with whom is Mercy, consequently tender Mercy, *Let Israel hope in the Lord*, for with the Lord there is tender Mercy.

Isa. 42. 3.

Luke 10. 33, 34, 35.

2. God therefore would have the wounded and bruised, and those whose Pains may be compared to the Pains and Pangs of broken Bones, to hope that he will restore them with much Pity and Compassion, or as you have it before, in Pity and tender Mercy. See how he promiseth to do it, by the Prophet, *A bruised Reed shall he not break; and the smoking Flax shall he not quench.* See how tender he is in the Action; *When he saw him, he had Compassion on him, and went to him, and bound up his Wounds, pouring in Oil and Wine, and set him on his own Beast, and brought him to an Inn, and took Care of him.* Every Circumstance is full of *Tenderneß* and Compassion. See also how angry he maketh himself with those of his Servants, that handle the Wounded or Diseased without this *Tenderneß*; and how he catcheth them out of their Hand, with a Purpose to deal more gently with them himself. *The Diseased* (saith he) *have ye not strengthened, neither have ye healed that which was sick; neither have ye bound up that which was broken; neither have ye brought again that which was driven away; neither have ye sought that which was lost; but with Force and with Cruelty have ye ruled them. Therefore ye Shepherds, hear the Word of the Lord: I will feed my Flock, and I will cause them to lye down, saith the Lord. I will*

Ezek. 34. 4, 5, 16.

seek that which was lost, and bring again that which was driven away, and will bind up that which is broken, and will strengthen that which was sick. Here is Encouragement to hope, even according to the Reason urged; *Let Israel hope in the Lord; for with the Lord there is Mercy, tender Mercy.*

Secondly, As with him is Mercy tender, so there is with him Mercy that is Great (for with him is great Mercy) *The Lord is long-suffering, and of great Mercy.* Num. 14. When *Tenderneß* accompanies want of Skill, the Defect is great; but when *Tenderneß* and great Skill meet together, such a Surgeon is a brave accomplished Man. Besides, some are more plagued with the Sense of the Greatneß of their Sins, than others are; the Devil having placed or fixed the great Sting there: These are driven by the *Greatneß* of Sin into despairing Thoughts, hotter than Fire: These have the Greatneß of their Sin betwixt God and them, like a great Mountain; yea, they are like a Cloud, that darkneth the Sun and Air. This Man stands under *Caius's* Gibbet, and has the Halter of *Judas*, to his own thinking, fastned about his Neck.

And now, cries he, GREAT Mercy, or NO Mercy, for little Mercy will do me no Good: Such a poor Creature, thus expostulateth the Case with God. *Wilt thou shew Wonders to the Dead? Shall the Dead arise and praise thee?* Lord! I have destroyed my self, can I live? My Sins are more than the Sands, can I live? Lord, every one of them are Sins of the first Rate, of the biggest Size, of the blackest Line, can I live? I never read that Expression but once in all the whole Bible. *For thy Names sake, O Lord, pardon mine Iniquity, for it is great:* Not that there was but one Man in *Israel* that had committed great Iniquities, but because Men that have so done, have rather inclined to Despair, than to an Argument so against the Wind. If he had said, *Pardon for they are little*, his Reason had carried Reason in it; but when he saith, *Pardon for they are great*, he seems to stand like a Man alone. This is the common Language, if our Transgressions be upon us, and we pine away in them, *How shall we then live?* Or thus, *our Bones are dried, our Hope is lost, and we are cut off for our Parts.* Wherefore to such as these, good Wishes, tender Fingers and Compassion, without GREAT Mercy, can do nothing. But behold, O thou Man of *Israel*, thou talkest of great Sins; answerable to this, the Scripture speaks of great Mercy; and thy great Sins are but the Sins of a Man, but these great Mercies are the Mercies of a God; yea, and thou art exhorted, even because there is Mercy with him, therefore to trust thy Soul with him; *Let Israel trust in the Lord;*

S f

for

for with the Lord there is Mercy; great Mercy.

This therefore is a Truth of singular Consolation, That Mercy is with the Lord, that *tender* Mercy is with him, that *great* Mercy is with him; both *tender* and *great*: What would Man have more? But,

Thirdly, As great Mercy is with the Lord to encourage us to hope, so this Mercy that is great, is *rich*; *God is rich in Mercy*: There is *Riches* of Goodness, and *Riches* of Grace with him. Things may be great in *Quantity* and little of *Value*; but the Mercy of God is not so: We use to prize small Things, when great Worth is in them; even a *Diamond* as little as a *Pea*, is preferred before a *Pebble*, though as big as a *Camel*. Why here is *rich* Mercy Sinner, here is Mercy that is rich and full of Virtue; a Drop of it will cure a Kingdom! Ah! but how much is there of it? says the Sinner. Oh! abundance, abundance, for so saith the Text; *Let us fall now into the Hand of the Lord, for his Mercies are great*. Some Things are so rich, and of such Virtue, that if they do but touch a Man, if they do but come nigh a Man, if a Man doth but look upon them, they have present Operation upon him; but the very mentioning of Mercy, yea a very Thought of it, has sometimes had that Virtue in it, as to cure a Sin-sick Soul: Here is virtuous Mercy.

Indeed Mercy, the best of Mercies, are little worth to a self-righteous Man, or a Sinner fast asleep; we must not therefore make our Esteems of Mercy, according to the Judgment of the secure and heedless Man, but according to the Verdict of the Word; nay, though the awakened Sinner, he that roareth for Mercy all Day long, by Reason of the Disquietness of his Heart, is the likeliest among sinful Flesh; or as likely as another, to set a suitable Estimate upon Mercy; yet his Verdict is not always to pass in this Matter. None can know the *RICHERS* of Mercy to the full, but he that perfectly knoweth the *Evil* of Sin, the *Justice* of God, all the *Errors* of Man, the *Torments* of Hell, and the *Sorrows* that the Lord Jesus underwent, when Mercy made him a Reconciler of Sinners to God: But this can be known by none but the God whose Mercy it is: This is the Pearl of great Price.

The Richness of Mercy is seen in several Things.

1. It can save from Sin, from great Sin, from all Sin.
2. It can save a Soul from the Devil, from all Devils.
3. It can save a Soul from Hell, from all Hells.
4. It can hold us up in the midst of all Weaknesses.
5. It can deliver from eternal Judgment.

Yea, what is it that we have, or shall need that this *virtuous* Mercy cannot do for us; *Let Israel hope in the Lord; for with the Lord is RICH Mercy, Mercy full of Virtue, and that can do great Things*.

Fourthly, As the Mercies that are with the Lord, are *tender*, *great*, and *rich*, so there is a *Multitude* of them, and they are called *manifold*: There is a Multitude of these rich and virtuous Mercies. By *Multitude*, I understand Mercies of every Sort or Kind; Mercies for this, and Mercies for the other Malady; Mercies for every Sickness, a Salve for every Sore. Some Things that are rich and very full of Virtue, have yet their Excellency extending it self, but to ONE, or TWO, or THREE Things for help; and this is their Leanness in the midst of their Excellencies. But it is not thus with the Mercy of God. Some Things that are rich and virtuous, are yet so only but at certain Seasons; for there are Times in which they can do nothing: But it is not so with this *tender*, *great*, and *rich* Mercy of God. There are some Things, though rich, that are sparingly made use of; but it is not so with this Mercy of God. There is a *Multitude* of them; so if one will not another will: There is a *Multitude* of them; so one or other of them is always in their Season: There is a *Multitude* of them; and therefore it must not be supposed, that God is *niggardly* as to the Communicating of them.

As they are called a *Multitude*, so they are called *Mercies manifold*. There is no *single* Flower in God's Gospel-Garden, they are all double and treble; there is a Wheel within a Wheel, a Blessing within a Blessing, in all the Mercies of God. *Manifold*: A Man cannot receive one, but he receives many, many folded up, one *within* another. For Instance,

1. If a Man receiveth Christ, who is called God's tender Mercy; why he shall find in him all the Promises, Pardons, Justifications, Righteousnesses, and Redemptions, that are requisite to make him stand clear before the Justice of the Law, in the Sight of God from Sin.

2. If a Man receive the Spirit, he shall have as folded up in that (for this is the first unfolding it self) many, very many Mercies: He shall have the Graces, the Teachings, the Sanctifications, the Comforts, and the Supports of the Spirit; when he saith in one Place, *He will give the Spirit*; he calleth that in another Place, *The good Things of God*.

3. If Man receive the Mercy of the Resurrection of the Body (and God's People shall assuredly receive that in its Time) what a Bundle of Mercies will be received, as wrapt up in that? He will receive Perfection, Immortality, Heaven, and Glory: And what is folded up in these Things, who can tell?

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I name but these three (for many more might be added) to shew you the *Plenteousness*, as well as the *Vertuousness*, of the Tender, Great and Rich, Mercy of God.

A *Multitude*: There is *Converting* Mercy, there is *Preserving* Mercy, there is *Glorifying* Mercy; and how many Mercies are *folded* up in every one of these Mercies? None but God can tell.

A *Multitude*: There are Mercies for the *faithful Followers* of Christ, for *those* of his that *backslide* from him, and also for *those* that *suffer* for him; and what Mercies, will by these be found *folded* up in their Mercies, they will better know, when they come to Heaven.

A *Multitude* of *preventing* Mercies, in Afflictions, in Disappointments, in Cross-Providences, there are with God: and what Mercies are *folded* up in these *afflicting* Mercies, in these *disappointing* Mercies, and in these *merciful* Cross-providences, must rest in the Bosom of him to be revealed, who only is wonderful in Counsel, and excellent in working.

A *Multitude* of *Common* Mercies; of every Day's Mercies, of every Night's Mercies, of Mercies in *Relations*, of Mercies in *Food* and *Raiment*, and of Mercies in the *want* of these Things there is; and who can number them? David said, *He daily was loaded with God's Benefits*: And I believe, if, as we are bound, we should at all Times return God Thanks, for all particular Mercies particularly; it would be a Burden intollerable, and would kill us out of Hand.

And all this is written, that *Israel* might hope in the Lord; *Let Israel hope in the Lord; for with the Lord there is Mercy*.

Fifthly, As the Mercies that are with the Lord, are *Tender, Great, Rich, a Multitude* and *Manifold*; so they are Mercies that *diminish not in the using, but that rather increase in the exercising of them*: Hence it is said, *Grace aboundeth, and hath abounded unto many; and that God is able to make all Grace abound towards us*: The Grace of forgiveness I mean, wherein he hath *abounded* towards us: Now to *abound*, is to flow, to multiply, to increase, to greaten, to be more and more; and of this Nature is the Mercy that is with the Lord: Mercy that will *abound* and increase in the using. Hence he is said to pardon *abundantly*, to Pardon and *Multiply* to Pardon: And again to *exercise* loving kindness; to exercise it, that is, to *draw it out* to the length, to make the best Advantage and Improvement, of every Grain and Quantity of it. *The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and Truth*.

Mercy to a Man under Guilt, and fear of Hell-fire, seems as a little shrunk up, or shrivelled Thing, there appears no Quantity in it: There is Mercy, said *Cain*, but there is not *enough*, and he died under that Conceit: Nor is it as to *Judgment* and *Thought* many Times much better with the *Israel*

of God. But behold when God sets Mercy to work, it is like the Cloud that at first was but like a Man's Hand, it increaseth until it hath covered the Face of Heaven: Many have found it thus, yea, they have found it thus in their Distress.

Paul has this Expression; The Grace of our Lord was *exceeding abundant*; that is, increased towards me *exceedingly*.

And this is the Cause of that Change of Thoughts, that is wrought at last in the Hearts of the Tempted; at first they doubt, at last they hope; at first they despair, at last they rejoyce; at first they quake, while they imagine how great their Sins are, and how little the Grace of God is; but at last they see such a Greatness, such a Largeness, such an abundance of Increase, in this multiplying Mercy of God, that with gladness of Heart, for their first Thoughts, they call themselves Fools, and venture their Souls, the next World, and their Interest in it, upon this Mercy of God.

I tell you Sirs, you must not trust your own Apprehensions nor Judgments with the Mercy of God; you do not know how he can *cause it to abound*; that which seems to be short and shrunk up to you, he can draw out, and cause to abound exceedingly. There is a *Breadth*, and *Length*, and *Depth*, and *Height* therein, when God will please to open it; that for Infiniteness can swallow up not only all thy Sins, but all thy Thoughts and Imaginations, and that can also drown thee at last. *Now unto him that is able (as to Mercy) to do exceedingly abundantly, above all that we ask or think, according to the Power that worketh in us; unto him be Glory in the Church by Christ Jesus throughout all Ages, World without end, Amen*.

This therefore is a wonderful Thing, and shall be wondred at to all Eternity; that that River of Mercy, that at first did seem to be but *Ankle* deep, should so rise, and rise and rise, that at last it became, *Waters to swim in, a River that could not be passed over*.

Now all this is written that *Israel* might Hope: *Let Israel hope in the Lord; for with the Lord there is Mercy*.

Sixthly, As there is with God Mercies, *Tender, Great, Rich, a Multitude*, and Mercy that abounds; so to encourage us to trust in him, there is Mercy to compass us round about; *Many Sorrows shall be to the Wicked, but he that trusteth in the Lord, Mercy shall compass him about*: This is therefore the Lot of the *Israel* of God, that they shall, they trusting in their God, be compassed with Mercy round about. This is Mercy to do for us in this World, that we may arrive safely in that World, which is to come. Another Text saith, *For thou Lord wilt bless the Righteous; with Favour wilt thou compass him as with a Shield*.

As with a Shield; this compassing of them therefore, is, to the End they may be defended

fended and guarded from them that seek their hurt: When *Elisha* was in Danger by Reason of the Army of the Syrians; *Behold the Mountains were full of Horses and Chariots of Fire, round about him, to deliver him.*

2 Kin. 6.
15, 16, 17.

Pfal. 71. 21
Zech. 9. 8.

Round about on every Side; or as David hath it, Thou shalt encrease my Greatness, and comfort me on every Side. I will camp about mine House, saith God, because of the Army, because of him that passeth by, and him that returneth.

This therefore is the Reason, why, notwithstanding all our Weaknesses, and also the Rage of Satan, we are kept and preserved in a wicked World; we are compassed round about: Hence, when God asked Satan concerning Holy *Job*, he answered, *Thou hast made a Hedge about him, and about his House, and about all that he hath on every Side; I cannot come at him, thou compassedst him, and keepest me out.*

Job 1. 10.

Pfal. 32. 7.

Jer. 31. 12.

By this then is that Scripture opened, *Thou art my hiding Place, thou shalt preserve me from Trouble, thou shalt compass me about with Songs of Deliverance:* And indeed it would be comely, if we, instead of doubting and despairing, did sing in the Ways of the Lord; have we not Cause thus to do, when the Lord is round about us with Sword and Shield, watching for us against the Enemy, that he may deliver us from their Hand?

This also is the Reason why nothing can come at us, *but that it may do us good:* If the Mercy of God is round about us, about us on every Side; then no evil Thing can by any Means come at us, *but it must come through this Mercy,* and so must be seasoned with it, and must have its deadly Poyson, by it, taken away. Hence *Paul* understanding this, saith, *And we know that all Things work together for good to them that love God:* But how can that be, did they not come to us through the very Sides of Mercy? and how could they come to us so, since Satan pryeth to wound us deadly in every, or in some private Place, if Mercy did not compass us round about, round about as with a Shield?

He went round about *Job*, to see by what *Hog-hole* he might get at him, that he might smite him under the fifth Rib: But behold, he found he was hedged out round about, wherefore he could not come at him but through the Sides of Mercy; and therefore what he did to him must be for good. Even thus also shall it be in Conclusion with all the Wrath of our Enemies; when they have done what they can, by the Mercy of God, we shall be made to stand. *Why boasteth thou thyself in Mis-* chief (saith *David*) *O mighty Man! the goodness of God endureth continually:* And that will sanctifie to me whatever thou doest against me. This therefore is another singular Encouragement to *Israel* to hope in the Lord; for that there is with him Mercy

to compass us round about.

Here is I say, room for Hope, and for the Exercise thereof; when we feel our selves after the worst manner assaulted.

Wherefore should I fear (saith *David*) *in the Day of Evil, when the Iniquity of my Heels compasseth me about?* Wherefore, why now there is all the Reason in the World to fear, the Day of Evil is come upon thee, and the Iniquity of thy Heels doth compass thee about. The Hand of God is upon thee, and thy Sins, which are the Cause, stand round about thee, to give in Evidence against thee; and therefore thou must fear. No, saith *David*, that's not a sufficient Reason; he that trusteth in the Lord, *Mercy shall compass him about.*

Here is Ground also to pray in Faith, as *David*, saying, *Keep me as the Apple of thine Eye, hide me under the Shadow of thy Wings, from the Wicked that oppress me, from my deadly Enemies, who compass me about.*

Seventhly, As all this tender, Great, Rich, much abounding Mercy, compasseth us about; so that we may hope in the God of our Mercy, it is said, *This Mercy is to follow us, surely Goodness and Mercy shall follow me all the Days of my Life, and I will dwell in the House of the Lord for ever:* It shall follow me, go with me, and be near me, in all the Way that I go. There are these six Things to be gathered out of this Text, for the further Support of our Hope.

1. It shall follow us to guide us in the Way. I will guide thee with mine Eye, says God, that is, in the Way that thou shalt go. The Way of Man to the next World, is like the Way from *Egypt* to *Canaan*: A Way not to be found out but by the Pillar of a Cloud by Day, and a Flame of Fire by Night: That is, with the Word and Spirit. Thou shalt guide me with thy Counsel, and afterward receive me to Glory. Thou shalt guide me from the first Step to the last, that I shall take in this my Pilgrimage. Goodness and Mercy shall follow me.

2. As God in Mercy will guide, so by the same he will uphold our goings in his Paths. We are weak, wherefore tho' the Path we go in, were never so plain, yet we are apt to stumble and fall. *But when I said my Foot slippeth, thy Mercy O Lord help me up.* Wherefore we should always turn our Hope into Prayer, and say, Lord, hold up my goings in thy Paths, that my Foot-steps slip not, be not moved; let Mercy follow me.

3. As the God of our Mercy has Mercy to guide us, and uphold us; so by the same will he instruct us, when we are at a loss, at a stand. I led *Israel* about, says God, I instructed him and kept him as the Apple of mine Eye. I say we are often at a loss; *David* said, after all his brave Sayings in the 119th Psalm, *I have gone astray like a lost*

Pfal. 49. 5.

Pfal. 17. 8.

Pfal. 32. 8.

Pfal. 23. 6.

Pfal. 32. 8.

Pfal. 73. 24.

Pfal. 94. 18.

Pfal. 17. 5.

Deut. 32. 10.

Pfal. 119. 176.

a lost Sheep, seek thy Servant. Indeed a Christian is not so often out of the Way, as he is at a stand therein, and knows not what to do. But here also is his Mercy as to that. *Thine Ears shall hear a Word behind thee, saying, This is the Way, walk in it, when ye turn to the right Hand, and when ye turn to the left;* Mercy follows for this.

4. Mercy shall follow to carry thee when thou art faint; we have many fainting and sinking Fits as we go. He shall gather the Lambs with his Arm, and carry them in his Bosom, or upon Eagles Wings. He made *Israel* to ride on the high Places of the Earth, and made him to suck Honey out of the Rock.

5. Mercy shall follow us to take us up when we are fallen, and to heal us of those Wounds that we have caught by our Falls. The Lord upholdeth all that fall, and raiseth up all those that are bowed down. And again, the Lord openeth the Eyes of the blind; the Lord raiseth up them that are bowed down; the Lord loveth the righteous. Or as we have it in another Place; The Steps of a good Man are ordered by the Lord: and he delighteth in his Way. Tho' he fall he shall not be utterly cast down: for the Lord upholdeth him with his Hand. Here is Mercy for a hoping *Israelite*; and yet this is not all.

6. Mercy shall follow us to Pardon our Sins, as they are committed. For tho' by the Act of Justification, we are for ever secured from a State of Condemnation; yet as we are Children we need Forgiveness daily, and have need to pray, *Our Father forgive us our Trespases.* Now that we may have daily Forgiveness, for our daily Sins and Trespases, Mercy and Goodness must follow us; or as *Moses* has it: And he said, if now I have found Grace in thy Sight, O Lord! let my Lord I pray thee go amongst us (for it is a stiff-necked People) and pardon our Iniquity and our Sin, and take us for thine Inheritance. Joyn to this, that Prayer of his, which you find in *Numbers*; Now I beseech thee let the Power of my Lord, be great according as thou hast spoken, saying; The Lord is long-suffering and of great Mercy, forgiving Iniquity, and Transgression, and by no Means clearing the Guilty; visiting the Iniquity of the Fathers, upon the Children, unto the third and fourth Generation. Pardon I beseech thee the Iniquities of this People according to the Greatness of thy Mercy, and as thou hast forgiven this People from *Egypt*, even until now, or hitherto.

How many Times think you did *Israel* stand in need of Pardon, from *Egypt*, 'till they came to *Canaan*? Even so many Times wilt thou need Pardon from the Day of thy Conversion, to the Day of Death; To the which, God will follow *Israel* that he may dwell in the House of the Lord for ever.

7. As all this Tender, Great, Rich, A-

bounding, Compassing, Mercy, shall follow *Israel* to do him good; so shall it do him every good Turn, in delivering of him from every Judgment that by Sin he hath laid himself obnoxious to, with rejoicing. For Mercy rejoiceth against Judgments, That is (applying it to the Mercy of God towards his) it rejoiceth in delivering us from the Judgments that we have deserved; yea, it delivereth us from all our Woes with rejoicing. In the Margent it is, *glorieth*; It glorieth in doing this great Thing for us. I have thought, considering how often I have procured Judgments and Destructions to my self, that God would be weary of pardoning, or else that he would pardon with grudging. But the Word saith, *he fainteth not nor is weary, I will rejoyce over them to do them good, with my whole Heart, and with my whole Soul.* This doing of us good with rejoicing, this saving of us from deserved Judgments with rejoicing; this getting the Victory over our Destructions, for us with rejoicing; oh! it is a marvelous Thing. O sing unto the Lord a new Song, for he hath done marvelous Things: his right Hand, and his holy Arm hath gotten him the Victory. The Victory for us, as *Paul* said, we are more than Conquerors through him, and this he did with Triumph and Rejoicing. The Heart is seen oft Times, more in the Manner, than in the Act that is acted; more in the Manner of doing, than in doing of the Thing. The wickedness of the Heart of *Moab*, was more seen in the manner of Action than in the Words that he spake against *Israel*. For since thou speakest against him thou skippedst for Joy. So *Edom* rejoiced, at the Calamity of his Brother, he looked on it and rejoiced, and in his rejoicing appeared the badness of his Heart, and the great spite that he had against his Brother *Jacob*.

Now, my Brethren, I beseech you consider, that God hath not only shewed you Mercy, but hath done it with rejoicing: Mercy doth not only follow you, but it follows you with rejoicing; Yea, it doth not only prevent your ruin, by your repeated Transgressions procured, but it doth it with rejoicing. Here is the very Heart of Mercy seen, in that it rejoiceth against Judgment.

Like unto this is that in *Zephaniah*; The Lord thy God in the midst of thee is mighty: he will save, he will rejoyce over thee with Joy, he will rest in his Love, he will joy over thee with singing.

There are many Things that shew with what an Heart Mercy is of God extended, as is afore described to *Israel* for his Salvation: but this, that it acteth with rejoicing, that it saveth with rejoicing! and gets the Victory over judgment with rejoicing! is a wonderful one, and one that should be taken Notice of by *Israel*, for his Encouragement to hope. Let *Israel* hope in the Lord, for with him there is Mercy, Tender,

der, Great, Rich, multiplying Mercy: Mercy that compasseth us about, that goeth with us all the Way, and Mercy that rejoyleth to overcome every Judgment that seeketh our Destruction, as we go toward our Father's House and Kingdom.

Mich. 7. 18. It is said in the Word, God delighteth in Mercy: *Who is a God like unto thee that pardoneth Iniquity, and passeth by the Transgression of the Remnant of his Heritage? he retaineth not his Anger for ever, because he delighteth in Mercy.*

Here then is a Reason of the rejoicing of Mercy, against Judgment; why, Mercy is God's Delight, or as another hath it, *Mercy pleaseth thee.* What a Man delights in, that he will set on Foot, and that he will seek to manage, that he will promote, and that he will glory in the Success and Prosperity of: why, the Text saith, God delighteth in Mercy; nor do I believe, (how odious soever the comparison may seem to be) that ever Man delighted more in Sin, than God hath delighted in shewing Mer-

Joh. 3. 16. cy. Has Man given himself for Sin? God
Isa. 30. 18. has given his Son for us, that he might
Luk. 9. 58. shew us Mercy. Has Man lain at wait

for Opportunities for Sin? God has waited to be gracious, and that he might have Mercy upon us. Has Man, that he might enjoy his Sin, brought himself to a Morfel of Bread? why Christ, Lord of all, that he might make room for Mercy, made himself the poorest Man. Has Man, when he has found his Sin, pursued it with all his Heart? Why God, when he sets a shewing Mercy, shews it with rejoicing, for he delighteth in Mercy.

Psal. 25. 10. Here also you may see the Reason why ALL God's Paths are Mercy and Truth, to his. I have observed that what a Man loveth, he will accustom himself unto, whether it be Fishing, Hunting, or the like. These are his Ways, his Course, the Paths wherein he spends his Life, and therefore he is seldom found out of one or another of them. Now, saith David, ALL the Paths of the Lord are Mercy, &c. he is never out of them. For wherever he is, still he is coming towards his *Israel* in one or other of these Paths stepping Steps of Mercy.

Hab. 2. 3. Hence again it is that you find, that at the end of every Judgment, *there is Mercy*; and that God in the midst of *this*, remembers that. Yea, Judgment is in Mercy, and were it not for *that*, Judgment should never overtake his People. Wherefore let *Israel* hope in the Lord, seeing with him is all this Mercy.

Psal. 103. 17. Eighthly, Besides all this, The Mercy that is with God, and that is an Encouragement to *Israel* to hope in him, is *everlasting*. *The Mercy of the Lord is from everlasting to everlasting upon them that fear him.* From everlasting to everlasting: That is more, more than I said. Well,

1. Then from everlasting, that is, from

before the World began; so then, Things that are, and are to be hereafter, are to be managed according to those Measures that God in Mercy took for his People then. Hence it is said, that he has blessed us according as he chose us in Christ, before the World began; that is according to those Measures and Grants that were by Mercy allotted to us then. According to that other saying, according to his Mercy *he saved us*, that is, according as Mercy had allotted for us before the World began; according to his own Purpose and Grace, which was given us in Christ before the World began. This is Mercy from everlasting, and is the Ground and Bottom of all Dispensations that have been, are, or are to come to his People. And now tho' it would be too great a Step a to-side, to treat of all those *Mercies* that of necessity will be found to stand upon that which is called *Mercy from everlasting*; yet it will be to our purpose, and agreeable to our Method, to conclude, that Mercy TO everlasting, stands upon THAT; even as Vocation, Justification, Preservation, and Glorification, standeth upon our being chosen in Christ before the Foundation of the World. Here then is the Mercy that is with God, and that should encourage *Israel* to hope. The Mercy that has concerned it self with them, is *Mercy from everlasting*. Nor may it be thought that a few Quarrels of some brain-sick-fellows will put God upon taking new Measures for his People; what Foundation has been laid for his, before he laid the Foundation of the World, shall stand, for that it was laid in Christ by Vertue of Mercy, that is, from everlasting. The old Laws, which are the *Magna Charta*, the sole Basis of the Government of a Kingdom, may not be cast away for the Pet that is taken by every little Gentleman against them. We have indeed some Professors that take a great Pet against that Foundation of Salvation, that the Mercy that is *from everlasting* has laid; but since the Kingdom, Government and Glory of Christ is wrapped up in it; and since the Calling, Justification, Perseverance, and Glorification of his Elect, which are called, *his Body*, and *Fulness*, is wrapt up therein: it may not be laid aside nor despised, nor quarrelled against by any, without Danger of Damnation.

Here then is the Mercy with which *Israel* is concerned, and which is with God as an Encouragement to them that should hope, to hope in him. 'Tis Mercy *from everlasting*; 'tis Mercy of an ancient date; 'tis Mercy in the Root of the Thing. For it is from this Mercy, this Mercy from everlasting, that all, and all those Sorts of Mercies, of which we have discoursed before, do flow. It is from this, that Christ the Saviour flows; This is it, from which that Tender Mercy, that Great Mercy, that Rich Mercy, and that Mercy that aboundeth

eth towards us, doth flow; and so of all the Rest. Kind brings forth its Kind, know the Tree by his Fruit, and God by his Mercy in Christ. Yea, and know what God was doing before he made the World, by what he has been doing ever since.

And what has God been doing for and to his Church, from the Beginning of the World, but extending to, and exercising loving Kindness and Mercy for them? therefore he laid a Foundation for this in Mercy from everlasting.

2. But Mercy FROM everlasting, is but the Beginning (and we have discoursed of those Mercies that we have found in the Bowels of this already) wherefore a Word of that which is TO everlasting also. From everlasting to everlasting. Nothing can go beyond *to everlasting*; wherefore this, *to everlasting* will see an end of all. The Devil will tempt us, Sin will assault us, Men will persecute; but can they do it *to everlasting*? If not, then there is Mercy to come to God's People at last; even when all Evils have done to us what they can. After the Prophet had spoken of the inconceivable Blessedness that God hath prepared for them that wait for him: He drops to present Wrath, and the Sin of God's People in this Life: This done, he mounts up again to the first, and saith, *in those is Continuance*, that is, the Things laid up for us are everlasting, *and* (therefore) we shall be saved. How many Things since the Beginning, have assaulted the World to destroy it, as Wars, Famines, Pestilences, Earthquakes, &c. and yet to this Day it abideth. But what is the Reason of that; Why *God liveth*, upon whose Word, and by whose Decree it abideth. *He hath established the Earth and it abideth*: It standeth fast, and cannot be moved. Why, my Brethren, Mercy liveth, Mercy is everlasting, *His Mercy endureth for ever*: And therefore the Church of God liveth, and when all her Enemies have done their All, this is the Song that the Church shall sing over them; *They are brought down and are fallen, but we are risen, and stand upright*. Everlasting Mercy, with everlasting Arms, are underneath.

And as this shews the Cause of the Life of the Church, notwithstanding her ghostly and bodily Enemies, so it sheweth the Cause of her Deliverance from her repeated Sins. As God said of *Leviathan*, *I will not conceal his Parts*, &c. so it is very unbecoming of God's People to conceal their Sins and Miscarriages, for it diminisheth this Mercy of God. Let therefore Sin be acknowledged, confessed, and not be hid nor dissembled; 'tis to the Glory of Mercy that we confess to God and one another what we are, still remembering this, but Mercy is everlasting.

As this shews the Reason of our Life, and the Continuance of that, notwithstand-

ing our repeated Sins; so it shews the Cause of the receiving of our Graces, from so many Decays and Sicknes. For this Mercy will live, last, and out-last all Things that are corruptible and hurtful unto *Israel*. Wherefore *let Israel hope in the Lord*, for this Reason, *for with the Lord there is Mercy*.

1. *Tender Mercy* for us.
2. *Great Mercy* for us.
3. *Rich Mercy*.
4. *Manifold Mercy*.
5. *Abounding Mercy* towards us.
6. *Compassing Mercy* wherewith we are surrounded.
7. *Mercy* to follow us wherever we go.
8. *Mercy* that rejoiceth against Judgment.
9. And, *Mercy* that is from everlasting to everlasting.

All these Mercies are with God, to allure, to encourage, and uphold *Israel* in Hope.

I come now to the second Thing, which is to shew what is to be *inferred* from this Reason. And,

First, Thus to be sure, is to be *inferred*, That *Israel*, as the Child of God, is a pitiful Thing of himself; one that is full of Weaknesses, Infirmities, and Defects; should we speak nothing of his Transgressions. He that is to be attended with SO many Mercies, absolutely necessary Mercies, (for there is not in these Mercies, ONE that can be spared) must needs be in himself a poor, indigent Creature: Should you see a Child attended with so many *Engines* to make him go, as the Child of God is attended with *Mercies* to make him stand, you would say, What an infirm, decrepid, helpless Thing is this? Alas, I have here counted up Mercies in Number nine: If I had counted up nine hundred and ninety-nine, all had been the same, for the Child of God would not have *one* to spare. The Text saith, *The Earth is full of the Mercy of the Lord*, and all little enough to preserve his *Israel*. Indeed those that I have presented the Reader with, are the chief Heads of *Mercies*; or the head Mercies from which many others flow: But however, were they but single Mercies, they shew with great Evidence our Deficiency; but being double they shew it much more.

Should it be said, there is such a Lord has a Son, a poor decrepid Thing; he is forced to wear Things to strengthen his Ankles, Things to strengthen his Knees, Things to strengthen his Loins, Things to keep up his Bowels, Things to strengthen his Shoulders, his Neck, his Hands, Fingers; yea, he cannot speak but by the Help of an Engine, nor chew his Food but by the Help of an Engine; What would you say? What would you think? Would you not say such a one is not worth the Keeping, and that his Father cannot look for any Thing from him, but that he should live

live upon high Charge and Expence, as long as he liveth; besides all the Trouble such an one is like to be of to others. Why this is the Case: *Israel* is such an one, nay a worse: He cannot LIVE without *tender Mercy*, without *great Mercy*, without *rich Mercy*, without *manifold Mercy*, and unless *Mercy abounds* towards him. He cannot *Stand* if *Mercy* doth not *compass* him round about, nor *Go* unless *Mercy* follows him. Yea, if *Mercy* that rejoiceth against Judgment doth not continually flutter over him, the very Moth will eat him up, and the Canker will consume him. Wherefore it is necessary to the making of *Israel* live and flourish, that everlasting *Mercy* should be over his Head, and everlasting *Mercy* under his Feet, with all the afore-mentioned Mercies, and more in the Bowels of it.

But I say, doth not this sufficiently shew, had we but Eyes to see it, what a sad and deplorable Creature the Child of God of himself is? Oh! this is not believed, nor considered as it should. Vain Man would be wise, sinful Man would be holy, and poor, lame, infirm, helpless Man, would be strong, and fain persuade others that he hath a Sufficiency of himself. But I say, If it be so, what need all this *Mercy*? If thou canst go lustily, what means thy Crutches? No, no, *Israel*, God's *Israel*, when awake, stand astonished at his being surrounded with Mercies, and cries out, *I*

Gen. 32. 10 *am not worthy of the least, (I am less than the least of all thy Mercies, and) thy Truth which thou hast shewed to thy Servant.*

Second Inference.

Secondly, This also sheweth how sorely the Enemies of *Israel* are bent to seek his Destruction. The Devil is by way of Eminency called the Enemy of God's People: *1 Pet. 5. 8. The Devil your Adversary.* And this, that there are so many Mercies employed about us, and all to bring us to the Place which God has appointed for us, doth demonstrate it. Should you see a Man that was not to go from Door to Door, but he must be clad in a Coat of Mail, must have an Helmet of Brass upon his Head, and for his Life-guard not so few as a thousand Men to wait upon him; would you not say, Surely this Man has Store of Enemies at hand, surely this Man goes continually in Danger of his Life? Why this is the Case, Enemies lie in wait for poor *Israel* in every Hole; he can neither eat, drink, wake, sleep, work, sit still, talk, be silent; worship his God in publick or in private, but he is in Danger of being stabbed, of being destroyed. Hence, as was said before, he is compassed about with *Mercy* as with a Shield. And again, 'tis said con-

Mich. 7. 20 *cerning these, God's Truth (his Mercy) shall be thy Shield and Buckler.* And again,

2 Sam. 22. 31. *He is a Buckler to all them that trust in him:*

Pf. 35. 2. Yea, *David*, being a Man sensible of his own Weakness, and of the Rage and Power of his Enemies, cries out to his God to

take hold of Shield and Buckler, and to stand up for his Help. But what need these Things be asserted, promised, or prayed for, if *Israel* had no Enemies, or none but such, he could, as we say, make his Party good with all? Alas their Cries, their Tears, Sighs, Watchings, and Outcries at sundry Times, make this beyond all Shew of Doubt, a Truth.

If *Solomon* used to have about his Bed, no less than threescore of the valiantest of *Israel*, holding Swords, and being expert in War, every one with his Sword upon his Thigh, because of Fear in the Night, (and yet those Fears were only concerning Men) What *Guard* and *Safe-guard* doth God's poor People need, who are continually, both Night and Day, roared upon by the unmerciful fallen Angels of Hell?

I will add, if it be but duly considered, all this *Guard* and *Safe-guard* by *Mercy* notwithstanding, how hardly this People do escape being destroyed for ever; yea, how will Heart-broken and Loins-broken many of them with much Difficulty get to the Gates of Heaven? It will be easily concluded that her Enemies are swifter than Eagles, stronger than Lions; and that they often overtake her between the Streights.

To say nothing of the many thousands that dare not so much as once think of true Religion, because of the Power of the Enemy which they behold (when alas they see no body but the very *Scare-crows* which the Devil hath set up, for I count the Persecutor of God's People, but the Devil's *Scare-crow*, the old one himself lies quat: Yet) I say, how are they frightened! How are they amazed! What a many of the Enemies of Religion have these Folks seen to Day! Yea, and they will as soon venture to run the Hazard of Hell-fire, as to be engaged by THESE Enemies in THIS Way. Why, God's People are fain to go through them all, and yet no more able than the other to do it, of themselves. They therefore are girded, compassed, and defended by this *Mercy*, which is the true Cause indeed of their godly Perseverance.

Thirdly, A third Thing that I infer from these Words is, *what a loving God has Israel? Truly God is good to Israel.* Let the redeemed of the Lord say so. A loving God, that should take this Care of him, and bestow so many Mercies upon him. Mercies of all Sorts, for all Cases, for all manner of Relief, and Help against all manner of Perils. What is Man that God should so unweariedly attend upon him, and visit him every Moment? Is he a second God, is he God's Fellow, is he of the highest Order of Angels! or what is he? Oh! he is a Flea, a Worm, a dead Dog, sinful Dust and Ashes; he comes up like a Flower, and is cut down, and what a Thing is it that God should so much as open his Eyes upon such an one! But then, what

Third Inference.

1 Sam. 25.

Job 25. 6.

Job 14.2,3 what a Thing is it that God should magnify
— 7. 17. him, and that he should set his HEART
upon him! Yea, that he should take him
into Acquaintance with him, give his An-
gels to be all ministring Spirits for him!
Yea, engage his Mercy for him, his tender,
great, manifold, and everlasting Mercy for
him, to compass him round with all, as
with a Shield, that nothing might work
his Ruin, for ever and ever!

It may well be said, *God is Love*, Man
may well say so. *O give Thanks unto the*
1 Joh. 4.16 *Lord for he is good, for his Mercy endureth*
Pf. 107.1, *for ever. Let the Redeemed of the Lord say so,*
2, 3. *whom he hath redeemed from the Hand of*
Enemy.

If it be Love for a fellow Creature to
give a Bit of Bread, a Coat, a Cup of
cold Water; What shall we call this? when
God, the great God, the Former of all
Things, shall not only give an Alms, an
Alms to an Enemy, but shall rise up, take
Shield and Buckler, and be a Guard, a Pro-
tection, a Deliverer from all Evil, until we
come into his heavenly Kingdom?

This Love is such, as is not found on
Earth, nor to be paralleled among the
Creatures. None hopes thus but one that
is good. Nor does any believe as they
should, that God doth love as these Things
declare he does. Our Heart staggereth at
the Greatness of the Thing, and who is it
that has any Reason left in him, and
knows any thing of what a wretched
Thing Sin hath made him, that can with-
out Starting, so much as hear of all this
Mercy? But,

Fourth Inference. Fourthly, Another Thing that I infer
from these Words is this, *what Ground is*
here for Israel to hope in the Lord? The
Lord is not that broken Reed of *Egypt*, on
which if a Man lean, it will go into his
Hand and pierce it. God's Word is steadfast
for ever, even the Word by which we are
here exhorted to hope. Nor shall we have
Cause to doubt of the Cause of the Exhor-
tation, to such a Soul-quieting Duty, for
Mercy is with the Lord: *Let Israel re-*
Pf. 149.2 *joice in him that made him; let the Children*
of Zion be joyful in their King: For with
the Lord there is Mercy, wherewith to
beautify the Meek with Salvation. What
sayest thou, Child of God? Has Sin wound-
ed, bruised thy Soul, and broken thy Bones?
Why, with the Lord there is tender Mercy.
Art thou a Sinner of the first Rate, of the
biggest Size? Why, with the Lord there
is great Mercy for thee. Have thy Sins
corrupted thy Wounds, and made them
putrify and stink? Why, with the Lord
there is rich, that is, virtuous Mercy for
thee. Are thy Sins of divers Sorts? Why,
here is a Multitude of manifold Mercies for
thee. Dost thou see thy self surrounded
with Enemies? Why, with the Lord there
is Mercy to compass thee about withal. Is
the Way dangerous in which thou art to

go? Surely Goodness and Mercy shall fol-
low thee, all the Days of thy Life. Doth
Iniquity prevail against thee? The Mercy
of this Lord *aboundeth* towards thee. Doth
Judgments for thy Miscarriages overtake
thee? There is with thy Lord Mercy that
rejoiceth to deliver thee from those Judg-
ments. What shall I say? There is Mer-
cy from everlasting to everlasting upon
thee. What wouldst thou have? There
is Mercy underneath, Mercy above, and
Mercy for thee on every Side, therefore
let Israel hope in the Lord. I will add, it
is the greatest Unkindness thou canst re-
turn to the Lord, to doubt this Mercy
notwithstanding. Why what wilt thou
make of God, is there no Truth (nor Trust
to be put) in him, notwithstanding all that
he hath said? Oh the Depravedness of John 8.45.
Man's Nature! because he speaketh the
Truth, therefore we believe him not: The
Odiousness of Unbelief is manifest by this,
yea, also the Unreasonableness thereof.
God is true, his Word is true; and to help
us to hope in him, how many Times has
he fulfilled it to others, and that before our
Eyes? Hope then; 'tis good that a Man
should hope: Hope then; it pleases God
that thou shouldst hope: Hope then to the
End, for the Grace that is to be brought
unto thee will surely come, with Christ thy
Saviour.

Men that have given up themselves to Rom. 1.18
their Sins, hope to enjoy some Benefit by
them, though the Curse of God, and his
Wrath is revealed from Heaven against
them for it; and yet thou that hast given
thy self to God by Christ, art afraid to
hope in his Mercy: For Shame, hope, and
do not thus dishonour thy God, wound
thine own Soul, and set so bad an Example
to others. I know thou hast thy Objecti-
ons in a Readiness to cast in my Way, and
were they made against *Doctrine*, Reason
would that some Notice should be taken of
them; but since they are made against Du-
ty, Duty urged from, and grounded upon
a Word which is steadfast for ever; thou
deservest to be blamed, and to be told,
that of all Sins that ever thou didst com-
mit, thou now art managing the vilest,
while thou art giving Way to, and fortify-
ing of Unbelief and Mistrust, against this
Exhortation to Hope, and against the Rea-
son for Encouragement to the Duty. But
I shall pass from this to the third Thing
found in the Text, and that is, the *Ampli-*
fication of the Reason. I told you that
there was in the Text, these three Things;
First, an *Exhortation* to the Children of
God to hope in the Lord; *Let Israel hope*
in the Lord. Secondly, A Reason to en-
force that Exhortation, *For with the Lord*
there is Mercy. Thirdly, An *Amplification*
of that Reason; *And with him is plenteous*
Redemption. I have gone through the two
first, and shall now come to this last.

In these last Words, which I call the Amplification of the Reason, we have two Things.

First, A more particular Account of the Nature of the Mercy, propounded for an Encouragement to *Israel* to hope.

Secondly, An Account of the Sufficiency of it.

The Nature of the Mercy propounded, is expressed by that Word *Redemption*: The Sufficiency of it is expressed by that Word *plenteous*; *Let Israel hope in the Lord; for with the Lord there is Mercy, and with him is plenteous Redemption.*

Redemption may be diversly taken, as shall be further shewed anon; but for as much as the Term here, is made mention of *indefinitely*, without nominating of this or that Part of Redemption particularly; I shall speak to it in the general, with Respect at least to the main Heads thereof.

To *redeem*, is to fetch back, by sufficient and suitable Means, those at present in an intralld, captivated, or an imprisoned Condition; and there are two Sorts of this Redemption.

1. Redemption by Purchase.

2. Redemption by Power.

Redemption by Purchase is, from the Cause of Captivities.

Redemption by Power, is from the Effects.

If we speak of Redemption by Purchase, then three Things present themselves to our Consideration.

1. The Person redeeming.

2. The Nature of the Price paid to redeem withal.

3. The Thing or State from which this Redeemer, with this Price redeemeth.

The Subject of this Redemption (or Person redeemed is *Israel*) of him we have spoken before.

For the Person redeeming, it is *Jesus of Nazareth*; Jesus that was born at *Bethlehem*, at the Time, and as the Scriptures relate.

Now with Reference to his Person, we have two Things to enquire after.

1. What this Person was.

2. How he addressed himself to this Work.

This Jesus was and is, the natural and eternal Son of God Almighty, without Beginning or End, from Everlasting; the Creator and Upholder of the World.

How he addressed himself to the Work of Redeeming, take as follows.

1. He became true Man; for he was conceived through the Power of the Holy Ghost, in the Womb of a Maid, and in the Fulness of Time, brought forth of her, true, real, natural Man; I say, though not in the worst, yet in the best Sense.

Being thus brought forth without Spot or Blemish.

2. He began to address himself to the Work.

1. By Works preparatory, and then by the Act it self. The Works preparatory were as follow.

1. He prepares himself a Priestly Robe, which was his own obediential Righteousness; for without these holy Garments, he might not adventure to come into the Presence of God to offer his Gift.

2. Before he offered his Gift for the People, he was to be himself sanctified to his Office. And that,

1. By Blood.

2. By Prayers and Tears.

1. By Blood; for before *Aaron* was to offer his Sacrifice for the People, he must himself be sprinkled with Blood: And because Jesus could not be sprinkled with the Blood of Beasts, therefore was he sprinkled with that of his own: Not as *Aaron* was, upon the *Tip* of his *Ear*, and upon the *Tip* of his *Toe*; but from *Top* to *Toe*, from Head to Foot; his Sweat was Blood. So that from his Agony in the Garden, to the Place where he was to lay down the Price of our Redemption, he went as consecrated in his own Blood.

2. He offered also his Sacrifice of strong Crying and Tears, as his Drink-Offering to God, as a Sacrifice preparatory, not propitiatory in pursuit of his Office; not to purge his Person.

This is the Person redeeming, and this was his Preparation to the Work.

Now the Redemption is often ascribed particularly to his Blood; yet in general, the Act of his redeeming of us, must either more remotely, or more nearly, be reckoned from his whole Suffering for us in the Flesh; which Suffering I take to begin at his Agony, and was finished when he was raised again from the Dead. By his Flesh I understand his whole Man, as distinguished from his Divine Nature; and so that Word doth comprehend his Soul, as well as his Body, as by the fifty-third of *Isaiah* appears. His Soul after that Manner which was proper to it; and his Body after that Manner which was proper to it.

His Sufferings began in his Soul, some Time before his Body was touched, by Virtue of which was his bloody Sweat in his Body: The Sorrows of his Soul began at the Apprehension of what was coming from God, for our Sakes upon him; but the bloody Sweat of his Body, was from that Union it had with such a Soul.

His Sufferings were from the Hand of God, not of Man; not by Constraint, but of his own Will: And they differ from ours in these six Things.

1. His Sufferings were by the Rigor of the Law; ours according to the Tenor of the Gospel.

2. His Sufferings were from God's Hand

Hand immediately ; ours by and through a Mediator.

Isa. 53. 3. God delighted himself in every Stroke he gave him ; he doth not willingly grieve nor afflict his People.

Lam. 3. 33. 4. He suffered as a common or publick Person ; we for our own private Offences.

Heb. 9. 26. Rom. 10. 3, 4. 5. He suffered to make amends to Justice, for the Breach of an Holy Law ; we to receive some small Correction, and to be taught to amend our Lives.

Deut. 8. 5. 2 Chron. 6. 27. Aet. 2. 24. Eph. 4. 31. Chap. 5. 2. 6. He was delivered from the Nature of suffering, by the Merit of his Person and Sufferings ; we from ours, by the Mercy of God, through Christ.

Redemption then by a Price, was this, the Blood of Christ which he willingly suffered to be spilt on the Cross, before the Face of God. The *Cause* of this Price was our Sins, by which we were justly delivered up to the Curse, the Devil, Death and Hell ; and should everlastingly have so continued, but that this Price of Redemption was for us paid. Hence it is said Christ died for us, Christ died for our Sins, Christ gave himself for our Sins ; we have Redemption through his Blood, the forgiveness of Sins ; and that we are bought with this Price.

Now in all this Christ respected the Holiness of the Law, and the worth of our Souls ; giving full Satisfaction to the one, for the Love that he bear to the other : And this has redeemed his People from Sin and the *Curse*, the *Cause* of our Captivity.

Secondly, But besides this, there is Redemption by *Power*, and that respecteth *that* or *those* Things, unto which we become not *legally* indebted by our Transgression : There was that unto which we became *legally* indebted, and that was the Justice and Holiness of the Law ; now from this because God had said it (for his Word made it so) there could be no Deliverance, but by a *Reverend* and *Due Respect* to its *Command* and *Demand*, and an Answer to every Whit of what it could require ; for not one Tittle, not one Jot or Tittle of the Law could fail.

Jesus Christ therefore with respect to the Law, that he might redeem us, paid a full, and a sufficient Price of Redemption ; but as for these Things that hold us Captive, not for any Injury we had done to them, but of Power, Tyranny, or the like ; from them he redeemed us by Power. Hence when he had made Satisfaction or Amends for us to the Law, he is said to lead *Captivity Captive*, to *spoil Principalities and Powers*, and to make a shew of them openly. But to take *Captive*, and to *Spoil*, must be understood of what he did, not to the Law, but to those others of our Enemies from which we were to be redeemed, not by *Price* but by *Power*. And this second Part of Redemption is to be considered under a twofold Head.

First, That these were overcome Per-

sonally, in and by himself for us.

Secondly, That they shall be overcome also, in and by his Church through the Power of his Spirit.

For the first, these were overcome Personally, in and by himself for us ; to wit, at his Resurrection from the Dead. For as by his Death he made amends for our Breach of the Law, so by his Resurrection he spoiled those other Enemies ; to wit, *Death*, the *Devil*, and the *Grave*, &c. unto which we were subjected, not for any Offence we had committed against them, but for our Sin against the Law ; and Men when they have answered to the Justice of the Law, are by Law and Power delivered *from the Prison*. Christ therefore by Power, by his glorious Power, did overcome the Devil, Hell, Sin and Death, then when he arose and revived from his Grave ; and so got the Victory over them, in and by himself for us : For he engaging as a common or publick Person for us, did on our Behalf what he did, both in his Death and Resurrection : So then as he died for us, he rose for us ; and as by his Death he redeemed us from some, so by his Resurrection from other of our Enemies. Only it must be considered, that this Redemption as to the fulness of it as yet, resides in his own Person only, and is set out to his Church as she has need thereof, and that orderly too. First that Part thereof, which respecteth our Redemption from the Law ; and then that part of it, which respecteth our Redemption from those other Things. And although we are made Partakers of Redemption from the curse of the Law in this Life, so far forth as to be justified therefrom, and also as to the receiving of an earnest, while here, of being wholly possessed of the Glory of the next World hereafter ; yet we neither are, nor shall be redeemed from all those Things, which yet our Head has, as Head, got a compleat and eternal Victory over, until just before he shall deliver up the Kingdom to the Father, that God may be all in all ; *For the last Enemy that shall be destroyed is Death* : Death as it has hold upon us (for Death as it had hold on our Head, was destroyed, when HE rose from the Dead ; but Death as we are subject to it) shall not be destroyed, until we all and every one of us shall attain to the Resurrection from the Dead : A *Pledge* of which we have by our Spiritual Resurrection, from a State of Nature to a State of Grace, a *Promise* of which we have in the Word of the Truth of the Gospel ; and an Assurance of it we have by the Resurrection of Christ from the Dead : Wherefore let us hope.

Now as to Redemption from the Law, and from those other Things from which we are, and are to be redeemed with Power ; do but consider the different Language which the Holy Ghost useth, with Reference to our Redemption from each.

1. When

1. When it speaketh of our Redemption from the just Curse of the Law, which we have sufficiently deserved, it is said to be done, not by *destroying*, but by fulfilling the Law: *Think not* (says Christ) *that I am come to destroy the Law and the Prophets; I am not come to destroy, but to fulfil: For verily I say unto you, till Heaven and Earth pass, one jot or one Tittle shall in no wise pass from the Law, till all be fulfilled*: For it became him, as our Redeemer, to fulfil all, and all manner of Righteousness, by doing and suffering what justly should have been done or born of us.

2. But now when our Redemption from those other Things is made mention of, the Dialect is changed; for when we read, to the end we might be delivered from them, Christ was to destroy and abolish them; that through Death, he might destroy him that had the Power of Death, which is the Devil, and (so) deliver. And again, O Death I will be thy Plagues! O Grave I will be thy Destruction! And again, that the Body of Sin might be destroyed: And I have the Keys of Hell, and of Death, having thereby sufficiently declared, that the Power of it is destroyed as to *Israel*, who are the People concerned in this Redemption.

Now, as was hinted before, the Redemption is already obtained and that compleatly, by the Person of Christ for us, as 'tis written, He has obtained eternal Redemption for us; yet these Enemies, Sin, Death, the Devil, Hell, and the Grave, are not so under the Feet of his, as he will put them, and as they shall be in Conclusion under the Feet of Christ; I say they are not; wherefore as the Text also concludeth, this Redemption is with the Lord, and under our Feet they shall be by the Power of God towards us, and for this let *Israel* hope.

The Sum then is, God's People have with the Lord Redemption, and Redemption in Reversion; Redemption and Redemption to come; all which is in the Hand of the Lord for us, and of all we shall be possessed in his Time: This is that called plenteous Redemption, *for with him is plenteous Redemption*.

A little therefore to touch upon the Redemption that we have in *Reversion*, or of the Redemption yet to come.

First there is yet much Sin and many Imperfections, that cleave to our Persons and to our Performances, from which, though we be not yet in the most full Sense delivered, yet THIS Redemption is with our Lord, and we shall have it in his Time: and in the mean Time it is said, it shall not have Dominion over us, *Sin shall not have Dominion over you, for you are not under the Law, but under Grace*: We are by what Christ HAS done, taken from under the Law, the Curse; and *must* by what Christ WILL do, be delivered from the very being of Sin. He

gave himself for us, that he might redeem us from all Iniquity, that he might present us to himself a glorious Church, not having Spot or Wrinkle or any such Thing, but that we should be without Blemish: That we are already without the being of Sin, none but Fools and Madmen will assert; and that we shall never be delivered from it, none but such Men will affirm neither. It remains then, that there is a Redemption for *Israel* in *Reversion*, and that from the being of Sin; and of this it is that the Text also discourseth, and for which let the godly Hope.

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Thirdly, There is yet belonging to the Church of God, a Redemption from what remains of Antichrist, although as yet he is stronger than we, which I also call a Redemption in *Reversion*, for that it is yet to come, nor shall it be accomplished till the Time appointed: In this Redemption, not only *Saints*, but *Truths* will have a Share; yea, and many also of the Men, that belong not to the Kingdom of Christ and of God.

This Redemption God's People are also to hope for, for it is with their Lord, and he has promised it to them, as the Scripture doth plentifully declare.

Fourthly, There is yet a Redemption to come, which is called the *Redemption of our Body*: Of this Redemption we have both the *Earnest* and the *Seal*, to wit, the Spirit of God. And because the Time to it is long, therefore we are to wait for it; and because it will be, *that* upon which all our Blessedness will be let out to us, and we also let into it; therefore we should be comforted, at all the Signs of the near Approach thereof: Then, faith Christ, look up and lift up your Heads. The Bodies of Saints are called the purchased Possession; *Possession*, because the whole of all that shall be saved, shall be for a Temple or House for God to dwell in, in the Heavens: A *purchased Possession*, because the Body as well

Mat. 5.
17, 18.
Rom. 8.3.
4, 5.
Gal. 3.13.
14.

Heb. 2.14.
1 Tim. 1.
10.

Hos. 13.
14.
Rom. 6.6.
Rev. 1.18.

Heb. 9.24.
Ch. 2. 8, 9.
2 Cor. 13.
4.

Rom. 6.14

Tit. 2. 13.
14.
Ephes. 15.
25, 26, 27.
Rom. 16.
20.
Rom. 8.23
Ephes. 1.
14.
Ch. 4. 30.
Luk. 21.
28.
1 Cor. 6.
14, 15, 16,
17, 18, 19,
as 20.

Hof. 13. 14. as the Soul, is bought with the Price of Blood. But what then doth he mean by the Redemption of this purchased Possession? I answer, he meaneth the raising it up from the Dead; I will ransom them from the Power of the Grave, I will redeem them from Death. And then shall be brought to pass that saying, that is written, 1 Cor. 15. 8. *Death is swallowed up of Victory*; That saying, that is *this*, and that in *Isaiah*, for they speak both the self same Thing.

Levit. 25. And this was signified by *Moses*, where he speaks of the Year of *Jubilee*, and of the Redemption of the House that was sold in *Israel*, how of that Year it should return to the Owner. Our Bodies of Right are God's, but Sin still dwells in them; we have also sold and forfeited them to Death and the Grave, and so they will abide; but at the Judgment Day, that blessed *Jubilee*, God will take our Body, which originally is his, and will deliver it from the Bondage of Corruption, unto which by our Souls, through Sin, it has been subjected; he will take it I say, because 'tis his, both by Creation and Redemption, and will bring it to that perfect Freedom, that is only to be found in Immortality and eternal Life; and for this should *Israel* hope.

From what hath been said to this first Thing, it appears that the Mercy that is with God for his People (as it is in general what has been described before, so it) is redeeming Mercy, or Mercy that has with it the Vertue of Redemption: Of the advantageousness of this Mercy, we will further discourse by and by: But now we will look into the second Thing, that from this *Amplification* of the Reason, was propounded to be spoken to; to wit, *An Account of the Sufficiency of this Redemption*; Let *Israel* hope in the Lord; for with the Lord there is Mercy, and with him is [plenteous] Redemption.

The Sufficiency or Plenteousness of it may be spoken to as it respecteth the many Difficulties and Dangers, that by Sin we have brought our selves into; or as it respecteth the superabundant Worth that is found therein, let the Dangers attending us be what they will; though we should not be acquainted with the half or the hundredth Part thereof.

To speak to it as it respecteth those particular Difficulties and Dangers, that by Sin we have brought our selves unto; and that,

1. By shewing the Suitableness of it.
2. By shewing the Sufficiency of the Suitableness thereof.

The Suitableness of it lieth in the fit Application thereof, to all the Parts of Thralldom and Bondage.

1. Have we sinned? Christ had our Sins laid upon his Back; yea, of God was made, that is, reputed Sin for us.
2. Were we under the Curse of the Law,

by Reason of Sin? Christ was made under the Law, and bare the Curse thereof to redeem. Rom. 3. 23. Col. 1. 20. Rom. 6. 23. A. 26. 18. 2 Tim. 2. 26.

3. Had Sin set us at an indefinite Distance from God? Christ has become by the Price of his redeeming Blood, a Reconciler of Man to God again.

4. Were we by Sin subject to Death? Christ died the Death to set us free therefrom.

5. Had our Sins betrayed us into, and under Satan's Slavery? Christ has spoiled and destroyed this Work, and made us free Citizens of Heaven. Heb. 2. 14. Ephes. 2. 19.

Thus was our Redeemer made, as to those Things, a suitable *Recoverer*, taking all and missing nothing, that stood in the Way of our Happiness; according to that a little below the Text; *And he shall redeem Israel from all his Iniquities*: That is, from them together, with their evil Fruits.

Now as to the *Sufficiency* that was in this *Suitableness*, that is declared by his Resurrection, by his Ascension, by his Exaltation to the right Hand of God, that is also declared by God's putting all Things under his Feet, and by giving of him to be Head over all Things for his Redeemed sakes. It is also further declared, in that God now threatneth none but those that refuse to take Jesus for their Saviour, and for that he is resolved to make his Foes his Foot-stool: What are more natural Consequences flowing from any Thing, than that by these Things is the sufficiency of the suitableness of Redemption by Christ proved?

For all these Things followed Christ, for, or because he humbled himself to the death of the Cross, that he might become a Redeemer; therefore God raised him up, took him to his Throne, and gave him Glory, that your Faith and Hope might be in God by him. Phil. 2. 8. 1 Pet. 1.

2. But alas! what need we stand to prove the Sun is light, the Fire hot, the Water wet! What was done by him, was done by God, for he was true God; and what Comparison can there be betwixt God and the Creature, betwixt the worth of God's Acts, and the Merit of the Sin of poor Man! And can Death or Sin, or the Grave hold us, when God saith, *give up!* Yea, where is *that*, or *he*, that shall call into Question the super-abounding Sufficiency that is in the Merit of Christ, when God continueth to discharge Day by Day; yea, hourly, and every Moment, Sinners from their Sin, and Death, and Hell, for the sake of the Redemption, that is obtained for us by Christ.

God be thanked here is Plenty; but no want of any Thing. Enough, and to spare. It will be with the merit of Christ, even at the End of the World, as it was with the five Loaves, and two Fishes, after the five thousand Men, besides Women and Children had

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Hof. 13. 14. as the Soul, is bought with the Price of Blood. But what then doth he mean by the Redemption of this purchased Possession? I answer, he meaneth the raising it up from the Dead; I will ransom them from the Power of the Grave, I will redeem them from Death. And then shall be brought to pass that saying, that is written, 1 Cor. 15. 8. *Death is swallowed up of Victory*; That saying, that is *this*, and that in *Isaiab*, for they speak both the self same Thing.

Levit. 25. And this was signified by *Moses*, where he speaks of the Year of *Jubilee*, and of the Redemption of the House that was sold in *Israel*, how of that Year it should return to the Owner. Our Bodies of Right are God's, but Sin still dwells in them; we have also sold and forfeited them to Death and the Grave, and so they will abide; but at the Judgment Day, that blessed *Jubilee*, God will take our Body, which originally is his, and will deliver it from the Bondage of Corruption, unto which by our Souls, through Sin, it has been subjected; he will take it I say, because 'tis his, both by Creation and Redemption, and will bring it to that perfect Freedom, that is only to be found in Immortality and eternal Life; and for this should *Israel* hope.

From what hath been said to this first Thing, it appears that the Mercy that is with God for his People (as it is in general what has been described before, so it) is redeeming Mercy, or Mercy that has with it the Vertue of Redemption: Of the advantageousness of this Mercy, we will further discourse by and by: But now we will look into the second Thing, that from this *Amplification* of the Reason, was propounded to be spoken to; to wit, *An Account of the Sufficiency of this Redemption; Let Israel hope in the Lord; for with the Lord there is Mercy, and with him is [plenteous] Redemption.*

The Sufficiency or Plenteousness of it may be spoken to as it respecteth the many Difficulties and Dangers, that by Sin we have brought our selves into; or as it respecteth the superabundant Worth that is found therein, let the Dangers attending us be what they will; though we should not be acquainted with the half or the hundredth Part thereof.

To speak to it as it respecteth those particular Difficulties and Dangers, that by Sin we have brought our selves unto; and that,

1. By shewing the Suitableness of it.

2. By shewing the Sufficiency of the Suitableness thereof.

The Suitableness of it lieth in the fit Application thereof, to all the Parts of Thralldom and Bondage.

Ifa. 53. 2 Cor. 5. 21. Gal. 4. 4. Ch. 3. 13. 1. Have we sinned? Christ had our Sins laid upon his Back; yea, of God was made, that is, reputed Sin for us.

2. Were we under the Curse of the Law,

by Reason of Sin? Christ was made under the Law, and bare the Curse thereof to redeem. Rom. 3. 23. Col. 1. 20. Rom. 6. 23. Act. 26. 18.

3. Had Sin set us at an indefinite Distance from God? Christ has become by the Price of his redeeming Blood, a Reconciler of Man to God again. 2 Tim. 2. 26.

4. Were we by Sin subject to Death? Christ died the Death to set us free therefrom.

5. Had our Sins betrayed us *into*, and *under Satan's* Slavery? Christ has spoiled and destroyed this Work, and made us free Citizens of Heaven. Heb. 2. 14. Ephes. 2. 19.

Thus was our Redeemer made, as to those Things, a suitable *Recoverer*, taking all and missing nothing, that stood in the Way of our Happiness; according to that a little below the Text; *And he shall redeem Israel from all his Iniquities*: That is, from them together, with their evil Fruits.

Now as to the *Sufficiency* that was in this *Suitableness*, that is declared by his Resurrection, by his Ascension, by his Exaltation to the right Hand of God, that is also declared by God's putting all Things under his Feet, and by giving of him to be Head over all Things for his Redeemed sakes. It is also further declared, in that God now threatneth none but those that refuse to take Jesus for their Saviour, and for that he is resolved to make his Foes his Foot-stool: What are more natural Consequences flowing from any Thing, than that by these Things is the sufficiency of the suitableness of Redemption by Christ proved?

For all these Things followed Christ, for, Phil. 2. 8. or because he humbled himself to the death 1 Pet. 1. of the Cross, that he might become a Redeemer; therefore God raised him up, took him to his Throne, and gave him Glory, that your Faith and Hope might be in God by him.

2. But alas! what need we stand to prove the Sun is light, the Fire hot, the Water wet! What was done by him, was done by God, for he was true God; and what Comparison can there be betwixt God and the Creature, betwixt the worth of God's Acts, and the Merit of the Sin of poor Man! And can Death or Sin, or the Grave hold us, when God saith, *give up!* Yea, where is *that*, or *he*, that shall call into Question the super-abounding Sufficiency that is in the Merit of Christ, when God continueth to discharge Day by Day; yea, hourly, and every Moment, Sinners from their Sin, and Death, and Hell, for the sake of the Redemption, that is obtained for us by Christ.

God be thanked here is Plenty; but no want of any Thing. Enough, and to spare. It will be with the merit of Christ, even at the End of the World, as it was with the five Loaves, and two Fishes, after the five thousand Men, besides Women and Children had

had sufficiently eaten thereof. There was to the View of all at last, more than shewed it self at first. At *first* there was but five Loaves and two Fishes, which a Lad carried. At *last* there were twelve Baskets full, the weight of which I suppose, not the strongest Man could bear away. Nay, I am persuaded that at the end of the World, when the damned shall see what sufficiency there is left of Merit in Christ, besides what was bestowed upon them that were saved by him, they will run mad for anguish of Heart to think what Fools they were, not to come to him, and trust in him that they might be saved as their fellow Sinners did. But this is revealed, that *Israel*, that the godly may hope and expect. *Let Israel therefore hope in the Lord*, for with him is plenteous Redemption.

Now as this last Clause, as I termed it, Is the *Amplification* of the Reason going before; so it self yieldeth *amplifying* Reasons as a Conclusion of the whole. For

First, Add *Redemption* unto *Mercy*, and then Things still are heightened, and made greater. And it must, because the Text adds it, and because both the Nature of God, the Holiness of his Law, and the present State of the Sinner that is to be saved, requireth that it should be so. God is Justice, as well as Mercy; the Law is Holy and Just; that Man that is to be saved, is not only a Sinner, but polluted. Now then, that Mercy and Justice may meet and kiss in the Salvation of the Sinner, there must be a Redemption; that the Sinner may be saved, and the Law retain its Sanction and Authority, there must be a Redemption; that the Sinner may be purged, as well as pardoned, there must be a Redemption. And, I say, as there must, so there is. *For with the Lord there is Mercy, and with him is plenteous Redemption.* Mercy is the *Original*, the *Cause*, and the *Manager* of our Redemption. Redemption is the *Manifestation*, and the *compleating* of that Mercy. If there had been no Mercy, there had been no Redemption: Mercy had been defective, as to us, or must have offered violence to the Law and Justice of God, and have saved us contrary to that Word, *in the Day thou eatest thou shalt die*; and cursed is every one that continueth not in all Things written in the Book of the Law to do them. But now, Redemption coming in by Mercy, the Sin is done away and the Sinner saved, in a Way of Righteousness.

Secondly, By *Law* as well as *Grace*. That is, in a Way of *Justice* as well as in a Way of *Mercy*. Hence it saith, we are justified Rom. 3. 24 freely by Grace, *through the Redemption that is in Jesus Christ*. Through the Redemption that is in Jesus Christ, whom God hath set forth to be a Propitiation through Faith in his Blood, and so, to shew the World the Equity of his proceeding with

Sinners in the saving of their Souls. As if God should say to all those who stumble at the Salvation of Sinners by Grace: Behold, I act according to Law and Justice: For of Grace I save them through a Redemption, and therefore, am faithful and just to my Law, as well as free and liberal of my Mercy. Wherefore thus I declare I am righteous, faithful and just in passing over or remitting of Sin. Nay the Matter so standeth now betwixt me and the sinful World, that I could not be just if I did not justify him that hath Faith in the Blood of Jesus, since by that Blood my Justice is appeased for all that this or that Sinner has done against my Law.

This is a Way that God, nor any Child of his, need be ashamed of before any that shall call in Question the Legality and Justness of this Procedure. For why may not God be merciful, and why may not God be just? and since he can be both merciful and just in the Salvation of Sinners, why may he not also save them from Death and Hell? Christ is God's Salvation, and to shew that he is not ashamed of him, he hath presented him and the Way of Redemption by him, *before the Face of all People*. Nor is the Luk. 2. 30. SON, who is become, with Respect to the 31, 32. Act of Redemption, the Author of eternal Salvation, ashamed of this his doings. Isa. 50. 6. *I gave my Back to the Smiter, saith he, and my Cheeks to them that plucked off the Hair, I hid not my Face from shame and smiting.* This he speaks, to shew what was some of his suffering, when he engaged in the Work of our Redemption, and how heartily he did bear and go through them. For, says he, the Lord God will help me, that is, justify me in it, therefore I shall not be confounded, therefore have I *set my Face like a* Ver. 7, 8. *Flint, for I know that I shall not be ashamed.* And if God and his Son Jesus Christ, are neither of them *ashamed* to own this Way of Salvation; why should the Sinners concerned *thereabout*, be afraid *thereupon* to venture their Soul?

I know, saith he, I shall not be ashamed. I shall not, that is, when all Things come to Light, and every Thing shall appear above-board; when the Heart and Soul of this undertaking of mine shall be proclaimed upon the House Tops, I know I shall not be ashamed.

It was also upon this Account that *Paul* Rom. 1. Ephes. 1. said, he was not ashamed of the Gospel. For he knew that he was a Declaration of 8. the highest Act of Wisdom, that ever God Ver. 7. did spread before the Face of the Sons of Men. And of what Wisdom is the Gospel a Declaration? but of that of Forgiveness of Sins by Grace, through the Redemption that is by the Blood of Jesus Christ? *In whom we have Redemption through his Blood, even the Forgiveness of Sins, according to the Riches of his Grace, wherein he hath abounded towards us in all Wisdom and Prudence.*

And

And as *Paul* speaketh here as a *Minister*, so he speaketh after the same manner also, as he is a *Believer*, saying, *I am not ashamed* (of this Gospel) *for I know whom I have believed*, (or trusted with my Soul) *and I am persuaded that he is able to keep that which I have committed unto him, against that Day*. Wherefore seeing that Mercy is not presented to us alone, or singly, but as accompanying, and concerning with Redemption; it is manifest enough that Mercy standeth not above, and consequently, that it saveth none but in, by, and through a Redeemer. *He that believeth not in Christ shall be damned*. But what needs that, if Mercy could save the Soul without the Redemption that is by him? If any says, Christ is the Mercy of God to us: True, if you count him a Redeemer, a Worker out of a Redemption for us by his Death and Blood upon the Cross. But otherwise he is none, I mean, if you make him a Law-giver and a Saviour only, as he has set an Example to us to get to Heaven by doing Commandments, or by treading in his Steps. Yea, though you say his Commandment is, That we believe in him. For take the Work of Redemption by his Blood, from the Curse out of his Hand; and then what concerning him is left for me to believe, but as was said before, that he is a Law-giver, and as such, at best but a Pattern to us to get to Heaven as here? And whoso counteth him as such, is so far off from counting of Christ the Mercy of God to us, that they make him a contradictor of Mercy, both in the Fountain and all the Streams of it. For to propound Life eternal to us, through the Observation of Laws, is to set before us that which contradicteth Grace and Mercy; let the Work be what it will; nor will it help at all to say, that they that do the Law of Christ, or that take him for their Law and Example, shall be sure of Mercy to pass by their Shortness of attaining to the Perfection of what is set before them. For all this might have been done, and not one Drop of Blood spilt for the Redemption of Man. Besides this makes Christ's Death as a Redeemer, as an Act unadvisedly undertaken; for what need he have died, if his Doctrine and Example had been sufficient, through that which they call Mercy, to have brought the Soul to Glory? *If Righteousness comes by the Law, than Christ is dead in vain*. I will add, put Man's Righteousness, God's Mercy, and Christ's Redemption altogether, and they will not save a Man, though the last two alone will sufficiently do it; but this third is a Piece, when put to that, does, instead of mending, make the Rent worse. Besides, since Man's Righteousness cannot be joined in Justification with God's Mercy and Christ's Redemption, but through a Disbelief of the Sufficiency of them, should it be admitted as a Cause,

though but the least Cause thereof, what would follow, but to make that cursed Sin of Unbelief a good Inventor, and a necessary Worker in the Manner of the Justification of a Sinner? For I say, *Unbelief* is the Cause of this Hodge-Podge in any, and the Effects of it are shewed in the ninth Chapter of the Epistle of *Paul* to the *Romans*, at the latter end thereof.

And there are three Things that follow upon that Opinion that denieth the absolute Necessity of the shedding of the Blood of Christ for the Redemption of Man, that Mercy might be let out to him.

1. It followeth from thence, That there is no such Attribute as absolute Justice in God; Justice to stand to his Word, and to vindicate every Tittle of his Law: For let but this be granted, and the Death of Christ must be brought in, or by Justice the Floodgate of Mercy still be shut against sinful Man; or that God must have Mercy upon Man, with the Breath of his Word.

2. It also followeth from the Premises, That Christ's Death was of Pleasure only, and not of Necessity also; contrary to the Scripture, that makes his Death the Effect of both: Of Pleasure, to shew how willing God the Father was that Christ should die for Man: Of Necessity, to shew that Men could not be saved without it. Of Pleasure, to shew how Justice did deal with him for our Sin: Of Necessity, to shew that Mercy could not be communicated to us without it.

3. There also followeth therefrom, that by the Blood of Christ we have not Redemption from Law and Justice, as to the condemning Part of both, but that rather this Title is given to it for Honour and Glory, to dignify it: As the Name of God is also given to him. For they that affirm the one, are bold to affirm the other. For as by them is concluded, that there is no Necessity, why the Blood of Christ should be counted the absolutely necessary Price of our Redemption from the Curse of the Law and Severity of Justice; so by them it is concluded, that it is not necessary to hold that Christ the Redeemer is naturally, and co-eternally God as the Father. But let *Israel* hope in the Lord, for with him is Mercy, and with him is plenteous Redemption.

Thirdly, Must there be Redemption by Blood added to Mercy, if the Soul be saved? This shews us what an horrible Thing the Sin of Man is: Sin as to the Nature of it, is little known in the World. Oh! it sticks so fast to us, as not to be severed from us, by all the Mercy of God, do but exclude Redemption by the Blood of Christ. I will say it over again. All the Mercy of God cannot save a Sinner, without Respect to Redemption from the Curse of the Law, by the Death and Blood of Christ. *Without shedding of Blood*

Isa. 53. 10.
Mat. 26. 39.
Acts 17. 3.

Heb. 9. 22.

is no Remission. No Remission, no Pardon, or passing by of the least Transgression without it. Tears! Christ's Tears will not do it: Prayers! Christ's Prayers will not do it: An holy Life! the holy Life that Christ lived, will not do it; as severed from his Death and Blood. The Word Redemption, therefore must be well understood, and close stuck to, and must not be allowed as properly spoken, when we talk of Deliverance from Sin, the Law, and God's Curse, unless it be applied particularly to the Death and Blood of Christ. We have Gal. 3. 13. Eph. 1. 7. Rev. 1. 5. Redemption through his Blood. Christ has redeemed us from the Curse of the Law, being made a Curse for us; as it is written, *Cursed is every one that hangeth on a Tree.* He has redeemed us to God by his Blood. *For thou wast slain, and hast redeemed us to God by thy Blood.* This is the Redemption that is joined with Mercy; yea, that is the Fruit thereof; and it is that without which Sin cannot be removed out of the Sight of God. Moses, that was a better Preacher of the Law, and the Sufficiency of the Righteousness thereof, than any now can pretend to be, yet he full well declared by all his bloody Sacrifices, that the Blood and Death of Jesus Christ, is of absolute Necessity for the Redemption of the Soul. Besides he tells us that the Man that should flee to the City of Refuge, from the Avenger of Blood, should not be at Liberty from the Law, unless he kept himself close in that City until the Death of the High-Priest. Mark the Word, *Ye shall take no Satisfaction for him that is fled to the City of his Refuge, that he should come again to dwell in the Land, until the Death of the High-Priest.* Wherefore Christian Man, know thou thy Sin in the Nature of it, and persuade thy self that the removing of it from before the Face of God, is by no less Means, than the Death and Blood of Christ. Numb. 35. 32.

But it is a poor Shift that the Enemies of the Truth are put to, when to defend their Errors, they are forced to diminish Sin, and to enlarge the Borders of their Fig-Leaf-Garments, and to deny or cast away, as much as in them lies, one of the Attributes, the Justice of God. Indeed they will say they abhor to do thus, and all erroneous Persons will put the best Face they can upon their bad Matters; but the natural Consequences of Things amount to it, nor can they, when Men stick close to their Sides, avoid the Charge.

Fourthly, Then here you see the Reason of that free Course that Mercy hath among the Sons of Men, and why it doth, as has been shewed before, what it doth: Why, Justice is content; Blood hath answered the Demands of Justice. The Law has nothing to object against his Salvation, that believeth in Jesus Christ. Blood has set the Door open, for us with Boldness to

go to God for Mercy, and for God to come with his abundant Grace to us. *We have Boldness, Brethren, to enter into the Holiest by the Blood of Jesus, by a new and living Way, which he has consecrated for us through the Vail, that is to say, his Flesh.* This is the WAY that Moses desired to find, when God so largely spake to him of his Mercy. *Thou hast said,* says Moses to God, *I know thee by Name, and thou hast found Grace in my Sight. Now, therefore I pray thee, if I have found Grace in thy Sight, shew me thy Way that I may know thee, &c.* What if it should be applied thus? Thou now talkest of Mercy, but in thy Words to us from the Mount, thou spakest Fire and Justice; and since thou hast delivered us so holy a Law, and art resolved that the least Tittle thereof shall by no Means fall to the Ground; by what Means is it that Mercy should come unto us? Well, saith God, I will shew thee my Way, I will put thee in a Clift of the Rock, which was a Figure of Christ: For Christ says, *I am the Way,* This done he proclaimed his Name, and shewed him how he could be gracious, and gave him the Sign of his being merciful, a Promise that his Presence should go with him. The breaking then of the Body of Jesus was (the renting of the Vail) that out of which came Blood, that the Way to God might be, living; and not Death, or Sword, or Flame, to the poor Children of Men. Jer. 23. John 14. 6.

Out hence therefore bubbleth continually, the tender Mercy, the great Mercy, the rich Mercy, the abundant Mercy, multiplying Mercy, and every other Mercy of God to us for our present and everlasting Good.

Not that God was sparing of his Mercy, and would not part with it unless paid for it; for this WAY of Redemption by Blood, was his Contrivance, the Fruit of his Wisdom. So then, God was big with Mercy for a sinful World; but to be continually extending of Mercy, since Sin and Justice, because of the Sanction of the Law, lay in the way, as a turning flaming Sword, there did lie the Work; so it was concluded, that Mercy might, in a Way of Justice, be let out to Sinners, Christ the Son of God should die for the Sin of Man. By which Means the Outcries of the Law and Justice against us for our Sins did cease, and Mercy flowed from Heaven like the Waters of Noah, until it became a Sea. Eph. 1. 8. Gen. 3. 24. Mich. 7. 18, 19.

By Redemption by Blood therefore, is this great Mystery, That a just God can save that Man that has broken that Law, that God has said he will inflict the Penalty for the Breach thereof upon, and do his Justice no Wrong, expounded; not by a Relaxation of the Punishment, as the doltish Wisdom of this World imagines; but by an inflicting of the exactest Justice upon that Nature that has offended. If the Question

Question be asked, How a just God can save that Man from Death that by Sin has put himself under the Sentence of it? Any Fool can answer, *by a Pardon*. And if it be asked, But what will become of the *Threatning* wherewith he threatned the Offender? He that knows no Mysteries, can say, *why Man must repent of his Sin, and God of his Threatning*. But if it be asked, How God can *execute* his Threatning to the utmost, and yet deliver the Sinner by his Mercy from it; the Sinner that has deserved it, and yet be just to his Law, faithful to his Law, and one that will stand by every Tittle of his Law? This, to expound, is too high for a Fool. Therefore these Men are for despising of Mysteries, and for counting of Mysteries in the Gospel, *Follies*.

But this Key of Heaven is no where but in the Word of the Spirit, it is not seen in the Law, nor in the Reason, or Righteousness of the World. To punish *the Just for the Unjust*, and to make *him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him*, seems unreasonable; so cross to the Wisdom of Man, are the *Words* of this Lock. Wherefore usually, when they come at this Doctrine, they belch out their Frumps, their Taunts, their Scoffs, and their Scorns against it; and in Opposition thereto, comment, exalt, cry up, and set on high, *Socinianism, Mahometanism, Mans ragged Righteousness*, or any Thing. But we will pass these Things.

Fifthly, The Knowledge of Redemption, and the Faith of Redemption, is the only Means of settling, composing, and upholding the Soul of the thoroughly awakened, in the Hope of enjoying a Portion in Mercy for ever. What senseless, secure, befotted, and deluded Men conclude of themselves, and of the Means of future Happiness, is one Thing; and what the thoroughly awakened Soul concludes upon, is another. And I say, one thoroughly awakened about the Nature of God, the Nature of Sin, and the Worth of the Soul, will find but little Ease of Mind, notwithstanding Notions of Mercy, until he comes and sees that he must be saved by Mercy and Justice both, and that to be sure he shall never do until he is taught that by the Blood of Christ the Law is, as to the Curse that is in it against the Sinner, taken out of the way.

These Things, *Sin and Justice*, are too great to be played with by him, that shall see them in the Height of the Law, and that shall feel them in their Terror upon a trembling Conscience. But when the Soul shall see that a Propitiation is made to Justice by Blood, then and not till then, it sees Sin taken away; and when it sees, by this Means, Sin taken away, then it can behold to hope in the Mercy of God. Yea,

and it will be as hard to wring off him that is settled here, from this Belief to another, as it would be to persuade him that stands upon sound Ground, to venture his Life upon a shaking bottomless Quag. Oh! it is a pleasant Thing for the wounded Conscience to taste the Sweetness of redeeming Blood! This is like the best Wine that goes down sweetly; this carries with the last of it, the very Tang of eternal Life. And know, that dead Works, or Works of Death, will abide in the *Conscience*, notwithstanding all Talk and Notions of Mercy, until *that* be purged with Blood applied thereto, by the Spirit and Faith. This is *one* of the *three* that abide to witness on Earth, that *God hath given us eternal Life, and that this Life is in his Son*; because he died for us and rose again.

This therefore is that that will establish a Man with that Peace that shall not be shaken, because by *this*, such an one seeth the Justice of God is quieted. For Peace is made by the Blood of the Cross: Peace with God for Sinners? Yea, God himself by the Blood of the Cross has made it, that by him, Christ, he might reconcile to himself all Things, whether they be Things in Earth, or Things in Heaven. Nor will a Man that is truly spiritually wise, rest, till he comes where God towards Man do h rest; but that can be only there, where such Means are offered for the taking away of Sin, that are of a sweet smelling Savour to God. *Now this is the Offering that Christ offered*, to wit, *himself*; for Christ loved us, and hath given himself for us, an Offering and a Sacrifice to God for a sweet smelling Savour. Therefore it is it, the Body of his Flesh through Death that we are presented holy, unblameable, and unreprieveable in his Sight by. Wherefore it must be true which was said before, to wit, That the Knowledge of Redemption, and the Faith of Redemption, is the only Means of settling, composing, and upholding of the Soul of the thoroughly awakened, in the Hope of enjoying a Portion in Mercy for ever.

He that hath the Son of God, hath the Father, hath Life; because with him is the *Means* of Peace with the Father; and so of eternal Life: But then, to have the Son, is to believe *on him*, and on the *Father through him*: On him, that he is the Saviour by his Blood; and on the Father through him, as believing, that he, for his Son's Sufferings, is pacified with us, and of his Grace hath forgiven us, through him, all Trespases.

Sixthly, The Knowledge and Faith of *this* Redemption, *fortifieth the Christian against Temptations*. We that do believe, know what it is to be assaulted by the Devil, and to have knotty Objections cast into our Minds by him; we also know what Advantage the vile Sin of Unbelief will get

get upon us, if our Knowledge and Faith in this Redemption, be in the least, below the common Faith of Saints, defective. If we talk of Mercy, he can talk of Justice; if we talk of Grace, he can talk of the Law. And all his Words, when God will suffer it, we shall find as sharp and as subject to stick in our Minds, as bearded Arrows are to stick in Flesh. Besides, he can and doth, and that often, work in our Fancies and Imaginations such Apprehensions of God, that he shall seem to be to us, one that cannot abide us, one that hates us, and that lieth in wait to destroy us. And now if any Body speaks to us of Mercy, we think we might hope in that, had we nothing to trouble us but the Guilt of actual Sins: But we see our Nature as full of the Filth of Sin, as the Egg is of Meat, or the Toad of Poison. Which Filth vilely recoileth against the Commandments, flyeth in the Face of God, and continueth all his Judgments. This is felt; this is seen by the Sinner, who cannot help it; nor can he be brought to that Consideration as to say, *It is no more I*. Now what shall this Man do? shall he look to the Commandment? There is Death. Shall he look to God? There is Justice. Shall he look to himself? There is Sin out of Measure. Let him look then to one as dying; to the

Rom. 7. *Lamb as it had been slain*; and there let him see himself by this Lamb, as cursed, and a dying of a cursed Death for this Sin that doth so fright and so distress the Soul. Then let him turn again, and behold this Lamb alive and well, and highly exalted by this God, that but just before laid the Curse of the Law upon him; but let him be sure to reckon that he has died for his Sins by the Person of Christ, and it will follow, that this Man is now acquitted; because Christ is still alive. Say I, these Things as a Man? saith not the Gospel the very same?

Rom. 6. 6. 1. As to Christ's dying for us; as also Chap. 7. that we are dead to the Law by the Body of Christ.

Ver. 1. 2. And that we should so reckon as to this Matter, because that God has transferred our sin from us to him.

Ver. 2. First, did not Christ die for us; and dying for us, are we not become dead to the Law by the Death of his Body? Or will the Law slay both him and us, and that for the same Transgression? If this be concluded in the Affirmative, what follows, but that Christ though he undertook, came short in doing for us? But he was raised up from the Dead, and believing marrieth us to him as risen, and that stops the Mouth of all. I am crucified with Christ, our old Man was crucified with him, and we are become dead to the Law by the Body of Christ. What then?

Ver. 4. Secondly, Why, reckon your selves to be dead indeed unto Sin, but alive unto God through Jesus Christ. Ay, but says

the Soul, How can I reckon thus, when Sin is yet strong in me? *Answer*. Read the Words again, He saith not, Reckon your selves to be dead indeed unto Sin, in your selves; but dead unto it, through Jesus Christ. Not alive unto God, in your selves; but alive unto God through Jesus Christ. For Christ in his Death and Resurrection presenteth me. As I died, *by him*; I rose again, *by him*; and live through the Faith of the Gospel in the Presence of God, *by him*. This must in the first Place be allowed and believed, or no true Peace can come near the Soul, nor the Soul be prepared to assail the Assaults of the Adversary. Let therefore thy Faith, if thou wouldst be a Warriour, Oh thou faint-hearted Christian! be well instructed in this. Then will thy Faith do thee a two-fold Kindness. 1st, It will conform thee to the Death and Resurrection of Christ: And 2^{dly}, It will give thee Advantage, when thou seest Sin strange in thy self, yet to conclude that by Christ thou art dead there-to, and by him alive therefrom: Nor can there but two Objections be made against this. The first is to question whether any are said to die and rise, by the Death and Resurrection of Christ? Or if it so may be said; yet whether thou art one of them. To the first, the Scripture is full. To the second, thy Faith must be strong: For let go Faith here, and all falls flat to the Ground, I mean as to Comfort and Consolation. Christ died for us, or in our Stead, therefore by the Word of God I am allowed so to reckon. Christ rose and revived, though he died for me, therefore I rose and revived by Christ. Unless any does hold, that though he died in a common, ye he rose as considered but in a single Capacity. Now then, if Satan comes and tells me of my Sins; I answer, Christ has taken them upon himself. If he comes and tells me of the Death that is due to me for Sin, by the Curse of the holy Law? I answer, I have already undergone that by Christ. If he asks me how I know that the Law will not lay hold of me also? I answer, Because Christ is risen from the Dead. If he asks me by what Authority I take upon me thus to reason? I tell him, by the Authority and Allowance of the holy and most blessed Gospel, which saith, *He was delivered for our Offences, and was raised again for our Justification*. And to encourage thee thus to believe, and thus to hold, when thou art in an Hour of Temptation; This is the Way to see Mercy stand and smile upon thee; for Mercy will smile upon him that shall thus believe. This is the Way to put Faith and Hope both to work against the Devil; and to do this is very pleasing to God. This is the Way to make that Hell-hound retreat and leave off to assault. And, This is the Way to find an Answer to many Scriptures, with

Rom. 4. 25
2 Cor. 3. 16, 17, 18.
James 4. 7.
1 Pet. 5. 9.

with which else thou wilt not know what to do, as with many of the Types and shadows; yea, and with the moral Law it self.

Besides, thus believing setteth thy Soul against the Fear of Death, and Judgment to come; for if Christ be raised from the Dead who died for our Sins: and if Christ who died for our Sins is entred into Glory, I say again, if Christ who died for our Sins has purchased us to himself, and is purposed that the Fruit of this his Purchase shall be that we may behold his Face in Glory, then cast off slavish Fear of Death and Judgment: For Christ being raised from the Dead, dieth no more; Death hath no more Dominion over him.

Seventhly, the Knowledge and Faith of this Redemption prepareth Man to an holy Life. By an holy life I mean, a Life according to the moral Law, flowing from a Spirit of thankfulness to God, for giving of his Son to be my Redeemer. This I call an holy Life, because it is according to the Rule of Holiness, the Law; and this I call a holy Life, because it floweth from such a Principle as giveth to God the Heart, and Life, for the Gift bestowed on us.

What Pretences soever there are to holiness, if it floweth not from thankfulness for Mercy received, it floweth from a wrong Principle, and so cannot be good. Hence Men were required, of old, to serve the Lord with joyfulness, for the abundance of all Things; and threatned, if they did not, that they should serve their Enemies in Hunger and in Thirst, in Nakedness, and in the Want of all Things. But then, though there are many Mercies that lay an Obligation upon Men to be holy; yet he that shall want the Obligation that is begotten by the Faith of redeeming Mercy, wanteth the main Principle of true Holiness; nor will any other be found sufficiently to sanctifie the Heart to the causing of it to produce such a Life. Nor can such Holiness be accepted, because it comes not forth in the Name of Christ. That that obliged David, was, forgiving and redeeming Mercy; and that that obliged Paul was, the Love that Christ shewed to him in dying for his Sins, and in raising from the dead. Paul also beseecheth the Romans by the redeeming, justifying, preserving and electing Mercy of God, that they present their Body a living Sacrifice, holy, acceptable to God; which is, saith he, your reasonable Service. For we must be holy and without blame before him in Love.

Hence all along they that are exhorted to Holiness in the New Testament, are exhorted to it upon the Supposition of the Benefit of Redemption, which they have received by Jesus Christ. Walk in Love as Christ loved us. If there be any Consolation in Christ, if any Comfort of Love, if any Fellowship of the Spirit, if any Bowels of Mercies, fulfil ye my Joy, that ye be like-minded, having the same Love, &c. If ye then be risen

with Christ, seek those Things that are above where Christ sitteth on the right Hand of God.

Set your Affections on Things above, not on Things on the Earth. For ye are dead, and your Life is hid with Christ in God; when Christ who is our Life shall appear, then shall we appear with him in Glory. Mortifie therefore your Members which are upon the Earth, &c. Wherefore laying aside all Malice and all Guile, and Hypocrisie, and Envy, and all Evil-speaking, as new born Babes desire the sincere Milk of the Word, that ye may grow thereby, if so be ye have tasted that the Lord is gracious. I will conclude this with that of Peter to those, to whom he wrote concerning this very Thing. Be obedient Children, saith he, not fashioning your selves according to the former Lusts, in your Ignorance; but as he which hath called you is holy, so be ye holy in all Manner of Conversation: because it is written; Be ye holy, for I am holy. And if ye call on the Father, who without Respect of Persons judgeth according to every Man's Work, pass the Time of your Sojourning here in fear: For as much as ye know that ye were not redeemed with corruptible Things, as Silver and Gold, from your vain Conversation received by Tradition from your Fathers, but with the precious Blood of Christ, as of a Lamb without Blemish and without Spot.

From all which it appears, that Mercy by Christ, or from the Benefit of Redemption by the precious Blood of Christ, I say from the Faith of that, flows that which is Holiness indeed.

And I believe that those very Men that are pleased to taunt at this kind of Inference, would condemn a Man was he laid under these Obligations concerning Things of this Life, and yet did carry it as one not touched thereby. We will make an Instance: Suppose a Socinian should thorough his contracting a great Debt, be forced to rot in Prison, unless redeemed by Silver and Gold: And suppose a Man unto whom this Socinian was an Enemy, should lay down the whole Debt to the Creditor that this Socinian might be at Liberty, might trade and live comfortably in this World: And if after this, this Socinian should taunt at them that should tell him he is engaged to this Redeemer, ought to love and respect this Redeemer, what would they say, but that this Socinian that was a Debtor, is an inconsiderate and stupidified Rascal. Why this is the Case: Paul was a Debtor to the Law and Justice of God; Jesus Christ his Son, that Paul might not perish for ever, paid for him a Price of Redemption, to wit, his most precious Blood. But what! shall Paul now, though redeemed from perpetual Imprisonment in Hell, be as one that never was beholding to Jesus Christ, or if others say he was, taunt at them for their so saying! No, he scorns it. Though the Love

Deut. 28.
47, 48.

Psal. 103.
1, 2, 3, 4, 5.
2 Cor. 5.
14, 15.

Rom. 12.
1.
Ephes. 1.
4.

Ephes. 5.
1.
Philip. 2.
1, 2, 3.

Col. 3. 1.
2, 3, 4, 5.

1 Pet. 2.
1, 2, 3.

Chap. 1.
14, 15, 16,
17, 18, 19.

Love of Christ, in dying to pay a Price of Redemption, will not engage a *Socinian*, yet it will engage a true Christian to think and believe that he ought to live to Jesus, that died for him and rose again.

I know it will be objected, that the *Satisfactionists*, as the quaking Pen is pleased to call them, shew but little of this to the World. For their Pride, Covetousness, False-dealing, and the like, since they profess as I have said, shews them as little concerned to the full, as to the *Socinian* under Consideration.

I answer, it must be that the Name of Christ should be scandalized through some that profess him; and they must answer it at the Tribunal of the great Judge: yet what I have said, stands fast as a Rock that cannot be moved.

Eighthly, The Knowledge and Faith of Redemption, is a very great Encouragement to Prayer. It is great Encouragement for the Poor to go even to a Prince for what he wanteth, when he considereth that what he goeth to him for, is the Price of Redemption. All Things that we want we must ask the Father for, in the Name of Christ; we must ask it of him for the sake of his redeeming Blood, for the sake of the Merit of his Passion. Thus *David* means when he says, *for thy Name sake do it*; and *Daniel*, when he saith here, *for the Lord's sake*. For Jesus Christ is God's great Name, and to do for his Sake, is to do, for what worthiness is in him.

Unworthiness; The Consideration of Unworthiness, is a great stumbling Block to the tempted when he goes to seek the Lord. But now, remembering the worthiness of Christ, and that he is now on the right Hand of God on purpose to plead *that* on the Behalf of the Petitioner, this is great Encouragement.

The Jews, by God's Ordinance, when they went Morning and Evening by their Priest, to speak with God, were to offer a Lamb for a Burnt-Offering, and it must be thus continually. Now this Lamb was a Figure of the Sacrificing of the Body of Christ which was to be offered for them in Time to come: and in that it was to be continually, Morning and Evening so repeated, what doth it signifie, but that we should remember to go, when we went to God, in the Name and Faith of the Merits of Jesus Christ for what we stood in need of? This will support, and this will encourage, for now we see that the Thing desired (it being according to his Will) is obtained for us by the Sacrificing of the Body of Jesus Christ, once for all.

When *Israel* begged of *Samuel* that he would not cease to cry to the Lord their God for them; 'Tis said, he took a *sucking Lamb*, and offered it for a Burnt-offering wholly unto the Lord; and *Samuel* cried unto the Lord for *Israel*, and the Lord heard him.

But why did he take a *sucking Lamb*, and why did he offer it, and that wholly unto the Lord, as he cried, but to shew to *Israel*, that he was not heard for his own, or for his Righteousness Sake, but for the Sake of Christ, whose Merits were prefigured by *Samuel's* burning of the Lamb?

Also when *David* spake for himself to *Saul*, he put himself upon this; If, saith he, the Lord hath stirred thee up against me, let him accept a Sacrifice, a Smell, or a sweet smelling Sacrifice, a Figure of the satisfaction of the Sufferings of Jesus Christ.

What is the meaning of all these Passages, if not to shew that when we go to pray to God, we should turn away our Face from every Thing of ours, and look to God, only by the Price of Redemption paid for us by Jesus Christ, and plead that alone with him as the great prevailing Argument, and that by, and for the Sake of which he giveth Pardon and Grace to help in Time of need?

Wherefore, wouldest thou be a praying Man, a Man that would pray and prevail; why pray to God in the Faith of the Merits of Christ, and speed.

Ninthly, For this is the very Cause why *This* is added in the Text, to wit, the Plenteousness of Redemption, it is, I say, that Men should hope to partake by it, of the Goodness and Mercy of God. Let *Israel* hope in the Lord, for with the Lord there is Mercy; and with him is *plenteous Redemption*. Mercy and Redemption, Mercy through a Redeemer, therefore let *Israel* hope. It must also be noted, that this Word Redemptiou is as it were the explicatory Part of the Text, for the helping of *Israel* to hope. As who should say, as there is with God Mercy, so there is with him a Way to his Mercy, and that Way is Redemption, or a Price paid for your Sins; and that you should not be discouraged through the Greatness of your Sins, I tell you, there is with God plenty of this Redemption, or a Price paid to the full; to an over and above. It also is as if he had said, forget not this, for this is the Key of all the rest, and the great Support to the Saints in Prayer, or while they wait upon God in any of his Appointments to encourage them to hope.

Tenthly and Lastly, This also should teach the Saints when they Sing or Praise the Lord, they should not sing of Mercy only, but of Mercy and Judgment too; *I will sing of Mercy and Judgment, unto thee O Lord will I sing*: Of Mercy and Judgment, or Justice in the Manifestation of it as smiling upon our Forgiveness. When *Hannah* sang of, and rejoiced in God's Salvation, she sang aloud of Holiness; saying, *There is none holy as the Lord*; Holy in keeping his Word, though it cost the Blood of his Son: This also is that that is called a helping of his Servant *Israel* in Remembrance

Joh. 15. 16

Psal. 25. 11.

Dan. 9. 17.

Exod. 29.

38, 39, 40.

41, 42, 43.

44, 45, 46.

1 Sam. 7.

8, 9.

1 Sam. 26.

19.

Psal. 101. 1

1 Sam. 2.

1, 2.

Luke 1.

49, to 80.

brance of his Mercy, and the performing of the Mercy promised; even the Oath that he sware to our Father *Abraham*, that he would grant unto us, that we being delivered out of the Hands of our Enemies (by a Redeemer) might serve him without Fear, &c.

When you praise therefore, remember Christ and his Blood, and how Justice and Judgment took hold on him that they might not take hold on thee; yea, how they by taking hold on him, left a Way to thee to escape. *Isaac* should have been sacrificed, had not the Lord provided a *Ram*; and thou thy self shouldest have been damned, had not the Lord provided a *Lamb*. Hence Christ is called the *Lamb of God that taketh away the Sins of the World*; that taketh them away by the Sacrifice of himself: Sing therefore in your Praises unto God, and to the *Lamb*.

I would come now to speak one short Word of Use to the whole. And.

First, This still shews more and more, what a sad State God's People have brought themselves into by Sin: I told you before that the Revelation of so much Mercy as is presented unto us by the first Part of the Text, sufficiently declared our State to be miserable by Sin. But what shall we say, when there must be added to that, the Heart Blood of the Son of God, and all to make our Salvation compleat? For albeit Mercy is essential to our Salvation, and that without which can be no Salvation: yet it is the Blood that maketh the Attonement for the Soul, that propitiates, and so makes capable of enjoying of it. 'Twas Mercy and Love, as I said afore, that sent one to shed his Blood for us; and it is the Blood of him that was sent, that puts us into the Enjoyment of Mercy. Oh! I have thought sometimes, what bloody Creatures hath Sin made us! The Beasts of the Field must be slain by Thousands before Christ came, to signifie to us we should have a Saviour; and after that, he must come himself and die a worse Death than died those Beasts, before the Work of saving could be finished. O Redemption, Redemption by Blood, is the Heart-endeared Consideration! This is that which will make the Water stand in our Eyes, that will break an Heart of Flint, and that will make one do as they do, that are in Bitterness for their First-born.

Sinner, wouldst thou have Mercy? wouldst thou be saved? Go thou then to the Blood of the Cross, as set forth in the Word of the Truth of the Gospel, and there thou shalt find that Mercy that thou hast need of first; for there is a Mercy that may be called a *first* Mercy, and that is the Mercy that gives Admittance into, an Interest in all the rest: Now the Mercy that doth this, is that which reconcileth us to God; but that cannot other Things do, if we stand off from the Blood of the Cross.

Wherefore we are said to be reconciled to God, by the Death of his Son: *For if when we are Enemies we are reconciled to God by the Death of his Son; much more being reconciled, we shall be saved by his Life.*

According to that other saying, *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all Things?* In both these Places, the Son of God and our Redeemer, is set forth to us in the first Place, as the only one that reconcileth to God the Sinner by the Blood of his Cross; wherefore to this Christ, as Crucified, the Sinner must come first; because nothing else can reconcile to God; and if thou be not reconciled to God, what art thou but an Enemy to him, partake of what Mercy thou canst? Go to him, did I say? receive him into the Arms of thy Faith, hold him fast, for he is a Saviour, yea, carry him as set forth by the Gospel, Dying for thee, and pray God for his Sake to bestow upon thee, all those Mercies that will compass thee about as with a Shield, and follow thee all thy Days till thou enterest in at the Doors of Eternity; and this is the Way to speed. For he that hath the Son hath Life, in the beginning of it; and he that holds fast the Son, shall have Life in the Consummation of it. I do the oftner touch upon this Matter, because this Christ is the Door, in at which whosoever entrest shall be saved; but he that climbs up any other Way, shall be judged as a Thief and a Robber. But

Secondly, Is Christ, as crucified, the Way and Door to all Spiritual and Eternal Mercy? And doth God come to the Sinner, and the Sinner again go to God in a saving Way, by him, and by him only? And is there no other Way to the Father but by his Blood, and through the Vail, that is to say, his Flesh? Then this shews the Danger upon what Pretence soever, of casting of the daily Sacrifice, and setting up in its Place the Abomination that maketh desolate; I mean of casting away of a crucified Christ, and the setting up the Vanity of moral Obedience, as the more substantial and most acceptable Thing with God. I call not a crucified Christ the daily Sacrifice, as if I thought he often suffered for Sin, since the Foundation of the World: But because the Vertue of that one Offering is that, and only that by the which we daily draw nigh unto God; and because the Vertuousness of that one Sacrifice, will for ever abide beneficial to them that come to God, to the World's end, by him.

But I say, into what a miserable plight have such People put themselves, that have cast off coming to God by Christ, as he is the Propitiation for their Sins, and that seek to come another Way? such are relapsed again to Gentilism, to Paganism, to Heathenism: nor will it help at all to say, they rely on the Mercy and Goodness of God;

God; for there is no such Thing as spiritual and eternal Mercy can come from God to him, that comes not to him by Christ. The Turks, if I be not mistaken, have this for the beginning of every Chapter in their Alcoran, *The Lord God, Gracious and Merciful*, yet are counted Unbelievers, and are verily so, for they have not received the Faith of Christ: *The Lord God, Gracious and Merciful*, will not save them, no not by Grace and Merciful, unless repenting of their presuming upon Mercy, without a bloody Sacrifice, they come to him

Act. 4. 12. by his Son. Men therefore that have laid aside the necessity of Reconciliation to God by the precious Blood of Christ, are in a damned State; nor will it help at all to say, they do indeed believe in him. I am not so void of Reason, as to think that they that have cast away Christ as he is a Propitiatory Sacrifice with God for Sin, should also cast away his Name out of their Mouths; no, his Name is too Honourable, and the Profession of it too Glorious for them to do such a Thing. But retaining his Name, and the Notion of him as a Saviour, they yet cast him off, and that in those very Things wherein the essential Part of his Sacrifice, the Merit of it, and his everlasting Priesthood consists: And in this lies the Mystery of their Iniquity.

They will have him to be a Saviour, but it must not be by fulfilling of the Law for us; but it must not be by the putting of his glorious Righteousness, that which he performed by subjecting himself to the Law, on our Behalf, upon us; but it must not be by Washing of us from our Sins in his own Blood; but it must be by his kingly and prophetic Offices: When as for his kingly and prophetic Office, he puts those People under the Government of them, that he has afore made to stand justified before God, from the Curse of the Law by his Priesthood. Nor dare they altogether deny that Christ doth save his People as a Priest, but then their Art is to confound these Offices, by pleading that they are in effect but one and the self same Thing; and then with a Noise of Morality and Government, they jostle the Merit of his Blood, and the Perfection of his justifying Righteousness out of Doors; and so retaining the Name of Christ in their Mouths, they cast those Things of Christ that they like not, under Feet; which Things, who have not the Faith of, must not, cannot see the Kingdom of God.

The Term [Mercy] is but a general Sound, and is as an Arrow shot at *Rovers*, unless the Death and Blood of the Son of God be set before us, as the Mark or Mean by which our Spirits are to be directed to it. What Profit shall a Man have; and what shelter or Succour shall he find, in hearing of the most exact Relation of the Strength of the most impregnable Castle in the World, unless he knows the Door, and

entrench in by that, into that Place of Strength, in the Time when the Enemy shall pursue him? Why this is the Case: *We hear a Noise of Mercy, and of being at Peace with God: what a good God God is, and what a blessed Thing it is to be a Child of God; how many Privileges the Children of God have, and what will be their Exaltation and Glory in the next World:* And all the while they that tell us these Things, conceal from us the Way thereto, which is *Christ*, not in the naming of him, but in the right administering of his Gospel to us.

Christ, and Faith in him as a Saviour, not in the Name only, but in the true Sense thereof, is the Mark, as I have said, from which if any swerve, they err from the saving Way, and so come nothing near that Mercy that can save them. Hence *Christ is called a Standard, an Ensign; And in that Day there shall be a Root of Jesse, which shall stand for an Ensign of the People, to it shall the Gentiles seek, and his Rest shall be glorious.* And again, *Thus saith the Lord God, I will lift up mine Hand to the Gentiles, and set up my Standard to the People. Go through, go through the Gates, prepare you the Way of the People, gather out the Stones, lift up a Standard for the People. Behold the Lord hath proclaimed to the End of the World; say ye to the Daughter of Zion, behold thy Salvation cometh.* Behold his Reward is with him, and his Work before him: Hence again he is called the Captain (the Chieftain) of our Salvation, and him without whom there neither is nor can be any.

But now the Men of this Confederacy, rather than they will submit themselves to the Righteousness of God, will lay Odiums and Scandals upon them that preach they should. Not forsooth, if you will believe them, but that they are highly for the Righteousness of God, let it be that which they count so; but then to be sure it shall never be the personal Performances of Christ, by which they that believe in him, are justified from all Things: But that which they call first Principles, dictates of Humane Nature, Obedience to a Moral Precept, followed and done as they have Christ for an Example, not understanding that Christ in his own Doings, is the End of all these Things to every one that believeth. But if it be urged, that Gentiles and Pagans are possessed with those very Principles, only they have not got the Art as our Men have, to cover them with the Name of Christ and Principles of Christianity; then they fall to commending the Heathens and their Philosophers, and the natural Motives and Principles by which they were acted; preferring of them much before what by others are called the Graces of the Spirit and Principles, upon what the Doctrine of the free Grace and Mercy of God by Christ are grounded. But as I said, all the good that such Preachers can do as to the next World, is,

is, to draw the People away from their *Ensign*, and their *Standard*, and so lead them among the Gentiles and Infidels, to seek by *their* Rules, the Way to this unspeakable Mercy of God.

Wherefore their State being thus deplorable, and their Spirits thus incorrigible; they must be pitied, and left and fled from, if we would live.

Thirdly, is Christ Jesus, *the Redemption*; and as such, the very Door and Inlet into all God's Mercies! Christian-Man, look well to thy self that thou goest no whether and doest nothing, I mean in any Part of religious Worship, &c. But as thou art in him. *Walk in him, speak in him, grow in him*, for he is the *All*. And though others regard not to hold *the Head*, from which all the Body by Joynts and Bands have Nourishment ministred; yet have thou a Care: This is he that is thy Life, and the length of thy Days, and without whom no true Happiness can be had. Many there be that count this but a low Thing, they desire to soar aloft, to fly into new Notions, and to be broaching of new Opinions, not counting themselves happy, except they can throw some new-found fangle, to be applauded for, among their novel Hearers: But fly thou to Christ for Life; and that thou mayest so do, remember well thy Sins, and the Judgment and Wrath of God; and know also that he is merciful; but at Mercy none can come, but through the cursed Death Christ underwent. And although some of the wanton Professors of our Age, may blame thee for poring so much upon thy Sins, and the Pollution of thy Nature, yet know that there is an Advantage in it. There be some alive in the World, who, though they count the Nature and Commission of Sin, the very Evil of Evils, yet can say, that the Remembrance of how vile they are, and of what Evils they have committed, has been to them, a Soul-humbling, a Christ-advancing, and a Creature-emptying Consideration. Though Sin made Death bitter to Christ, yet Sin makes Christ sweet to his. And though none should sin *that* Grace might abound, yet where Sin has abounded, Grace doth much more abound, not only as an Act of God, but also in the *Eye* of Faith.

A Sight of the *Filth*, and a Sense of the *Guilt* of Sin, makes a Pardon to such a Soul more than empty Notion; and makes the *mean* through which the Pardon comes, more to be desired than is either Life or Limb. This is it that makes the sensible Soul prize the Lord Jesus, while the Self-justiciary laugheth him to scorn. This is it which makes the awakened Sinner cast away his own Righteousness, while the Self-conceited one makes it his Advocate with the Father.

Some indeed count their own doings the only Darling of their Soul, while others cast

it to the Dogs. And why should a Man cumber himself with what is his, when the good of all that is in Christ, is laid, and to be laid out for him? Not that a Believer casts off to do good, for he knows that what good thing is done in Faith and Love, is acceptable to God and profitable to his Neighbour: But this is it, he setteth not his good Deed against the Judgment of God; he cometh not in his own Good: When he comes to God for Forgiveness of Sins, then he sees nothing, knows nothing, mentions nothing as Righteousness, but that which Christ wrought out in the Days of his Flesh, and that only. But how then is what he doth, accepted of God? verily as the Duty of a Son, and as the Work of one that is justified. We must therefore conclude, that there is acceptation, and acceptation: acceptation of the Person, and acceptation of his Performance. Acceptation of the Person, may be considered with respect to Justification from the Curse, and so Acceptation there can be none, but through the one Offering of the Body of Jesus Christ once for all. Also the Acceptation of a Duty done by such a Person is by Virtue of the self-same Offering, the Person being considered as standing just through Christ before God. And the Reason why a justified Person must have his Duties accepted the same Way, as is his Person, is because justifying Righteousness, sets not the Person free from Sin, save only in the Sight of God and Conscience, he remaineth still infirm in himself, and standeth still in Need of the fresh and continual Application of the Merits of the Lord Jesus, which also the Soul receiveth by Virtue of Christ's Intercession. I speak now of Acceptation with reference to the Justice of the Law, and the Judgment of God upon Person or Work, according to the self-same Law. For so they both must be accepted through the self-same Mediator, or they cannot be accepted at all. Nor is it a thing to be wondered at that a Man should stand just in the Sight of God, when polluted and defiled in his own Sight. He stands just before God in the Justice of his Son, upon whom God looks, and for whose sake he accepts him. May not a scabbed, mangy Man, a Man *all* over-run with Blanes and Blotches, be yet made beautiful to the View of a Beholder, through the Silken, Silver, Golden Garment that may be put upon him, and may cover all his Flesh?

Why the Righteousness of Christ is not *unto*, but *upon* all them that believe. ^{Rom. 3. 22.} And who so considers the Parable of the wretched Infant, shall find that before it was washed with Water, it was wrapt up, or covered, as 'twas found in its Blood, in, ^{Ezek. 16. 8, 9.} and with the skirt of *his* Garment that found it in its Faith. And *then* he washed it with Water, and *then* he sanctified it by the anointing Oil of the Spirit of God.

I speak

I speak thus to thee Christian Reader, partly, because in the Faith of these things is thy Life, and because I would yet inforce the Exhortation upon thee with the Reason and the Amplification thereof. To wit, to put thee upon trusting in the Lord through the Encouragement that thou hast in redeeming Mercy so to do.

Some may say, Will God see that which is not, and will he judge a Man just that is a Sinner? But I will answer, The Man that had the Rainbow about his Head, Rev. 4. 3. was to *look on*; or be *looked upon*, while he shone like a Jasper and a Sardix-stone. Exod. 12. 13. The Blood of the Paschal Lamb was to be *looked upon* by him that came to destroy the Land of *Egypt*, in their First-born. I add, The Rainbow that God gave to *Noah* for a Token that he would no more destroy the Earth with the Waters of the Flood, was to be *looked upon*, that God might remember to shew Mercy to his People. Now all these meet in the Man Christ Jesus, who is the only one, for the sake of whom the Sinner that believeth in him, stands acquitted in the Sight of God. His is the Blood, he is the *Prince*, that's more than the *token* of the Covenant: nor do all the Colours in the *Rainbow* appear so beautiful in the Eyes of Man, as does the Garment of Christ; which is from his Loins, even upward, and from his Loins even downward, in the Eyes of the God of Heaven: and wilt thou say these are things that are not! Also he can legally judge a Man just that is a Sinner. Do but admit of a diverse Consideration, and God will so consider of that Sinner which he justifieth, in Despite of all the Teeth in thy proud Mouth. *He justifies the Ungodly*. Not that *were*, but that *are* such *now*, in the Judgment and Verdict of the Law, might deal with them in their own Persons as Men. He will then consider them in his Son; in, and under the skirt of his Son: He will consider them as washed in the Blood of his Son, and will also consider, that in him is no Sin, and so he will deal with them. We know that he was manifest to take away our Sins, and in him is no Sin. 1 Joh. 3. 5.

What though I have broke a thousand Pound in my Creditors Debt; yet if another will discharge the whole freely, what has the Law to do with me, as to that?

Or what if I cannot but live upon the spend all my days; yet if my Friend will always supply my Need, and through his Bounty, keep me from Writ, Bailiff, or Gaol, is it not well for me? Yea, what, if what I can get, shall be laid up for me for hereafter, and that my Friend so long as there is Death or Danger in the Way, will himself secure me, and bear my Charges to the World's end; may I not accept thereof and be thankful? Blessed be God for Jesus Christ! I believe he is more than all this to me. *In the Lord*

shall all the seed of Israel be justified, and shall glory. I know Similitudes will not hold in all things; but we that believe, are set free from the Curse of the Law by another Man's Obedience: *for by the obedience of one, shall many be made righteous.* Rom. 5. 19. Let then the believer, as was said, study and pray, and read God's Word continually, for the sake of the Glory of this Truth, that it may be made more his own, and that his Conscience may be more and more settled in the Power and Glory thereof.

Fourthly, As the Christian should most labour to get into the Power and Glory of this Doctrine, so let him see *that he holds it fast*. This Doctrine is *foreign* to Flesh and Blood; it is not *Earthly*, but from Heaven. It is with many that begin with this Doctrine, as it is with Boys that go to the Latin School; they learn till they have learned the Grounds of their Grammar, and then go home and forget all. How have many, that as to the Grounds of Christian Religion, one would think, had been well taught, yet not taking such Heed thereto as they should, they have *let slip all*, and their Hearts have been filled with the world again, or else have drunk in some Opinion that has been diametrically opposite to what they professed of the Truth before? Wherefore, hast thou any thing of the Truth of Christ in thy Heart? *hold that fast* that no Man takes thy Crown. Yea, grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ. Rev. 3. 17. 2 Pet. 3. 18.

He that will retain and hold fast the Doctrine of Redemption, and so by that, have, through Faith, an Inlet into all the abounding Mercy of God, must not deal in God's Matters with a slack Hand. 'Tis not enough for them that would do so, to be content with Sermons, Family-Duties, and other Publick Assemblies for Worship; but there must be a continual Exercise of the Mind about these Matters, and a Labour of the Soul to retain them in their Glory, and Sweetness; else they will *first* as to their Excellency, *then* as to the very Notion of them, *slip* from the Heart and be gone. Not that there is Treachery, or Deceit *therein*; but the Deceit lies in the Heart about them: He that will keep Water in a Sieve, must use more than ordinary Diligence. Our Heart is the leaking Vessel; And *therefore we ought to give the more earnest heed to the things that we have heard, lest at any time we should let them slip.* Heb. 2. 1, 2, 3.

That this Doctrine may remain with us, we must also mortify our carnal Reason, for that makes Head against the Truth thereof, and what can *foolishness* do else! And the Wisdom of this world, which is carnal Reason in its Improvements, is Foolishness with God. It is not subject to the Law of God, neither indeed can it be. It judges this Doctrine that we have been speaking of,

of, Foolishness: Wherefore, it must be avoided, opposed, and mortified: and the Word of Faith the more carefully submitted to. *Trust in the Lord with all thy heart, and lean not to thine own understanding.* See 1 Cor. i. 20, 21, to 26. Prov. 3. 5. here, trusting in the Lord, and leaning to our own Understanding are Opposites; wherefore, they must either be reconciled, or one quite adhered unto, in a way of Mortification of the other. Now 'tis safest in this Matter to keep a continual Guard upon our carnal Powers, and to give up ourselves to the Conduct of our God, and in all our Ways acknowledge him that he (not ourselves) may direct our Paths. 'Tis a great thing for a Man, when the Word, and his Reason clashes, then to adhere to the Word, and let his Reason fall to the Ground. And this indeed is Christianity in the Practic Part thereof. The Spirit of Christ in the word is to be hearkned unto, above all things.

There must also be a continual War maintained upon all the Lusts of the Flesh, that they may not draw away the Heart from the Study and Delight, the Love and Faith of the things that are hid in Christ. This I say, must be done, else the Heart cannot be at Liberty to wait upon the Lord without Distraction, for the further Communications of himself in his Son, according to his blessed Gospel, to us. Many Christians are lean in their Faith and too barren in their Lives, and all for want of being diligent here. Wherefore having Faith in this blessed Lord Jesus Christ, as has been afore discoursed; in the next Place, giving all Diligence, add to your Faith, Ver- 2 Pet. i. 5, 6, 7, 8. tue; and to Vertue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness; and to Godliness, Brotherly Kindness; and to Brotherly Kindness Charity. For if these things be in you and abound, they make you that you shall neither be barren nor unfruitful in the Knowledge of our Lord and Saviour Jesus Christ. There is a Method that the Holy Ghost has prescribed in the Word, for them that have Faith to observe; and without the Observation thereof, tho' they indeed may be of the Number of them that shall be saved, yet they shall not have much, nor do much for Christ and his Name, in this World. Now the unskilful, that are so in the Word of Righteousness, finding this Method, and not discerning to whom it belongs, forthwith apply it to all; and forgetting that Faith must go before, they press them as Duties Preparatory to Faith, or else so call that which is not so; and so the Blind leading of the Blind, both fall into the Ditch, and are smothered. But do thou, O Child of God, *distinguish*, and keep Faith and Duty for Justification of thy Person in the Sight of God, far asunder; also be sure to let Faith go before, and be always with thy

Saviour: But add unto thy Faith, Virtue; &c. not as though thy Faith could not lay hold of Christ, unless accompanied with these, but to shew that thy Faith is of the right kind, as also for the imboldening of thee to an holy Endeavour, yet to press further into his everlasting Kingdom, his Word; for he that lacketh these things, is blind, and cannot see afar off, and has forgotten that he was purged from his old Sins.

Fifthly, That thou mayest keep stedfast to this Doctrine, take heed of being offended, or of stumbling at the Word, because of the offensive Lives and Conversations of some that are Professors of the same. There will be Offences, and 'tis needful there should; yea, Scandals and Heresies also, that they that are approved of God may be made manifest among you. There are many Causes of the offensive Lives of them that profess this Faith, some of which I will give a touch upon here.

First, Many that adhere to, and profess this Gospel, are short of the Power and Glory of the things which they profess: Now the Word, the Word only, will not bring those that profess it into a Conformity to it; into a Conformity in Heart and Life. Wherefore they that know it only in Word, live scandalous Lives, to the Reproach of the Faith, the imboldening of its Enemies, the stumbling of the ignorant; and Grief of the Godly, that are so indeed; and must bear their Judgment in the next World.

Secondly, This also flows from the Wisdom of Hell: The Devil knows that the Faith of the Gospel rightly professed, is, not only *saving* to those in whom it is; but *alluring* unto Beholders; wherefore that he may prevent the beauteous Lustre thereof, he sows his *Tares* among God's Wheat, and goes his way, that is, to the end, those that stumble, may not see what he hath done; or whose are the Tares indeed. Now by these the Sun-shine of the Faith of the true Professors of this blessed Gospel is clouded: Yea, and the World made believe, that *such* as the *worst* are, *such* are the *best*; that there is never a Barrel better Herring, but that the whole Lump of them are in truth, a Pack of Knaves. Now has the Devil got the Point aimed at, and has caused many to fall; but behold ye now the good Reward these Tares shall have at the Day of Reward for their Doings. *As therefore the Tares are gathered and burned in the fire, so shall it be in the end of this World.* The Son of Man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and them that do Iniquity, and shall cast them into a Furnace of Fire, there shall be wailing and gnashing of Teeth.

Thirdly, It also happeneth, sometimes, through the Anger and Judgment of God

against Sinners, that some of them truly gracious, do fall; as *David, Peter, &c.* The which is a great Tryal to the Godly, a Wound to the Persons fallen, and a Judgment of God to the World: For since these last would not be converted, nor made turn to God by the convincing Glory that has attended their Faith in a holy and unblameable Life annexed, God has suffered them to fall that they also might stumble and fall, and be dashed in Pieces by their Vices.

But thou Christian Man, be not thou offended at any of these Things; do thou look unto Jesus, do thou look unto his Word, do thou live by Faith, and think much of thy latter End; do thou be base in thine own Eyes, be humble and tender; and pray to God always; do thou add to thy Faith Virtue, and to Virtue what else is mentioned; and give Diligence to make thy Calling and Election sure, *for if thou dost these Things thou shalt never fall: For so an Entrance shall be ministred unto you abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ.*

Sixthly, If it be so, that there is so much Mercy in the Heart of God for his People, and that Jesus his Son has by his Blood, made so living a Way for us that we might enjoy it, and the Benefit of it for ever, *Then let Israel hope; for to that End is this Goodness revealed; Let Israel hope in the Lord; for with the Lord there is Mercy, and with him is plenteous Redemption.* Hope! who would not hope to enjoy Life eternal, that has an Inheritance in the God of Israel? *Happy art thou O Israel; who is like unto thee, O People saved by the Lord, the Shield of thy help, and who is the Sword of thy Excellency!* Did but the People of God see to what they are born, and how true the God of Truth will be to what by his Word they look for at his Hands, they would be above alway; they would be weary of Life, of Estates, of Relations; they would groan earnestly under all their Enjoyments to be with him, who is their Life, their Nation, and their Glory for ever. But we profess, and yet care not for dying; we profess, and yet long not for the coming of the Day of God; we profess the Faith, and yet by our whole Life shew to them that can see, how little a

Measure of it we have in our Hearts. The Lord lead us more into the Power of Things; then shall the Vertues of him that has saved us, and called us out of Darknes into his marvelous Light, and the Savour of his good Knowledge be made known to others, far otherwise than it is, *Amen.*

Seventhly and Lastly, Sinner, doth not all this Discourse make thy Heart twitter after the Mercy that is with God, and after the Way that is made by this plenteous Redemption thereto? Methinks it should; yea, thou couldest not do otherwise, didst thou but see thy Condition; look behind thee, take a View of the Path thou hast trodden this many Years: Dost thou think that the Way that thou art in, will lead thee to the strait Gate, Sinner? Ponder the Path of thy Feet with the greatest Seriousness; thy Life lies upon it; what thinkest thou? But make no Answer, till in the Night, till thou art in the Night Watches, *Commune with thine own Heart upon thy Bed,* and then say, what thou thinkest of, whether thou art going.

Oh that thou wert serious! Is not it a Thing to be lamented, that Madnes and Folly should be in thy Heart while thou livest, and after that to go to the Dead, when so much Life stands before thee, and Light to see the Way to it: Surely Men void of Grace and posses of Carnal Minds, must either think that Sin is nothing, that Hell is easie, and that Eternity is short; or else that whatever God has said about the punishing of Sinners, he will never do as he has said; or that there is no Sin, no God, no Heaven, no Hell, and so no good or bad hereafter; or else they could not live as they do. But perhaps thou presumest upon it, and sayst, I shall have Peace, though I live so sinful a Life: Sinner, if this wicked Thought be in thy Heart, tell me again, dost thou thus think in earnest? Canst thou imagine thou shalt at the Day of Account out-face God, or make him believe thou wast what thou wast not? Or that when the Gate of Mercy is shut up in Wrath, he will at thy Pleasure, and to the reversing of his own Counsel, open it again to thee? Why shall thy deceived Heart turn thee aside, that thou canst not deliver thy Soul, nor say, is there not a Lie in thy right Hand?

THE Desire of the Righteous Granted:

OR, A DISCOURSE of the Righteous Man's Desires.

PROV. XI. 23. The Desire of the Righteous is only good.
PROV. X. 24. The Fear of the Wicked, it shall come upon him; but the Desire of the Righteous shall be granted.

THIS Book of the *Proverbs*, is so called, because it is such as containeth hard, dark and pithy Sentences of Wisdom, by which is taught unto young Men, *Knowledge and Discretion*.
Chap. 1. to young Men, *Knowledge and Discretion*.
2, 3, 4, 5, 6.

Wherefore this Book is not such as discloseth Truths, by Words antecedent or subsequent to the Text, So as other Scriptures generally do, but has its Texts or Sentences more independent; for usually *each* Verse standeth upon its *own* Bottom, and presenteth by it self, some singular Thing to the Consideration of the Reader: So that I shall not need to bid my Reader look back to what went before, nor yet to that which follows, for the better opening of the Text: and shall therefore come immediately to the Words, and search into them, for what hidden Treasures are contained therein.

I. The Words then, in the first Place, present us with the *general* Condition of the whole World; for all Men are ranked under one of these Conditions; the *Wicked* or the *Righteous*: For *he that is not Wicked, is Righteous; and he that is not Righteous, is Wicked*. So again, *Lay not wait (O Wicked Man) against the dwelling of the Righteous, spoil not his Dwelling-Place*. I might give you out of this Book, many such Instances, for it flows with such; but the Truth hereof is plain enough.

The World is also divided by other general Terms, as by these; Believers, Unbelievers; Saints, Sinners; Good, Bad; Children of God, and Children of the Wicked one, &c. These, I say, are general Terms, and comprehend not this, or that Sect, or Order of each, but the whole: The Believer, Saint, Good, and Child of God, is one, to wit, the *Righteous*: The Unbeliever, the Sinner, the Bad, and the Child of the Devil, is one, to wit, the *Wicked*; as also the Text expresses them; so that I say, the Text, or these two Terms in it, comprehend all Men: The one, all that shall be saved; the other all that shall be Damned for ever in Hell-fire.
Psal. 9. 17.
Psal. 11. 6.

The [Wicked] who is he? But the Man that loves not God, nor to do his Will: The [Righteous] who is he? But the Man that loveth God, and his Holy Will to do it.

Of the Wicked there are several Sorts, some more ignorant, some more knowing; the more ignorant of them are such, as go to be executed, as the *Ox* goes to the Slaughter or as a *Fool* to the Correction of the Stocks: That is, as Creatures whose Ignorance makes them as unconcerned, while they are going down the Stairs to Hell. But alas their Ignorance will be no Plea for them before the Bar of God! for it is written, *It is a People of no Understanding; therefore he that made them, will not have Mercy on them, and he that formed them will shew them no Favour*.
Prov. 7. 22.
Isa. 27. 11.

Though I must confess, the more knowing the Wicked is, or the more Light and Goodness such a one sins against, the greater will his Judgment be; these shall have greater Damnation: *It shall be more tolerable at the Judgment for Sodom than for them*.
Luk. 10. 10, 11, 12.
Ch. 20. 47

There is a wicked Man that goes blinded, and a wicked Man that goes with his Eyes open to Hell: there is a wicked Man that cannot see, and a wicked Man that will not see the Danger he is in, but Hell-fire will open both their Eyes.
Luk. 16. 23.

There are that are Wicked, and cover all with a Cloak of Religion; and there are that proclaim their Profaneness, but they will meet both in the Lake that burns with Fire and Brimstone; *The Wicked shall be turned into Hell, and all the Nations that forget God*.
Psal. 9. 17.

There are also several Sorts (if I may so express my self) of those that are truly Righteous, as Children, Young-men, Fathers, or Saints that fear God, *both small and great*. Some have more Grace than some, and some do better improve the Grace they have, than others of their Brethren do; some also are more valiant for the Truth upon the Earth, than others of their Brethren are: Yea, some are so swallowed up with God, and Love to his Word and Ways, that they are fit to be a Pattern or Example in Holiness, to all that are about them; and some again have their Light shining so dim, that they render themselves suspicious to their Brethren, whether they are of the Number of those that have Grace or no. But being gracious they shall not be

belost, although such will at the Day of Reward suffer loss: For this is the Will of the Father that sent the Son to be the Saviour of the World, *That of all that he had given him he should lose nothing, but should raise it up at the last Day.*

1 Cor. 3.
15.
Joh. 6.37.
38, 39.

Secondly, In the next Place, we are here presented with some of the *Qualities* of the *Wicked* and the *Righteous*; the *Wicked has his Fears*, the *Righteous has his Desires*.

The *Wicked* has his *Fears*; the *Fear* of the *Wicked* it shall come upon him, and the *Desire* of the *Righteous* shall be granted.

Indeed it seems to the Godly that the *Wicked* feareth not, nor doth he after a Godly Sort; for he that feareth God aright must not be reputed a *Wicked Man*. The *Wicked* through the *Pride* of his Countenance declareth that he feareth not God aright, because he doth not graciously call upon him: But yet for all that, the *Wicked* at Times, are *haunted*, sorely *haunted*, and that with the worst of *Fears*; *Terrors* (says *Bildad*) *shall make him afraid on every side*: And again, *His Confidence shall be rooted out of his Tabernacle, and it shall bring him to the King of Terrors*.

Job 18.11,
to 15.

A *Wicked Man*, though he may hector it at Times with his proud Heart, as though he feared neither God nor Hell; yet again at Times, his Soul is even drowned with *Terrors*; *The Morning is to them even as the shadow of Death, if one knew them, they are in the Terrors of the shadow of Death*.

Job 24.14,
to 18.

At Times, I say, it is thus with them, especially when they are under warm Convictions, that the Day of Judgment is at Hand, or when they feel in themselves, as if Death was coming as a Tempest, to steal them away from their Enjoyments, and Lusts, and Delights; then the Bed shakes on which they lye, then the proud Tongue doth falter in their Mouth, and their Knees knock one against another; then their Conscience stares, and roars, and tears, and arraigns them before God's Judgment Seat, or threatens to follow them down to Hell, and there to wreck its Fury on them, for all the Abuses and Affronts this wicked Wretch offered to it in the Day in which it controuled his unlawful Deeds.

Oh! none can imagine what fearful Plights a wicked Man is in sometimes; though God in his just Judgment towards them, suffers them again and again, to stifle and choak such Awakenings, from a Purpose to reserve them unto the Day of Judgment to be punished.

2 Pet. 2.
7, 8, 9.

Thirdly, In the third Place, as the *Wicked* has *his Fears*, so the *Righteous* has *his Desires*; *The Desire of the Righteous shall be granted*: But this must not be taken exclusively, as if the *Wicked* had *nothing* but *Fears*, and the *Righteous* *nothing* but *Desires*. For both by Scripture and Experience also, we find, that the *Wicked* has his *De-*

fires, and the *Righteous* Man his *Fears*.

1. For the *Wicked*, they are not without *their Desires*, *Let me die the Death of the Righteous, and let my last End be like his*, was the *Desire* of wicked *Balaam*: And another Place saith, *The Wicked boasteth of his Heart's Desire*. That he is for Heaven as well as the best of you all, but yet, even then, he blesteth the Covetous whom the Lord abhorreth.

Wicked Men have their *Desires* and their *Hopes* too, *but the Hope and Desire of unjust Men perisheth*; yea, and though they look and long too all the Day long, with *Desires* of Life and Glory, yet *their Fears*, and them *only* shall come upon them; for they are the *Desires* of the *Righteous* that shall be granted.

The *Desires* of the *Wicked* want a good Bottom, they flow not from a sanctified Mind, nor of Love to the God, or the Heaven now desired; but only from such a Sense, as Devils have of Torments, and so as they, they cry out, *I beseech thee torment me not*.

But their *Fears* have a substantial Foundation, for they are grounded upon the View of an ill-spent Life, the due Reward of which is Hell-fire; the *Unrighteous* shall not inherit the Kingdom of God, their Place is without; *for without are Dogs and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whosoever loveth and maketh a Lie*.

Their *Fears* therefore have a strong Foundation; they have also Matter to work upon, which is *Guilt* and *Justice*, the which they shall never be able to escape, without a Miracle of Grace and Mercy.

Therefore it saith, and that with Emphasis, *The Fear of the Wicked it shall come upon him*, wherefore his *Desires* must die with him: for the Promise of a Grant of that which is desired, is only entailed to Righteousness, *The Desire of the Righteous shall be granted*: But grant not O Lord, the *Desire* of the *Wicked*, said *David*.

2. Nor are the *Righteous* without their *Fears*, and that even all their Life long, *Through Fear of Death, they some of them, are all their Life-time subject to Bondage*.

But as the *Desires* of the *Wicked* shall be frustrate, so shall also the *Fears* of the Godly; hence you have them admonished, yea, commanded not to be afraid, neither of Devils, Death nor Hell; for the *Fear* of the *Righteous* shall not come upon them to Eternal Damnation, *The Desire of the Righteous shall be granted*.

No, they are not to fear what *Sin* can do unto them, not what all their *Sins* can do unto them; I do not say they should not be afraid of Sinning, nor of those temporal Judgments that *Sin* shall bring upon them, for of such Things they ought to be afraid, as saith the Psalmist, *My Flesh trembleth for Fear of thee, and I am afraid of thy Judgment*. But

Psal. 119
120.

But of Eternal Ruin, of that they ought not to be afraid with slavish Fear; *Wherefore should I fear*, said the Prophet, *in the Days of Evil, when the Iniquity of my Heels shall compass me about?* And again, *Ye have done all this Wickedness, yet turn not aside from following the Lord; for the Lord will not forsake his People, for his great Name sake.*

The Reason is, because the Righteous are secured by their Faith in Christ Jesus; also their Fears stand upon a Mistake of the Nature of the Covenant, in which they are wrapped up, which is ordered for them in all Things, and sure. Besides, God is purposed to magnifie the Riches of his Grace in their Salvation, therefore Goodness and Mercy shall to that End, follow them all the Days of their Life, that they may dwell in the House of the Lord for ever. They have also their Intercessor and Advocate ready with God to take up Matters for them, in such a way, as may maintain true Peace betwixt their God and them, and as may encourage them to be sober, and hope to the End, for the Grace that is to be brought unto them, at the Revelation of Jesus Christ.

Wherefore, though the Godly have their Fears, yea sometimes dreadful Fears, and that of perishing for ever and ever; yet the Day is coming, when their Fears and Tears shall be done away, and when their Desires only shall be granted; *The fear of the Wicked, it shall come upon them; but the desire of the Righteous shall be granted.*

The Words then, are a *Prediction* or *Prophecy*, and that both concerning the *Wicked* and the *Righteous*, with Reference to Time and Things to come, and shall certainly be fulfilled in their Season.

Hence it is said concerning the Wicked, *That their Triumphant is short, and that the Joy of the Hypocrite is but for a Moment. Oh their End will be bitter as Wormwood, and will cut like a two-edged Sword! Of this Solomon admonishes Youth, when he saith, Rejoyce O young Man in thy Youth, and let thy Heart cheer thee in the Days of thy Youth, and walk in the Ways of thine Heart, and in the Sight of thine Eyes; but know thou, that for all these Things, God will bring thee to Judgment.*

This therefore sheweth the desperate Spirit that possesses the Children of Men, who though they hear and read all this, yet cannot be reclaimed from such Courses that are Wicked, and that lead to such a Condition; I say, they will not be reclaimed from such Courses, as lead to Ways that go down to Hell, where their Soul must mourn, even then, when their Flesh and their Body are consumed. Oh! how dear bought are their Pleasures, and how will their Laughter be turned into Tears and Anguish unutterable? And that presently, for 'tis coming: *Their Judgment now of a long Time lingreth not, and their Damnation slumbreth not.* But

what good will their Covenant of Death then do them? and will their Agreement of Hell yield them Comfort? Is not God as well mighty to *punish* as to *save*? Or can these Sinners believe God out of the World? Or cause that he should not pay them home for their Sins, and recompence them for all the Evil they have loved, and continued in the Commission of? *Can thy Heart endure, or can thy Hands be strong in the Day that God shall deal with thee?*

Thou art bold now, I mean bold in a wicked Way; thou sayest now, thou wilt keep thy sweet Morsels of Sin under thy Tongue, thou wilt keep them still within thy Mouth; Poor Wretch! read *Job 20. 11. Thy Sins shall lie down in the Dust with thee.* Thou hast sucked the Poyson of Asps, and the Viper's Tongue shall slay thee, *ver. 16.* Thou shalt not see the Rivers, the streaming Floods, the Brooks of Butter and Honey, *ver. 17.* All Darkness shall be hid in thy secret Places, a Fire not blown shall consume thee, &c. This is the Portion of a wicked Man from God, and the Heritage appointed to him by God, *ver. 26, 27, 28, 29.*

And as they predict or prophecy what shall become of the Wicked; so also they plentifully foretel what shall happen to the Righteous, when he saith, *Their Desire shall be granted*: Of which more anon.

Only here I will drop this short Hint, That the Righteous have great Cause to Rejoyce; for what more pleasing, what more comfortable to a Man, than to be assured, and that from the Spirit of Truth, that what he desireth shall be granted? and this the Righteous are assured of here, for he saith it in Words at length; *The Desire of the Righteous shall be granted.*

This then should comfort them against their Fears, and the Sense of their Unworthiness; it should also make them hold up their Heads under all their Temptations, and the Affronts that is usual for them to meet with in the World. The Righteous! who so vilified as the Righteous? He by the Wisemen of the World is counted a very *Abraham*, a Fool; like to him who is the Father of us all.

But as he left all for the Desire that he had of a better Country, and at last obtained his Desire (*for after he had patiently endured, he obtained the Promise*:) So those that walk in the Steps of that Faith, which our Father *Abraham* had, even those also in the End, shall find Place in *Abraham's* Bosom: Wherefore it is meet that we should cheer up and be glad, because what we desire shall be granted unto us.

But I shall here leave off this short Way of paraphrasing upon the Text, and shall come more distinctly to enquire into the Nature of the Words; but my subject Matter shall be the last Part of the Verse, *The Desire of the Righteous shall be granted*: From which Words there are these Things

to be enquired into.

First, *What* or *who* is the *Righteous Man*?

Secondly, *What* are the *Desires* of a *Righteous Man*.

Thirdly, *What* is meant or to be understood, by the *Granting* of the *Desires* of the *Righteous*; *The Desires of the Righteous shall be granted*.

1. For the first of these, namely, *What* or *who* is the *Righteous Man*?

My Way of prosecuting this Head shall be to shew you first, that I intend a *righteous Man*, not in every Sense, but in that which is the best; otherwise I shall miscarry as to the Intendment of the Holy Ghost; for it may not be supposed that these Words reach to them that are *Righteous* in a general, but in a special Sense; such I mean that are so in the Judgment of God. For as I hinted, there are several Sorts of *Righteous Men*, that yet have nothing to do with this blessed Promise, or that shall never, as such, have their Desires granted.

Prov. 30.
13. 1. There is one that is *Righteous* in his own Eyes, and is yet far enough off from the Blessing of the Text; *There is a Generation that are Pure or Righteous in their own Sight, yet are not purged from their Filthiness*.

Luk. 18.9. These are they that you also read of in the Evangelist *Luke*, that are said to trust in themselves that they were *Righteous*, and despised others.

Ver. 13,
14. These are set so low, by this their foolish Confidence, in the Eyes of Jesus Christ, that he even preferred a praying Publican before them. Wherefore these cannot be the Men, I mean those *Righteous Men*, to whom this Promise is made.

2. There are those that by *others* are counted *Righteous*. I mean they are so accounted by their Neighbours. Thus *Corah* and his companied are called, *the People of the Lord*, and all the Congregation by them also, called *Holy*, every one of them, *Numb. 16. 3, 41*. But as he who commends himself is not approved: so 'tis no great Matter if all the World shall count us *Righteous*, if God esteemeth us not for such. For not he that commendeth himself is approved, but whom the Lord commends.

2 Cor. 10.
18. 3. There are those, that indeed are *Righteous* when compared with others. *I came not to call the Righteous*. For scarcely for a *righteous Man* will one dye, and the like, are Texts thus to be understood. For such as these, are as to Life mortal, better than others. But these, if they are none otherwise *righteous*, than by Acts and Works of *Righteousness* of their own, are not the Persons contained in the Text, that are to have their Desires granted.

4. The *Righteous Man* therefore in the Text, is, and ought to be thus described.

1. *He is one whom God makes Righteous*

by reckoning him so.

2. *He is one that God makes Righteous by possessing of him with a Principle of Righteousness*.

3. *He is one that is practically Righteous*.

First, *He is one that God makes Righteous*. *Ista. 54.17 Phil. 3.6, 7, 8, 9.* Now if God makes him *Righteous* his *Righteousness* is not his own; I mean this Sort of *Righteousness*. *Their Righteousness is of me, saith the Lord*.

God then makes a Man *Righteous* by putting *Righteousness* upon him; by putting the *Righteousness* of God upon him. Hence we are said to be made the *Righteousness* of God in Christ. *For God hath made him to be Sin for us who knew no Sin, that we might be made the Righteousness of God in him*. *2 Cor. 5. 21.*

Thus God therefore reckoneth one *Righteous*, even by imputing that unto us, which is able to make us so; he is made unto us of God *Righteousness*. Wherefore he saith *Ista. 45.25, 30.* again, in the Lord shall all the Seed of *Israel* be justified and shall Glory.

The *Righteousness* then by which a Man is made *righteous*, with *Righteousness* to Justification of Life before God (for that is it we are speaking of now) is the *Righteousness* of another than is he who is justified thereby. Hence it is said again, by the Soul thus justified and made *Righteous*, *The Lord hath clothed me with the Garment of Salvation and covered me with the Robe of Righteousness*. As he also saith in another Place, *I spread my Skirt over thee, and covered thy Nakedness*. *Ista. 61.10 Ezek. 16.8*

This we call a Being made *righteous* by *reckoning*, by the reckoning of God; for none is of Power to reckon one *righteous*, but God, because none can make one so to be, but him.

He that can make me Rich, though I am in my self the poorest of Men, may reckon me rich, if together with his so reckoning, he indeed doth make me Rich. This is the Case, God makes a Man *righteous* by bestowing of *Righteousness* upon him, by counting the *Righteousness* of his Son, for his. He gives him *Righteousness*, a *Righteousness* already performed, and compleated by the Obedience of his Son. *Rom. 5.19*

Not that this *Righteousness* by being bestowed upon us, is severed from Jesus Christ: for it is still his, and in him. How then, may some say, doth it become ours?

I answer, by our being put into him. For of God are we in Christ Jesus, who is made unto us, of him, *Righteousness*. And again, we are made the *Righteousness* of God in him. So then, the *Righteousness* of Christ covereth his, as a Man's Garments cover the Members of his Body, (for we are the Body of Christ, and Members in particular.) The *Righteousness* therefore is Christ's, resideth still in him, and covereth us, as the Child is lapped up in its Father's Skirts, or as the Chicken is covered with the Feathers of the Hen. *1 Cor. 12. 27. Mat. 23. 37.* I make

Ezek. 15. I make use of all these Similitudes, thereby
8.
Psal. 36. 7. to inform you of my meaning, for by all
these Things are set forth the Way of our
being made Righteous to Justification of
Life.

Now *thus* a Man is made Righteous,
without any Regard to what he *has*, or to
what is of him: for as to him, it is utterly
another. Just as if I should with the
Skirts of my Garment take up and cloath
some poor and naked Infant, that I find cast
out into the open Field. Now if I cover
the Person, I cover Scabs, and Sores, and
Ulcers, and all Blemishes. Hence God by
putting this Righteousness upon us, is said
Rom. 4. 6. to *hide and cover* our Sins. *Blessed is the*
7, 8. *Man whose Transgressions are forgiven, and*
whose Sin is covered. Blessed is the Man to
whom the Lord will not impute Sin.

For since this Righteousness is Christ's,
and counted or reckoned ours by the Grace
of God, it is therefore bestowed upon us,
not because we are, but to make us righteous
before the Face of God. Hence, as I
said, it is said to *make* us righteous, even as
gay Cloaths do make a naked Body fine.
He hath made him to be Sin for us, who
knew no Sin, that we might be MADE the
Righteousness of God in him.

This is of absolute Necessity to be known,
and to be believed. For without this, no
Man can be counted Righteous before God,
and if we stand not Righteous before God,
it will benefit us nothing as to Life Eternal,
though we should be counted Righteous by
all the Men on Earth. Besides if God counts
me Righteous, I am safe, though in, and of
my self I am nothing but a Sinner, and un-
godly. The Reason is, because God has
right to bestow Righteousness upon me;
for he has Righteousness to spare, he has
also a right to forgive, because Sin is the
Transgression of the Law. Yea, he has
therefore sent his Son into the World to ac-
complish Righteousness for Sinners, and God
of his Mercy bestows it upon those that shall
it receive by Faith. Now if God shall count
me Righteous, who will be so hardy as to
conclude, I yet shall Perish? 'Tis God that
Rom. 8. 33 justifies, who is he that condemneth? It is
34, 35. *Christ that died, yea, rather that is risen a-*
gain; who is even at the right Hand of God,
who also maketh Intercession for us. Who
shall separate us from the Love of Christ?

Thus therefore is a Man MADE Right-
eous, even of God by Christ, or through
his Righteousness. Now if, as we said, a
Man is thus made Righteous, then in this
Sense, he is good before God before he has
done any Thing of that which the Law calls
good before Men, for God maketh not Men
Righteous with this Righteousness, because
they *have* been, or *have* done good, but
before they are capable of doing good at
all. Hence we are said to be justified while
Rom. 4. 4, ungodly, even as an Infant is cloathed with
5. the Skirt of another while naked as touching

itself.

Works therefore do not *proceed*, but *fol-*
low after this Righteousness; and even thus
it is in Nature, the Tree must be good be-
fore it bear good fruit, and so also must a Man.
'Tis as impossible to make a Man bring
forth good Fruit to God before he is of God
made good; as it is for a Thorn or Bram-
ble-bush, to bring forth Figs, or Grapes. Mat. 7. 15;
16.

But again, a Man must be righteous be-
fore he can be good; Righteous by Impu-
tation, before his Person, his Intellectuals
can be qualified with good, as to the Prin-
ciple of good. For Faith, the Spirit, nor
any Grace is given *unto* the Sinner before
God has made him righteous with this
Righteousness of Christ. Wherefore 'tis
said, that after he had spread his Skirt over
us, he washed us with water; that is, with
Ezek. 16. 8, 9. the Washing of Sanctification.

And to conclude otherwise, is as much
as to say, That an unjustified Man, has Faith,
the Spirit and the Graces thereof, which to
say, is to overthrow the Gospel. For what
need of Christ's Righteousness, if a Man
may have Faith and the Spirit of Christ
without it, since the Spirit is said to be the
Earnest of our Inheritance, and that by
which we are sealed unto the Day of Re-
demption? Ephes. 1. 13
Chap. 4.

But the Truth is, the Spirit which makes
our Person good, I mean that which san-
ctifies our Natures, is the Fruit of the Right-
eousness which is by Jesus Christ. For
as Christ died and rose again, before he
sent the Holy Ghost from Heaven to his;
so the Benefit of his Death and Resurrection
is by God bestowed upon us, in order to
the Spirit's possessing of our Souls.

2. And this leads me to the second thing,
namely, *That God makes a Man Righte-*
ous by possessing of him with a Principle of
Righteousness, even with the Spirit of Right-
eousness. For though, as to Justification
before God from the Curle of the Law, we
Rom. 4. 4, 5. are made righteous while we are ungodly,
Chap. 5. and yet Sinners; yet being made free from
7, 8, 9. Sin, thus, we forthwith become through a
Change which the Holy Ghost works in
our Minds, the Servants of God. Hence,
'tis said, *There is therefore now no Condem-*
nation to those that are in Christ Jesus, who
Rom. 8. 1, *walk not after the Flesh but after the Spirit.* 2.

For though, as the Apostle also insinuates
here, that being in Christ Jesus is antec-
edent to our walking after the Spirit: yet a
Man can make no Demonstration of his
being in Christ Jesus, but by his walking in
the Spirit? because the Spirit is an insep-
arable Companion of imputed Righteous-
ness, and immediately follows it to dwell
with whomsoever it is bestowed upon.

Now it dwelling in us, principles us in
all the Powers of our Souls, with that
which is Righteousness in the Habit and
Nature of it. Hence the Fruits of the Spi-
rit are called, *The fruits of goodness and*
Righte-

Righteousness, as the Fruits of a Tree are called the Fruit of that Tree.

Eph. 5. 9. And again, *He that doth Righteousness is righteous*, not only in our first Sense, but even in *this* also. For who can do Righteousness without he be principled so to do? who can *act* Reason, that *hath* not Reason? So none can bring forth Righteousness that hath not in him the Root of Righteousness, which is the Spirit of God, which comes to us by Virtue of our being made Sons of God. Hence the Fruits of the Spirit, are called the Fruits of Righteousness, which are by Jesus Christ to the Praise and Glory of God.

This then is the thing we say, to wit, That he that is made righteous unto Justification of Life before God, is also habituated with a Principle of Righteousness, as that which follows that Righteousness by which he stands just before. I say as that which *follows* it, for it comes by Jesus Christ, and by our being justified before God, and made righteous through him.

This second then, also comes to us before we do any Act spiritually good. For how can a Man act Righteousness but from a Principle of Righteousness? And seeing *this* Principle is not of, or by nature, but of, and by Grace, through Christ, it follows, that as no Man is just before God that is not covered with the Righteousness of Christ; so no Man can do Righteousness but by the Power of the Spirit of God which must dwell in him. Hence we are said by the Spirit to mortify the Deeds of the Body, which Works are preparatory to fruitful Actions. *The Husband-man*, says 2 Tim. 2. 1 to 7. *Paul, that laboureth, must first be Partaker of the fruit.* So he that worketh Righteousness, must first be blessed with a Principle of Righteousness.

Men must have Eyes before they see, Tongues before they speak, and Legs before they go; even so must a man be made habitually good and righteous before he can work Righteousness. This then is the second thing. God makes a Man righteous by possessing him with a Principle of Righteousness: which Principle is not of Nature, but of Grace; not of Man, but God.

Thirdly, The Man in the Text, is practically righteous, or one that declareth himself by Works that are good, a virtuous, a righteous Man, even as the Tree declares by the Apple or Plumb it beareth, what Manner of Tree it is; *You shall know them by their Fruits.*

Fruits shew outwardly what the Heart is principled with; shew me then thy Faith which abideth in the Heart, by thy Works in a well-spent Life.

Mark how the Apostle words it, *We being saith he, made free from sin, and become the Servants of God, have our Fruit unto Holiness, and the End everlasting Life.*

Mark his Order, first we are made free

from Sin; now that is by being justified freely by the Grace of God through the Redemption which is in Jesus Christ, whom God has set forth to be a Propitiation thro' Faith in his Blood. Now this is God's act without any Regard at all to any Good that the Sinner has or can accomplish; not by Works of Righteousness which we have done, but according to his Mercy thus he saveth us.

Now being made free from Sin, what follows? We become the Servants of God, that is, by that turn which the Holy Ghost makes upon our Heart, when it reconciles it to the Word of God's Grace. For that, as was said afore, is the effect of the indwelling and Operation of the Holy Ghost. Now having our Hearts thus changed by God and his Word, the Fruits of Righteousness put forth themselves by us. For as when we were in the Flesh, the Motions of Sin which is in our Members did bring forth Fruit unto Death; so now, if we are in the Spirit, (*And we are not in the Flesh but in the Spirit, if so be the Spirit of Christ dwells in us,*) by the Motions and Workings of that, we have our fruit unto Holiness, and the End everlasting Life.

But now by these fruits, we are neither made righteous, nor good? for the Apple maketh not the Tree good, it only declares it so to be. Here therefore all those are mistaken that think to be Righteous by doing of righteous Actions, or good by doing good. A Man must first be righteous or he cannot do Righteousness, to wit, that which is Evangelically such. Now if a Man is, and must be righteous, before he acts Righteousness; than all his works are born too late to, make him just before God; for his Works if they be right, flow from the Heart of a righteous Man, of a Man that had, before he had any good Work, a twofold Righteousness bestowed on him; one to make him Righteous in the Sight of God, the other to principle him to be Righteous before the World. *That he might be called a Tree of Righteousness, the planting of the Lord, that he might be glorified.*

The want of understanding of this, is that which keeps so many in a mist of Darkness about the Way of Salvation; for they, poor Hearts, when they hear of the Need that they have of a Righteousness to commend them to God, being ignorant of the Righteousness of God, that is, of that which God Imputeth to a Man, and that by which he counteth him Righteous, have it not in their Thoughts to accept of that unto Justification of life, but presently betake themselves to the Law of Works, and fall to work there for the performing of a Righteousness, that they may be accepted of God for the same, and so submit not themselves to the Righteousness of God, by which, and by which only, the Soul stands just before God.

Wherefore, I say, it is necessary that this be

Luk. 6. 43. be distinctly laid down; That a Man must be righteous first, even before he doth Righteousness; the Argument is plain from the Order of Nature, *For a Corrupt Tree cannot bring forth good Fruit*: Wherefore make the Tree good, and so his Fruit good; or the Tree corrupt, and his Fruit corrupt.

Reason also says the same; for how can Blacks beget white Children, when both Father and Mother are Blacks? How can a Man without Grace, and the Spirit of Grace, do good? Nature is defiled even to the Mind and Conscience; how then can good Fruit come from such a Stock?

Gen. 4. 4. Besides, God accepteth not any Work of a Person, which is not first accepted of him; *The Lord had respect to Abel and to his Offering*: To Abel first, that is, before that Abel offered. But how could God have respect to Abel, if Abel was not pleasing in his Sight? And how could Abel be yet pleasing in his Sight, for the sake of his own Righteousness, when 'tis plain that Abel had not yet done good Works? He was therefore first made acceptable in the Sight of God, by and for the sake of that Righteousness, which God of his Grace, had put upon him to Justification of Life; through and by which also, the Holy Ghost in the Graces of it, dwelt in Abel's Soul; now Abel being justified, and also possessed with this holy Principle, he offers his Sacrifice to God. Hence 'tis said, that he offered by Faith, by the Faith which he had precedent to his Offering; for if through Faith he offered, he had that Faith before he offered, that is plain. Now his Faith looked not for Acceptance for the sake of what he offered, but for the sake of that Righteousness, which it did apprehend God had already put upon him, and by which he was made righteous; wherefore his Offering was the Offering of a righteous Man, of a Man made righteous first; And so the Text saith; *By Faith Abel offered unto God a more excellent Sacrifice than Cain, by which he obtained Witness that he was Righteous, that is, antecedent to his Offering*: For he had Faith in Christ to come, by which he was made righteous; He also had the Spirit of Faith, by which he was possessed with a righteous Principle: And so being in this Manner made righteous, righteous before God, and also principled to work, he comes and offereth his more acceptable Sacrifice to God. For this all will grant, namely, that the Works of a righteous Man, are more excellent than are even the best Works of the Wicked. Hence Cain's Works came behind, for God had not made him righteous, had no respect unto his Person, had not given him the Spirit and Faith, whereby alone Men are made capable to offer acceptably: *But to Cain and to his Offering, the Lord had not respect*.

From all which 'tis manifest, that the

Person must be accepted, before the Duty performed can be pleasing unto God: And if the Person must first be accepted, 'tis evident that the Person must first be righteous; but if the Person be righteous before he doth good, then it follows, that he is made righteous by a Righteousness that is none of his own, that he hath had no hand in further, than to receive it as the gracious Gift of God: Deny this, and it follows that God accepteth Men without respect to Righteousness, and then what follows that, but that Christ is dead in vain?

We must not therefore be deceived, *He that doth Righteousness is righteous, even as the Lord is righteous*: He doth not say, he that doth Righteousness shall be righteous; as if his doing Works, would make him so before God: But he that doth Righteousness IS righteous, antecedent to his doing Righteousness. And it must be thus understood, else that which follows signifies nothing; for he saith; *He that doth Righteousness is righteous, even as the Lord his God is righteous*. But how is the Lord righteous? Even antecedent to his Works. The Lord was righteous before he wrought Righteousness in the World; and even so are we, to wit, every Child of God. *As he is, so are we, in this World*.

But we must in this, admit of this Difference; the Lord was Eternal and Essentially Righteous before he did any Work, but we are imputatively righteous, and also made so by a second Work of Creation, before we do good Works. It holds therefore only as to Order; God was Righteous before he made the World, and we are righteous before we do good Works.

Thus therefore we have described the righteous Man.

1. He is one whom God makes righteous by Reckoning or Imputation.

2. He is one that God makes righteous by possessing of him with a Principle of Righteousness.

3. He is one that is practically righteous.

Nor dare I give a narrower Description of a righteous Man, than this; nor otherwise than thus.

1. I dare not give a narrower Description of a righteous Man than this, because whoever pretends to Justification, if he be not sanctified, pretends to what he is not; and whoever pretends to Sanctification, if he shews not the Fruits thereof by a holy Life, he deceiveth his own Heart, and professeth but in vain.

2. Nor dare I give this Description otherwise than thus, because there is a real Distinction to be put between that Righteousness by which we should be just before God, and that which is in us a Principle of Sanctification; the first being the Obedience of the Son of God without us, the second being the Work of the Spirit in our Hearts.

There is also a difference to be put betwixt the Principle by which we work Righteousness, and the Works themselves; as a difference is to be put betwixt the Cause, and the Effect; the Tree and the Apple.

I come now to the second Thing into which we are to enquire, and that is,

What are the Desires of a righteous Man?

My Way of handling this Question shall be,

1. To speak of the *Nature of Desire* in the general.

2. And then to shew you more particularly, *What are the Desires of the Righteous.*

1. For the first: Desires in General may be thus described, *They are the Workings of the Heart or Mind, after that of which the Soul is persuaded that it is good to be enjoyed*: This, I say, is so, *without Respect to Regulation*; for we speak not now of good Desires, but of Desires themselves, even as they flow from the Heart of a Human Creature; I say *Desires* are, or may be called, *The working of the Heart after this or that*; the strong Motions of the Mind unto it.

Gen. 3. 16. 1. Hence the Love of Women to their
Ezek. 24. 16. Husbands, is called, their Desires; and the
Deut. 21. 10, 11. Wife also is called, *The Desire of the Hus-*
Song 8. 6, 7. *band's Eye*. Also Love to Woman, to make
her ones Wife, is called by the Name of
Desire. Now how strong the Motions or
Passions of Love are, who is there that is
an utter Stranger thereto?

Psal. 145. 16. 2. Hunger is also a most vehement
Luk. 16. 21. Thing; and that which is called *Hunger* in
one Place, is called *Desire* in another: *And
he desired to be fed with the Crumbs which
fell from the rich Man's Table*.

Psal. 106. 14. 3. Exceeding Lustings are called Desires,
to shew the Vehemency of Desires.

Psal. 78. 27, 28, 29. 4. Longings, Pantings, Thirstings, Prayers,
&c. if there be any Life in them, are all
Fruits of a desirous Soul.

5. Desires therefore, flow from the Consideration of the Goodness, or Profitableness, or Pleasurableness of a Thing; yea, all Desires flow from thence: For a Man desires not that about which he has had no Consideration, nor that neither on which he has Thought, if he doth not judge it will yield him something worth desiring.

When Eve saw the forbidden Fruit was a beautiful Tree (though her Sight deceived her) then she desired it, and took thereof her self, and gave to her Husband, and he did eat: Yea, saith the Text, when she
Gen. 3. 6. saw that it was a Tree to be desired, to make one Wife, she took.

Exod. 20. 17. 6. Hence that which is called *Coveting*
Deut. 5. 21 in one Place, is called *Desiring* in another,
for Desires are *Craving*; and by Desires a
Man seeks to enjoy what is not his.

From all these Things therefore we see what Desire is; *It is the working of the Heart, after that, which the Soul is persuaded that it is good to be enjoyed*: And of them there

are these two Effects.

1. One is (on a Supposition that the Soul is not satisfied with what it has) to cause the Soul to range and hunt through the World for something that may fill up that Vacancy, that yet the Soul finds in it self, and would have supplied. Hence desires are said to be wandering, and the Soul said to walk by them: *Better is the Sight of the Eyes than the wandering of the Desire, or than the walking of the Soul*. Desires are hunting Things, and how many Things do some empty Souls seek after, both as to the World, and also as to Religion, who have desirous Minds?

2. The second Effect is; if Desires be strong they carry all away with them, they are like Sampson, *They will pull down the Gates of a City*, but they will go out abroad; nothing can stop the Current of Desires, but the Enjoyment of the Thing desired, or a Change of Opinion as to the worth, or want of Worth of the Thing that is desired.

But we will now come to the Thing more particularly intended, which is,

To shew, *what are the Desires of the Righteous*; this is that which the Text calls us to the Consideration of, because it saith, *The Desire of the Righteous shall be granted*.

We have hitherto spoken of *Desires*, as to the Nature of them, without Respect to them as good or bad; but now we shall speak to them, as they are the Effects of a sanctified Mind, as they are the Breathings, Pantings, Lustings, Hungerings and Thirstings, of a righteous Man.

The Text says, *The Desires of the righteous shall be granted*; what then are the Desires of the righteous? Now I will,

1. Speak to their Desires in the general, or with reference to them as to their Bulk.

2. I will speak to them more particularly as they work this Way, and that,

First, For their Desires in the general: The same Solomon that saith, *The Desire of the Righteous shall be granted*, saith also, *The Desire of the Righteous is only good*. Pro. 11. 23

This Text giveth us, in the general, a Description of the Desires of a righteous Man, and a sharp and smart Description it is: For where, may some say, is then the righteous Man, or the Man that hath none but good Desires? And if it be answered, they are good in the main, or good in the general, yet that will seem to come short of an Answer; for in that he saith, *The Desires of the Righteous are only good*, it is as much as to say, that a righteous Man has none but good Desires, or desireth nothing but Things that are good.

Wherefore, before we go any further; I must labour to reconcile the Experience of good Men with this Text, which thus gives us a Description of the Desires of the Righteous.

First then, a Righteous Man, is to be considered

considered more generally, or more strictly.

1. More generally, as he consisteth of the whole Man, of Flesh and Spirit, of Body and Soul, of Grace and Nature; now consider him thus, and you can by no Means reconcile the Text with his Experience, nor his Experience with the Text. For as he is Body, Flesh and Nature (for all these are with him, though he is a righteous Man) so he has *Desires vastly different* from those described by this Text, vastly differing from what is good; yea, what is it not, that is naught, that the Flesh and Nature even of a righteous Man will not desire? *Do you think that the Scripture speaketh in Vain, the Spirit that dwelleth in us lusteth to Envy?* And again, *In me, that is, in my Flesh, dwelleth no good Thing:* And again, *The Flesh lusteth against the Spirit:* And again, *The Lusts thereof do war against the Soul.*

From all these Texts we find, that a righteous Man has other Workings, Lusts and Desires, than such *only* that are good; here then, if we consider of a righteous Man thus generally, is no Place of Agreement betwixt him and this Text.

We must then consider of him in the next Place more strictly, as he may and is to be distinguished from his Flesh, his carnal Lusts, and sinful Nature.

Secondly, Then a righteous Man is taken sometimes as to, or for his best Part, or as he is a second Creation; and so, or as so considered, *His Desires are only good.*

1. He is taken sometimes as to, or for his best Part, or as he is a second Creation, as these Scriptures declare; *If any Man is in Christ, he is a new Creature, all Things are become new; created in Christ Jesus, born of God, become heavenly Things, renewed after the Image of him that created them, and the like.*

By all which Places, the *sinful Flesh*, the *old Man*, the *Law of Sin*, the *outward Man*, all which are corrupt according to the deceitful Lusts, are excluded, and so pared off from the Man, as he is righteous; for his Delight in the Law of God is after the *inward Man*.

And Paul himself was forced thus to distinguish of himself, before he could come to make a right Judgment in this Matter; faith he, *That which I do, I allow not; what I would, I do not; but what I hate, that do I.* See you not here how he cleaves himself in twain, severing himself as he is Spiritual, from himself as he is Carnal; and ascribeth his Notions to what is good to himself only, as he is Spiritual, or the new Man; *If then I do that which I would not, I consent to the Law that it is good.*

But I trow Sir, your consenting to what is good, is not by that Part which doth do what you would not; no, no, faith he, *That which doth do what I would not, I disown, and count it no Part of sanctified*

Paul: *Now then it is no more I that do it, but Sin that dwells in me; for in me (that is, in my Flesh) dwells no good Thing, for to will is present with me; but how to perform that which is good, I find not: For the good that would, I do not, but the evil that I would not, that I do: Now if I do that I would not, it is no more I that do it, but Sin that dwells in me.* Thus you see, Paul is forced to make two Men of himself, saying, I and I; I do, I do not; I do, I would not do; what I hate, that I do: Now it cannot be the same I, unto whom these Contraries are applied, but his *sinful Flesh* is one I, and his *godly Mind* the other: And indeed so he concludes it in this Chapter, saying, *So then with the Mind I myself serve the Law of God, but with the Flesh the Law of Sin.*

Thus therefore the Christian Man must distinguish concerning himself; and doing so, he shall find, though he has Flesh, and as he is such, he hath Lusts contrary to God; yet as he is a new Creature, he allows not, but hates the Motions and Desires of the Flesh, consents to, and wills and delights in the Law of God.

Yea, as a new Creature, he can do nothing else; for the new Man, inward Man, or hidden Man of the Heart, being the immediate Work of the Holy Ghost, and consisting only of that which is Divine and Heavenly; cannot breath, or act, or desire to act, in Ways and Courses, that are carnal: Wherefore in this Sense, or as the Righteous Man is thus considered, *his Desires are only good.*

Secondly, As the righteous Man must here be taken for the best Part, for the I that would do good, for the I that hates the Evil; so again, we must consider of the Desires of this righteous Man, as they flow from that Fountain of Grace, which is the Holy Ghost within him, and as they are immediately mixed with those foul Channels, in and through which they must pass, before they can be put forth into Acts.

For though the Desire, as to its *Birth*, and first Being, is only good, yet before it comes into much Motion, it gathers that from the Defilements of the Passages through which it comes, as makes it to bear a *Tang* of Flesh, and Weakness in the Skirts of it; and the Evil that dwells in us is so universal, and also always so ready, that as sure as there is any Motions to what is good, so sure evil is *present with it*; for when or whenever I would do good, says Paul, *evil is present with me.*

Hence it follows that all our Graces, and so our Desires, receive Disadvantage by our Flesh, that mixing it self with what is good, and so abates the Excellency of the good.

There is a Spring that yieldeth Water good and clear, but the Channels through which this Water comes to us, are muddy, foul or dirty; now of the Channels, the Waters

Jam. 4. 5.
Rom. 7. 18.
Gal. 5. 17.
1 Pet. 2. 11.

2 Cor. 5. 17, 18.
Ephes. 2. 10.
Joh. 3. 6.
1 Joh. 3. 9.
Col. 3. 10.

Rom. 7.

Ver. 15. to 23.

Waters receive a Disadvantage, and so come to us as favouring of what came not with them, from the Fountain, but from the Channels.

This is the Cause of the *Coolness*, and of the *Weakness*, of the *Flatness*, and of the many *Extravagances* that attend some of our Desires; they come warm from the Spirit and Grace of God in us; but as hot Water runneth through cold Pipes, or as clear Water runneth through dirty Conveyances, so our Desires gather Soil.

You read in *Solomon's Ecclesiastes*, of a Ch. 12. 5. Time when Desires fail, For that Man goeth to his long home: And as to good Desires, there is not one of them, when we are in our Prime, but they fail also as to the perfecting of that which a Man desires to do, To will is present with me, says Paul; but how to perform that which is good I find not.

To will or to desire, that is present with me, but when I have willed or desired to do, to perform is what I cannot attain to: But why not attain to a Performance? Why says he, I find a Law in my Members warring against the Law of my Mind; and this Law takes me Prisoner, and brings me into Captivity to the Law of Sin, which is in my Members.

Now where Things willed and desired meet with such Obstructions, no marvel if our willing and desiring, though they set out lustily at the Beginning, come yet lame home in Conclusion.

There is a Man when he first prostrates himself before God, doth it with Desires as warm as Fire-Coals; but ere while he finds, for all that, that the Mettle of those Desires, were it not revived with fresh Supplies, would be quickly spent and grow cold.

But yet the Desire is good, and only good, as it comes from the Breathing of the Spirit of God within us.

We must therefore, as I said, distinguish betwixt what is good, and that which doth annoy it, as Gold is to be distinguished from the Earth and Dross that doth attend it.

The Man that believed, desired to believe better, and so cries out, Lord help my Unbelief: The Man that feared God, desired to fear him better, saying, I desire to fear thy Name.

But these Desires failed, as to the Performance of what was begun, so that they were forced to come off but lamely, as to their Faith and Fear they had; yet the Desires were true, good, and such as was accepted of God by Christ; not according to what they had not, but as to those good Motions which they had. Distinguish then the Desires of the Righteous in the Nature of them, from that Corruption and Weakness of ours that cleaveth to them, and then again, They are only good.

3. There is another Thing to be considered, and that is, *The different Frames that our inward Man is in, while we live as Pilgrims in the World.* A Man, as he is not always well without, so neither is he always well within. Our inward Man is subject to transient, though not to utter Decays.

And as it is when the outward Man is sick, Strength and Stomach, and Lust or Desire, fails; so it is when our inward Man has caught a Cold likewise.

The inward Man, I call the new Creature; of which the Spirit of God is the Support, as my Soul supports my Body. But, I say, this new Man, is not always well; he knows nothing that knows not this. Now being sick, Things fail. As when a Man is not in Health of Body, his Pulse beats so as to declare that he is sick; so when a Man is not well within; his inward Pulse, which are his Desires; for I count the Desires, for the Pulse of the inward Man, they also declare that the Man is not well within. They beat too little after God, weak and faintly after Grace; they also have their Halts; they beat not evenly, as when the Soul is well, but so as to manifest all is not well there.

We read that the Church of Sardis was under sore Sickness, insomuch that some of her Things were quite dead, and they that were not so, were yet ready to die; yet Life is Life we say; and as long as there is a Pulse, or Breath, though Breath scarce able to shake a Feather, we cast not away all Hope of Life. Desires then, though they be weak, are notwithstanding true Desires, if they be the Desires of the Righteous thus described, and therefore are truly good, according to our Text.

David says, he opened his Mouth and panted, for he longed for God's Commandments. This was a Sickness, but not such a one as we have been speaking of: The Spouse also cried out, that she was sick of Love. Such Sickness would do us good, for in it the Pulse beats strongly-well.

Object. But it may be objected. I am yet in Doubt of the Goodness of my Desires, both because my Desires run both Ways, and because those that run toward Sin and the World, seem more and stronger, than those that run after God, and Christ, and Grace.

Ans. There is not a Christian under Heaven, but has Desires run both Ways, as is manifest from what hath been said already. Flesh will be Flesh, Grace shall not make it otherwise. By Flesh, I mean that Body of Sin and Death that dwelleth in the godly. As Grace will act according to its Nature, so Sin will act according to the Nature of Sin. Now the Flesh has Desires, and the Desires of the Flesh and of the Mind are both one in the Ungodly, thank God it is not so in thee.

The

The Flesh, I say, hath its *Desires* in the Godly; hence 'tis said to lust enviously, it Gal. 5. 17. lustr against the Spirit. *The Flesh lusteth against the Spirit.* And if it be so audacious as to fly in the Face of the Holy Ghost, wonder that thou art not wholly carried away with it.

But them Desires that run to the World and Sin, seem most and strongest in me.

Ver. 19. *Ans.* The Works of the Flesh are manifest, that is, more plainly discovered even in the godly, than are the Works of the Holy Ghost.

And this their Manifestation ariseth from these following Particulars.

1. We know the least Appearance of a Sin, better by its native Hue, than we know a Grace of the Spirit.

2. Sin is sooner felt in its Bitterness to, and upon a sanctified Soul, than is the Grace of God. A little Aloes will be sooner tasted, than will much Sweet, though mixt therewith.

3. Sin is dreadful and murderous, in the Sight of a sanctified Soul: Wherefore the apprehending of that, makes us often forget, and often question, whether we have any Grace or no.

4. Grace lies deep in the hidden Part, but Sin lies high and floats above in the Flesh, wherefore 'tis easier oftner seen, than is the Grace of God. The little Fishes swim on the Top of the Water, but the Psal. 51. 6. biggest and best keep down below, and so are seldomer seen.

5. Grace as to Quantity, seems less than Sin: What is Leaven, or a Grain of Mustard-Seed, to the bulky Lump of a Body of Death? Mat. 13. 31, 32, 33.

6. Sin is seen by its own Darkness and also in the Light of the Spirit; but the Spirit itself neither discovers it self, nor yet its Graces, by every Glance of its own Light.

7. A Man may have the Spirit busily at work in him; he may also have many of his Graces in their vigorous Acts, and yet may be greatly ignorant of other: Wherefore we are not competent Judges in this Case. There may a Thousand Acts of Graces pass through thy Soul, and thou be sensible of few, if any of them.

8. Do you think that he that repents, believes, loves, fears, or humbles himself before God, and acts in other Graces too, doth *always* know what he doth? No, no. Grace many Times, even in a Man, is acted by him, unawares unto him. Did Gideon, think you, believe that he was so strong in Grace as he was? Nay, was he

Judges 6. 13, 14. not ready to give the Lie to the Angel, when he told him *God was with him*? Or, what do you think of David, when he

Pf. 31. 22. — 88. 5. said he was cast off from God's Eyes; or of Heman, when he said, he was free among them whom God remembered no more. Did these *then* see their Graces so clear, as N^o IX.

they saw themselves by their Sins to be unworthy ones?

9. I tell you 'tis a rare Thing for some Christians to see their Graces; but a Thing very common for such to see their Sins; yea, and to feel them too in their Lusts and Desires, to the shaking of their Souls.

Quest. *But since I have Lusts and Desires both Ways, How shall I know to which my Soul adheres?*

Ans. This may be known thus.

1. Which wouldst thou have prevail, the *Desires* of the Flesh, or the *Lusts* of the Spirit, whose Side art thou of? Doth not thy Soul now inwardly say, and that with a strong Indignation? O let God, let Grace, let my *Desires* that are good prevail against my Flesh, for Jesus Christ his Sake.

2. What Kind of secret Wishes hast thou in thy Soul, when thou feelest the Lusts of thy Flesh to rage? Dost thou not inwardly, and with Indignation against Sin, say, O that I might never, never, feel one such Motion more! O that my Soul were so full of Grace, that there might be no longer Room for ever the least Lust to come into my Thoughts!

3. What Kind of Thoughts hast thou of thy self, now thou seeest these Desires of thine that are good, so briskly opposed by those that are bad? Dost thou not say, Oh! I am the basest of Creatures, I could even spue at my self: There is no Man in all the World, in my Eyes, so loathsome as my self is. I abhor my self, a Toad is not so vile as I am. O Lord let me be any thing but a Sinner, any thing so thou subduest mine Iniquities for me!

4. How dost thou like the Discovery of that which thou thinkest is Grace in other Men? Dost thou not cry out, Oh I bless them in my Heart! O methinks Grace is the greatest Beauty in the World! Yea, I could be content to live and die with those People that have the Grace of God in their Souls. A hundred Times, and a hundred, when I have been upon my Knees before God, I have desired, were it the Will of God, that I might be in their Condition.

5. How art thou when thou thinkest that thou thy self hast Grace! O then, says the Soul, I am as if I could leap out of my self; Joy, Joy, Joy then is with my Heart. It is methinks the greatest Mercy under Heaven to be made a gracious Man.

And is it thus with thy Soul indeed? Happy Man! 'Tis Grace that has thy Soul, though Sin at present works in thy Flesh. Yea, all these Breathings are the very Actings of Grace, even of the Grace of Desire, of Love, of Humility, and of the Fear of God within thee. Be of good Courage, thou art on the right Side. *Thy Desires are only good*; for that thou hast desired against thy Sin, thy sinful self; which indeed

done, if God's Ordinances be taken from them. *How amiable are thy Tabernacles, O Lord of Hosts. My Soul longeth, yea, even fainteth for the Courts of the Lord, my Heart and my Flesh crieth out for the living God.* Behold what a Taking the good Man was in, because at this Time he could not attain to so frequent a being in the Temple of God as his Soul desired. It even longed and fainted; yea, and his Heart and his Flesh cried out for the God that dwelt in the Temple at Jerusalem.

Yea, he seems in the next Words to envy the very BIRDS that could more commonly frequent the Temple than he.

The Sparrow, saith he, hath found her a House, and the Swallow a Nest for herself, where she may lay her Young, even thine Altars, O Lord my King, and my God.

And then blessed all them that had the Liberty of Temple Worship, saying, *Blessed are they that dwell in thine House, they will be still praising thee.*

Then he cries up the Happiness of those that in Zion do appear before God.

After this he cries out unto God, that he would grant him to be Partaker of this high Favour, saying, *O Lord God of Hosts bear my Prayer, &c. For a day in thy Courts is better than a thousand: I had rather be a Door-keeper in the House of my God, than to dwell in the Tents of Wickedness.*

But why is all this! what aileth the Man thus to express himself? Why, as I said, The Temple was the great Ordinance of God, there was his true Worship performed, there God appeared, and there his People was to find him. This was, I say, the Reason why the Psalmist chose out, and desired THIS one Thing, above ALL the Things that were under Heaven, even to behold there the Beauty of the Lord, and to enquire in his Temple.

There was to be seen *The Shadows of Things in the Heavens*; The Candlestick, the Table of Shew-Bread, the Holiest of all, where was the Golden Censor, the Ark of the Covenant overlaid round about with Gold, the Golden Pot that had Manna, Aaron's Rod that budded, the Tables of the Covenant, and the Cherubins of Glory over-shadowing the Mercy-Seat, which were all of them then, Things by which God shewed himself merciful to them.

Do you think that Love-Letters are not desired between Lovers? Why these, God's Ordinances, they are his Love-Letters, and Love-Tokens too: No Marvel then if the Righteous do SO desire them. *More to be desired are they than Gold; yea, than much fine Gold: Sweeter also than the Honey and the Honey-Comb.*

Yea, this Judgment, Wisdom it self passes upon these Things, *Receive, saith he,*

my Instruction, and not Silver, and Knowledge rather than fine Gold. For Wisdom is better than Rubies; and all the Things that may be desired, are not to be compared to it.

For this Cause therefore are the Ordinances of God so much desired by the Righteous. In them they meet with God; and by them they are builded, and nourished up to eternal Life.

As new-born Babes, says Peter, desire the sincere Milk of the Word that ye may grow thereby. As Milk is nourishing to Children, so is the Word heard, read, and meditated on, to the Righteous. Therefore it is their Desire.

He made himself known to them in breaking of Bread: Who would not then, that loves to know him, be present at such an Ordinance?

Oft times the Holy Ghost, in the comfortable Influence of it, has accompanied the Baptized in the very Act of Administering it. *Therefore in the Way of thy Judgments, or Appointments, O Lord, thy People have waited for thee, The Desire of their Soul is to thy Name, and to the remembrance of thee.*

Church-Fellowship, or the Communion of Saints, is the Place where the Son of God loveth to walk; his first walking was in Eden; There he converted our first Parents. *And come my beloved, says he, let us go early to the Vineyards, let us see if the Vine flourish, whether the tender Grapes appear, and the Pomgranates bud forth: there will I give thee my Loves.*

Church-fellowship rightly managed, is the Glory of all the World. No Place, no Community, no Fellowship adorned and bespangled with those Beauties as is a Church rightly knit together to their Head, and lovingly serving one another. *In his Temple everyone speaks of his Glory.* Hence the Church is called the Place of God's Desire on Earth. *This is my Rest, here I will dwell for ever, for I have desired it.* And again. Thus the Church confesseth, when she saith, *I am my Beloved's, and his desire is towards me.*

No Marvel then if this be the ONE Thing that David desired, and that which he would seek after, namely, *to dwell in the House of the Lord all the Days of his Life.*

And this also shews you the Reason why God's People of old used to venture so hardly for Ordinances, and to get to them with the peril of their Lives, because of the Sword of the Wilderness.

They was their Bread, they was their Water, they was their Milk, they was their Honey. Hence the Sanctuary was called *the Desire of their Eyes, and that which their Soul pitied, or the Pity of their Soul.* They had rather have died than lost it, or than that it should have been burned down as it was.

When

When the Children of *Israel* had lost the Ark, they counted *the Glory was departed from Israel*. But when they had lost all, what a Complaint made they then! *He hath violently taken away his Tabernacle, as if it were of a Garden, he hath destroyed the Places of the Assembly: The Lord hath caused the solemn Feasts and Sabbaths to be forgotten in Sion, and hath despised in the Indignation of his Anger, the King and the Priest.*

Wherefore upon this Account it was that the Church in those Days counted the Punishment of her Iniquity *greater than the punishment of Sodom*.

By these few Hints you may perceive, *what is the Desire of the Righteous*. But this is spoken of reference to Things present; to Things that the righteous Desire to enjoy while they are here: Communion with God while here, and his Ordinances in their purity while here. I come therefore in the second Place to shew you that the righteous have desires that reach further, *Desires that have so long a Neck as to look into the World to come*.

Secondly, Then the Desires of the righteous, are after that, which, yet they know, cannot be enjoyed till after Death. And those are comprehended under these two Heads.

1. They desire that Presence of their Lord, *which is personal*.

2. They desire to be in that Country where their Lord personally is.

That heavenly Country.

For the first of these, says Paul,

I have a Desire to depart and to be with Christ. Thus you have it in *Philippians*, 1, 23. *I have a desire to be with Christ*.

In our first Sort of Desires, I told you that the Righteous desired spiritual Communion with God; and now I tell you they desire to be with Christ's Person; *I have a desire to be with Christ*, That is, with his Person, that I may enjoy his personal Presence; such a Presence of his, as we are not capable to enjoy while here. Hence he says, *I have a desire to depart that I might be with him*. Knowing, as he says in another Place, *that while we are at home in the Body, we are (and cannot but be) absent from the Lord*.

Now this Desire, as I said, is a Desire that hath a long Neck, for it can look over the brazen Wall of this, quite into another World. And as it hath a long Neck, so it is very forceable, and mighty in its Operation.

1. This Desire breeds a Divorce, a compleat Divorce betwixt the Soul and all inordinate Love and Affections to Relations and worldly Enjoyments. This desire makes a married Man live as if he had no Wife, a rich Man live as if he possessed not what he has, &c.

This is a Soul sequestering desire; This Desire makes a Man willing rather to be absent from all Enjoyments, that he may be

present with the Lord. This is a famous Desire; none hath this Desire, *but a righteous Man*.

There are that profess much Love to Christ, that yet never had such a Desire in them, all their Life long. No the Relation that they stand in to the World, together with those many Flesh-pleasing Accommodations with which they are surrounded, would never yet suffer such a Desire to enter into their Hearts.

2. The Strength of *this* Desire is such, that it is ready, so far forth as it can to dissolve that sweet Knot of Union that is betwixt Body and Soul. A Knot more dear to a reasonable Creature than that can be which is betwixt Wife and Husband, Parent and Child, or a Man and his Estate. *For even all that a Man has will he give for his Life*, and to keep Body and Soul firmly knit together. But now, when this Desire comes, this Silver Cord is loosed, is loosed by Consent. This Desire grants to him that comes to dissolve this Union, leave to do it delightfully. *We are confident and willing rather to be absent from the Body and to be present with the Lord*.

Yea, *This* Desire makes *this* Flesh, this mortal Life, a Burden. The Man that has this Desire, exercises self-denial, while he waits till his desired Change comes. For were it not, that the Will of God is that he should live; and did he not hope that his Life might be serviceable to the Truth and Church of God; He would not have where-with to cool the Heart of this Desire: But would rather in a holy Passion with holy Job cry out, *I loath, or I abhor it, I would not live always; let me alone* (that I may die) *for my Days are Vanity*.

3. The Strength of this Desire shews it self in this also, namely in that it is willing to grapple with the *King of Terrors*, rather than to be detained from that sweet Communion, that the Soul looks for when it comes into the Place where its Lord is. Death is not to be desired for it self, the Apostle chose rather to be cloathed upon with his House which is from Heaven, *that Mortality might be swallowed up of Life*.

But yet rather than he would be absent from the Lord, he was willing to be absent from the Body. Death in the very Thoughts of it is grievous to Flesh and Blood; and nothing can so master it in our Apprehensions, as that by which we attain to *these Desires*. These Desires do deal with Death, as Jacob's Love to Rachel did deal with the seven long Years, which he was to serve for her. It made them seem few, or but a little Time; Now so I say, doth these Desires deal with Death it self. They make it seem little, nay a Servant, nay a Privilege; for that by that a Man may come to enjoy the presence of his beloved Lord, *I have a Desire to depart*, to go from the World and Relations, to go from my Body, that great

Piece of my self; I have a Desire to venture the Tugs and Pains and the harsh handling of the King of Terrors, so I may be with Jesus Christ, *These are Desires of the Righteous.*

Are not these therefore strong Desires? Is there not Life and Mettle in them? Have they not in them Power to loose the Bands of Nature, and to harden the Soul against Sorrow? flow they not, think you, from Faith of the finest Sort, and are they not Bread in the Bosom of a truly mortified Soul? Are these the Effects of a purblind Spirit? Are they not rather the Fruits of an Eagle ey'd Confidence? Oh these Desires! they are peculiar to the Righteous, they are none others, *but the Desires of the Righteous.*

Quest. *But why do the Righteous desire to be with Christ?*

Ans. And I ask, why doth the Wife, that is as the loving *Hind*, love to be in the presence of her Husband?

1. Christ in Glory is worth the being with; if the Man out of whom the Lord Jesus did cast a Legion, prayed that he might be with him, notwithstanding all the Trials that attended him in this Life; how can it be but that a righteous Man, must desire to be with him now he is in Glory?

2. What we have heard concerning the Excellency of his Person, the unspeakableness of his Love, the greatness of his Sufferings, and the Things that he still is doing for us, must needs command our Souls into a Desire to be with him.

3. When we have heard of a Man among us, that has done for us some excellent Thing: the next Thing that our Hearts doth pitch upon, is, *I would I could set mine Eyes upon him*; but was ever heard the like, to what Jesus Christ has done for Sinners? Who then that hath the Faith of him, can do otherwise, but desire to be with him? 'Twas that which sometime comforted *John*, that the time was coming that he should see him.

But that Consideration made him bray like a *Hart*, to hasten the Time that he might set his Eyes upon him quickly.

To see Jesus Christ then, to see him as he is, to see him as he is in Glory, is a sight that is worth going from Relations, and out of the Body, and through the Jaws of Death to see; for this is to see him Head over all, to see him possessed of Heaven for his Church, to see him preparing of Mansion-houses for those his poor Ones, that are now by his Enemies kickt too and fro, like Foot-balls in the World; and is not this a blessed Sight?

Secondly, *I have a Desire to be with him, to see my self with him*; this is more blessed still; for a Man to see himself in Glory, this is a Sight worth seeing: *Sometimes I look upon my self, and say where am I now? And do quickly return Answer to my self again, why I am in an evil World, a great Way from*

Heaven, in a sinful Body, among Devils and wicked Men; sometimes benighted, sometimes beguiled, sometimes fearing, sometimes hoping, sometimes breathing, sometimes dying, and the like. But then I turn the Tables, and say, but where shall I be shortly? Where shall I see my self anon, after a few Times more have passed over me? And when I can but answer this Question thus, I shall see my self with Jesus Christ; this yields Glory, even Glory to ones Spirit now; no marvel then, if the Righteous desire to be with Christ.

Thirdly, *I have a Desire to be with Christ*; there the Spirits of the Just are perfected: there the Spirits of the Righteous are as full as they can hold: A Sight of Jesus in the Word, some know how 'twill change them from Glory to Glory; but how then shall we be changed and filled, when we shall see him as he is? *When he shall appear we shall be like him, for we shall see him as he is.*

Moses and Elias appeared to *Peter and James and John*, at the Transfiguration of Christ in Glory: How so? Why they had been in the Heavens, and came thence with some of the Glories of Heaven upon them. Guild a bit of Wood, yea, gild it seven Times over, and it must not compare in difference to Wood not gild, to the Soul, that but a little while has been dipt in Glory.

Glory is a strange Thing to Men that are on this Side the Heavens; 'tis that which Eye hath not seen, nor Ear heard, nor entered into the Heart of Man to conceive of; only the Christian has a Word and Spirit, that at Times doth give a little of the Glimmering thereof unto him.

But oh when he is in the Spirit, and sees in the Spirit, do you think his Tongue can tell! But I say, if the Sight of Heaven, at so vast a distance, is so excellent a Prospect, what will it look like, when one is in it?

No Marvel then, *If the Desires of the Righteous are to be with Christ.*

Object. *But if this be the Character of a Righteous Man, to desire to depart and to be with Christ, I am none of them; for I never had such a Desire in my Heart; no, my Fears of perishing will not suffer me either to desire to die to be with Christ, nor that Christ should come to judge the World.*

Ans. Though thine is a Case that must be excepted, for that thy Desires may not as yet be grown so high; yet if thou art a righteous Man, thy Heart has in it the very Seeds thereof.

There are therefore *desires*, and *desires to desires*, as one Child can reach so High, and the other can but *desire* to do so: Thou, if thou art a righteous Man, *hast desires*, these *desires* ready to put forth into Act, when they are grown a little stronger, or when their Impediment is removed.

Many times it is with our Desires, as it is with

Mark 5.
18.

Rev. 22.
20.

1 Joh. 3.2.

Heb. 12.

23.

2 Cor. 3.

18.

1 Joh. 3.2.

with *Saffron*, it will Bloom and Blossom, and be Ripe, and all in a Night: Tell me, dost thou not *desire to desire*? Yea dost thou not vehemently desire to desire, to depart and to be with Christ? I know if thou art a righteous Man, thou dost. There is a Man sows his Field with Wheat, but as he sows, soon is it covered with great Clods; now that grows as well as the rest, though it runs not upright as yet; it grows, and yet is kept down, *so do thy desires*; and when one shall remove, the Clod, the Blade will soon point upwards.

I know thy Mind; that which keeps thee that thou canst not yet arrive to this, *To desire to depart and to be with Christ*, is because some strong Doubt or Clod of Unbelief, as to thy eternal Welfare, lies hard upon thy desiring Spirit; now let but Jesus Christ remove this Clod, and thy Desires will quickly start up to be gone.

I say let but Jesus Christ give thee one Kiss, and with his Lips as he kisses thee, whisper to thee *The Forgiveness of thy Sins*, and thou wilt quickly break out and say, Nay, then Lord let me die in Peace, since my Soul is persuaded of thy Salvation.

There is a Man upon the Bed of Languishing, but oh! he dares not die, for all is not as he would have it, 'twixt God and his poor Soul; and many a Night he lies thus in great horror of Mind; but do you think, that he doth not *desire to desire to depart*? Yes, yes, he also waits, and cries to God to set his Desires at Liberty: At last the Visitor comes and sets his Soul at ease, by persuading of him that he belongs to God; and what then? Oh! *now let me die, welcome Death*.

Now he is like the Man in *Essex*, who when his Neighbour at his Bed-side prayed for him, that God would restore him to Health, started up in his Bed, and pulled him by the Arm, and cried out, *No, no, pray that God will take me away, for to me 'tis best to go to Christ*.

The Desires of some good Christians are *pinioned* and cannot stir, especially *these Sort of desires*; but Christ can and will cut the Cord sometime or other; and then thou that wouldst, shalt be able to say, *I have a fire to depart, and to be with Jesus Christ*.

Mean time be thou earnest to desire to know thy Interest in the Grace of God, for there is nothing short of the Knowledge of that, can make thee desire to depart, that thou mayst be with Christ; this is that that *Paul* laid as the Ground of his Desires to be gone: *We know*, says he, *that if our earthly House of this Tabernacle were dissolved, we have a Building of God, an House not made with Hands, eternal in the Heavens: For in this we groan earnestly, desiring to be clothed upon with our House, which is from Heaven*.

And know that if thy Desires be right, they will grow as other Graces do, from

Strength to Strength; only in this they can grow no faster, than Faith grows as to Justification, and than Hope grows as to Glory.

But we will leave this, and come to the second Thing.

Secondly, As the righteous Men desire to be present with Jesus Christ, so they desire to be with him in *that Country where he is*; *Heb. xi. But now they desire a better Country, that is, 14, 15, 16. an Heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a City. But now they desire a better Country*; here is a Comparison: There was another Country, to wit, their native Country, the Country from whence they came out; that in which they left their Friends and their Pleasures, for the sake of another World, which indeed is a better Country, as is manifest from its Character, *It is an Heavenly*: As high as Heaven is above the Earth, so much better is that Country which is an Heavenly, than is this in which now we are.

A Heavenly Country, where there is a Heavenly Father; a Heavenly Host, Heavenly Things, Heavenly Visions, Heavenly Places, a Heavenly Kingdom, and the Heavenly *Jerusalem*, for them that are Partakers of the Heavenly Calling, and that are the Heavenly Things themselves.

This is a Country to be desired, and therefore no marvel if any, except those that have lost their Wits and Senses, refuse to chuse themselves an Habitation here. Here is *the Mount Zion, the City of the living God, the Heavenly Jerusalem, and an innumerable Company of Angels; here is the general Assembly and Church of the first Born, and God the Judge of all, and Jesus, and the Spirits of just Men made perfect*; Who would not be here?

This is the Country that the Righteous desire for a Habitation; *but now they desire a better Country, that is, an Heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a City*.

Mark, They desire a Country, and God prepareth for them a City; he goes beyond their Desires, beyond their Apprehensions, beyond what their Hearts could conceive to ask for.

There is none that are weary of this World from a gracious Disposition that they have to an heavenly; but God will take Notice of them, will own them, and not be ashamed to own them; yea, such shall not lose their Longing: They desire a Handful, God gives them a Seaful; they desire a Country, God prepares for them a City. A City that is an Heavenly; a City, that has Foundation; a City, whose Builder and Maker is God. And all this is that the Promise to them might be fulfilled, *The Desire of the Righteous shall be granted*; and this is the last Thing, propounded to be spoken to from the Text. Therefore.

Thirdly,

Thirdly, We then in Conclusion come to enquire into, *What is meant, or to be understood by the granting of the Righteous their Desires*; The Desire of the Righteous shall be granted.

1. To grant, is to yield to what is desired, to consent that it shall be even so as is requested; *The Lord hear thee in the Time of Trouble, the Name of the God of Jacob defend thee; send thee help from his Sanctuary, and strengthen thee out of Zion, remember all thy Sacrifices; grant thee according to thine own Heart, and fulfil all thy Counsel.*

2. To grant, is to accomplish what is promised; thus God granted to the Gentiles Repentance unto Life, namely, for that he had promised it by the Prophets from the Days of old.

3. To grant therefore, is an Act of Grace and condescending Favour; for if God is said to humble himself when he beholds Things in Heaven, what Condescension is it for him, to hearken to a sinful Wretch on Earth, and to tell him, *have the Thing which thou desireth*? A Wretch I call him; if compared to him that hears him, though he is a righteous Man when considered, as the new Creation of God.

4. To grant then, is not to part with the Thing desired, as if a Desire merited, purchased, earned or deserved it, but of Bounty and good Will, to bestow the Thing desired upon the Humble: Hence God's grants are said to be gracious Ones.

5. I will add, That to grant, is sometimes taken for giving one Authority or Power to do, or possess, or enjoy such and such Privileges; and so it may be taken here: For the Righteous has a Right to a Power, to enjoy the Things bestowed on them by their God.

So then, to grant is to give, to accomplish, even of free Grace, *The Desires of the Righteous.*

1. This is acknowledged by David, where he saith to God, *Thou hast given him his Hearts desire, and hast not withholden the Requests of his Lips.*

2. And this is promised unto all that delight themselves in God; *Delight thyself in the Lord and he shall give thee the Desire of thy Heart.* And again,

3. *He will fulfil the Desires of them that fear him: he also will hear their Cry and will save them.*

By all these Places 'tis plain, that the Promise of granting Desires, is entailed to the Righteous, and also the Grant to them, is an Act of Grace and Mercy.

But it also follows, that tho' the Desires of the Righteous are not Meritorious, yet they are pleasing in his Sight; and this is manifest several Ways, besides the Promise of a Grant of them.

First, In that the Desires of God, and the Desires of the Righteous jump, or agree in one; they are of one Mind in their

Desires: God's Desire is to the Work of his Hands, and the Righteous are for *sur-rendering that up to him.*

1. In giving up the Heart unto him; *My Son, says God, give me thy Heart: I lift my Heart to thee,* says the righteous Man.

Here therefore there is an Agreement between God and the Righteous; 'tis I say, agreed on both Sides, that God should have the Heart: God desires it, the righteous Man desires it; yea, he desires it with a Groan, saying, *Incline my Heart unto thy Testimony; let my Heart be found in thy Statutes.*

2. They are also agreed about the disposing of the whole Man; God is for Body and Soul, and Spirit; and the righteous Desires that God should have it all: Hence they are said, *To give themselves to the Lord, and to addict themselves to his Service.*

3. *God desireth Truth in the inward Parts,* that is, that Truth may be at the bottom of all; and this is the Desire of the righteous Man likewise; *I have hid thy Word in my Heart, said David, that I might not sin against thee.*

4. They agree in the Way of Justification, in the Way of Sanctification, in the Way of Preservation, and in the Way of Glorification; to wit, which Way to come at and enjoy all: Wherefore, who should hinder the righteous Man, or keep him back from enjoying the Desire of his Heart.

5. They also agree about the sanctifying of God's Name in the World; saying, *Thy Will be done on Earth as it is in Heaven:*

There is a great Agreement between God and the Righteous; *He that is joyned to the Lord is one Spirit*; no marvel then if their Desires in the general, so far as the righteous Man doth know the Mind of his God, is one; consequently their Desires must be granted, or God must deny himself.

Secondly, The Desires of the Righteous are the Life of all their Prayers; and 'tis said the Prayer of the Upright is God's Delight.

1. Jesus Christ put a difference betwixt the Form and Spirit that is in Prayer, and intimates, the Soul of Prayer is in the Desires of a Man: Therefore saith he, I say unto you what Things soever you desire when ye pray, believe that ye receive them, and ye shall have them.

2. If a Man prays never so long, and has never so many brave Expressions in Prayer; yet God counts it Prayer no further, than there are warm and fervent Desires in it after those Things the Mouth maketh mention of. In Psalm 38. 9. saith David, *Lord all my Desires are before thee, and my groanings are not hid from thee.*

3. Can you say you desire when you pray? or that your Prayers come from the Braying, Panting and Longing of your Hearts? If not, they shall not be granted; for

for God looks when Men are at Prayer, to see if their Heart and Spirit is in their Prayers; for he counts all other but vain speaking. *Ye shall seek me, and find me, says he when you shall search for me with all your Heart.* The people that you read of in 2 Chron. 15. are there said to do what they did, with all their Heart and with all their Soul, *For they sought God with their whole desire,* ver 11, 12, 13, 14, 15.

When a Man's Desires put him upon Prayer, run along with him in his Prayer, break out of his Heart, and ascend up to Heaven with his Prayers, 'tis a good Sign that he is a righteous Man *and that his Desires shall be granted.*

Thirdly, By desires a righteous Man shews more of his Mind for God, than he can by any Manner of ways besides; hence 'tis said, *The Desire of a Man is his Kindness, and that a poor Man* (that is sincere in his desires) *is better than* (he that with his Mouth shews much Love, if he be) *a Liar.*

1. Desires, Desires are copious Things; you read that a Man may enlarge his desires as Hell, that is, if they be wicked: Yea, and a righteous Man may enlarge his Desires as Heaven.

2. No Grace is so extensive as Desires, Desires out go all; who Believes, as he desires to Believe? and Loves, as he Desires to Love? and Fears as he Desires to fear God's Name? Might it be as a righteous Man doth sometimes desire it should be, both with God's Church and also with his own Soul, stranger Things would be than there are; Faith and Love, and Holiness would flourish more than it does. Oh! what does a righteous Man desire? What do you think the Prophet desired, when he said, *O that thou wouldst rent the Heavens and come down?* And Paul when he said, *He could wish that himself were accursed from Christ,* for the vehement Desire that he had that the Jews might be saved? Yea, what do you think John desired, when he cried out to Christ to come quickly?

3. Love to God, as I said, is more seen in Desires than in any Christian Act: Do you think that the Woman with her two Mites, cast in all that she desired to cast into the Treasury of God? Or do you think, when David said that he had prepared for the House of God, *with all his Might,* that his desires stunted when his Ability was at its utmost? No, no, desires go beyond all Actions: Therefore I said, it is the Desires of a Man that are reckoned for his Kindness.

4. Kindness is that which God will not forget, I mean the Kindness which his People shew to him; especially in their Desires to serve him in the World. When Israel was come out of Egypt, you know how many stumbles they had before they got to Canaan. But for as much as they were willing, or desirous to follow God, he passes by

all their failures, saying *I remember thee* (and that almost a thousand years after) *the kindness of thy youth, the love of thine espousals, when thou wentest after me in the Wilderness, in a land that was not sown: Israel was Holiness to the Lord, and the first fruits of his increase.*

5. There is nothing that God likes of ours, better than he likes our true Desires. For indeed, true Desires they are the Smoak of our Incense, the Flower of our Graces, and the very vital Part of our new Man. They are our Desires that ascend, and them that are the Sweet of all the Sacrifices that we offer to God. The Man of Desires is the Man of Kindness.

Fourthly, Desires! true and right Desires, they are they by which a Man is taken up from the Ground and brought away to God, in spite of all Opposers. A Desire will take a Man upon its Back, and carry him away to God if ten thousand Men stand by and oppose it. Hence, 'tis said, *That through desire a Man separates himself,* to wit, from what is contrary to the Mind of God, *and so seeketh and intermeddleth with all Wisdom.*

1. All Convictions, Conversions, Illuminations, Favours, Tastes, Revelations, Knowledge, and Mercies will do nothing, if the Soul abides without Desires. All I say, is but like Rain upon Stones, or Favours bestowed upon a dead Dog. Oh! But a poor Man with Desires, a Man that sees but little, that knows but little, that finds in himself but little, if he has but strong Desires, they will supply all. His Desires take him up from his Sins, from his Companions; from his Pleasures, and carry him away to God.

2. Suppose thou wast a Minister, and wast sent from God with a Whip whose Cords was made of the Flames of Hell, thou mightest lash long enough, before thou couldst so much as drive one Man that abides without Desires, to God, or to his Kingdom, by that thy so fore a Whip.

3. Suppose again that thou wast a Minister, and was sent from God to Sinners with a Crown of Glory in thy Hand, to offer to him that first comes to thee for it; yet none can come without Desires; but Desire takes the Man upon its Back, and so brings him to thee.

4. What's the Reason, that Men will with Mouth commend God, and commend Christ, and commend and praise both Heaven and Glory, and yet all the while, fly from him, and from his Mercy, as from the worst of Enemies? Why, They want good Desires; their Desires being mischievous, carry them another Way. Thou entreatest thy Wife, thy Husband, and the Son of thy Womb, to fall in with thy Lord and thy Christ, but they will not. Ask them the Reason why they will not, and they

they know none, only they have no Desires. *When we shall see him, there is no Beauty in him that we should desire him.* And I am sure if they do not desire him, they can by no Means be made to come to him.

But now, DESIRES! Desires that are right, will carry a Man quite away to God, and to do his Will, let the Work be never so hard. Take an Instance or two for this.

1. You may see it in *Abraham, Isaac, and Jacob.* The Text says plainly, *They were not mindful of that Country from whence they came out, through their Desires of a better.*

God gave them Intimation of a better Country, and their Minds did cleave to it with Desires of it, and what then? Why they went forth, and desired to go, though they did not know whither they went. Yea, they all sojourned in the Land of Promise, because 'twas but a Shadow of what was designed for them by God, and looked to by their Faith, as in a strange Country; wherefore they also cast that behind their Back, looking for that City that had Foundation, of which Mention was made before.

Had not now these Men Desires that were mighty! They were their Desires that thus separated them from their dearest and choice Relations and Enjoyments. Their Desires were pitched upon the heavenly Country, and so they broke through all Difficulties for that.

2. You may see it in *Moses*, who had a Kingdom at his Foot, and was the alone visible Heir thereof; but desire of a better Inheritance, made him refuse it, and chuse rather to take Part with the People of God in their afflicted Condition, than to enjoy the Pleasures of Sin for a Season.

You may say, *The Scripture attributes this to his Faith.* I answer, so it attributes to *Abraham's* Faith, his leaving of his Country. But his Faith begat in him these Desires after the Country that is above. So indeed *Moses* saw these Things by Faith, and therefore his Faith begat in him these Desires. For 'twas because of his Desires that he did refuse, and did chuse, as you read. And here we may opportunely take an Opportunity to touch upon the Vanity of that Faith that is not breeding, and that knows not how to bring forth strong Desires of enjoying what is pretended to be believed; all such Faith is false. *Abraham's, Isaac's, Jacob's, and Moses's* Faith, bred in them Desires, strong Desires; yea, Desires so strong as to take them up, and to carry them after what by their Faith was made known unto them. Yea, their Desires were so mightily set upon the Things made known to them by their Faith, that neither Difficulties nor Dangers, nor yet Frowns nor Flatteries could

stop them from the Use of all lawful Attempts of enjoying what they believed was to be had, and what they desired to be possessed of.

3. The Women also that you read of, and others, that would not upon unworthy Terms, accept of deliverance from Torments, and sundry Trials, *That they might* (or because they had a Desire to) *be made partakers of a better resurrection.*

And others, *faith he, had trial of cruel mockings and scourgings. Yea, moreover of bonds and imprisonments; they were stoned, they were sawn asunder; were tempted, were slain with the sword; they wandered about in sheep-skins, and goat-skins, being destitute, afflicted, tormented: Of whom the world was not worthy. They wandered in deserts, in mountains and caves of the earth.*

4. But we will come to the Lord Jesus himself. Whither did his Desires bring him? Whither did they carry him, and to what did they make him stoop? For they were his Desires after us, and after our Good, that made him humble himself to do as he did.

What was it, think you, that made him cry out, *I have a Baptism to be baptized with, and how am I straitned until it is accomplished.* What was that Baptism, but his Death? and why did he so long for it, but of Desire to do us good? Yea, the Passover being to be eaten on the Eve of his Sufferings, with what Desires did he desire to eat it with his Disciples?

Yea, his Desires to suffer for his People, made him go with more Strength to lay down his Life for them, than they for want of them, had to go to see him suffer. *And they were in the way going up to Jerusalem, he to suffer, and they to look on. And Jesus went before them, and they were amazed, and as they followed they were afraid.*

I tell you, Desires are strange things if they be right; they jump with God's Mind, they are the Life of Prayer; they are a Man's Kindness to God, and they which will take him up from the Ground and carry him away after God to do his Will, let the Work be never so hard. Is it any Marvel then, if the Desires of the Righteous are so pleasing to God as they are? and that God has so graciously promised, that the Desires of the Righteous shall be granted?

But we come now to the Use and Application.

First Use is a Use of Information.

The first Use shall be a Use of Information. You have heard what hath been said of Desires, and what pleasing things right Desires are unto God. But you must know, *that they are the Desires of his People*, of the Righteous that are so. No wicked Man's Desires are regarded.

This Men must be informed of, lest their Desires become a Snare to their Souls. You read of a Man *whose Desire kills him.* And why?

why? but because he rests in *desiring*, without considering what he is, whether such a one unto whom the promise of *granting Desires*, is made; he coveteth greedily all the day long, but to little purpose. The *Grant of Desires*, of the *fulfilling of Desires*, is *entailed to the righteous Man*.

There are four sorts of people that desire, that desire the kingdom of Heaven; consequently, Desires have a fourfold Root from whence they flow.

First, *The natural Man desires to be saved*, and to go to Heaven when he dies. Ask any natural Man, and he will tell you so. Besides, we see it is so with them, especially at certain Seasons. As when some *Guilt*, or *Conviction* for Sin, takes hold upon them; or when some *sudden Fear* terrifies them; when they are afraid that the *Plague* or *Pestilence* will come upon them, and break up house keeping for them; or when *Death* has taken them by the Throat and is *halling* them down Stairs to the Grave. Then, O then! *Lord save me*, Lord have Mercy upon me; good People pray for me: Oh whither shall I go when I die, if sweet Christ has not Pity for my Soul? And now the *Bed shakes*, and the *poor Soul* is as loth to go out of the Body for fear the *Devil* should catch it, as the poor *Bird* is to go out of the *Bush*, while it sees the *Hawk* waits there to receive her. But the Fears of the Wicked they must come upon the Wicked; they are the Desires of the Righteous that must be granted. Pray take good Notice of this. And to back this with the Authority of God, Consider,

Job 15.
20, to 25.

1. That Scripture, *The wicked travels with pain all his days, and the number of his years is hidden from the oppressor. A dreadful sound is in his ears, in prosperity the destroyer shall come upon him. Trouble and anguish shall make him afraid, they shall prevail against him as a King ready to the battel.*

Can it be imagined that when the Wicked are in this Distress but that they will desire to be saved? Therefore he saith again,

Job 27.
20, 22, 23.
Isa. 65. 13.
Chap. 66.
4.

2. *Terrors take hold on him as waters, a tempest stealeth him away in the night. The East Wind, that blasting Wind, carrieth him away and he departeth, and as a storm hurrieth him out of (the World) his place. For God shall cast upon him and not spare; in flying, he would fain fly out of his hand.*

Their Terrors and their Fears must come upon them; their Desires and Wishes for Salvation must not be granted. *They shall call upon me, says God, but I will not answer, they shall seek me early, but shall not find me.*

Prov. 1.
28.

Secondly, There is the Hypocrite's Desire: Now his Desire seems to have Life and Spirit in it. Also he desires in his Youth, his Health, and the like: Yet it comes to naught. You shall see him drawn to the Life in *Mark* 10. 17. He comes Running, and Kneeling, and Asking, and that, as I

said, in Youth and Health; and that is more than Men merely Natural do. But all to no purpose; he went as he came, without the thing desired. The Conditions propounded were too hard for this Hypocrite^{v. 21, 22.} to comply withal.

Some indeed make a great Noise with their Desires over some again do, but in Conclusion all comes to one; they meet together there where they go, whose Desires are not granted.

For what is the Hope of the Hypocrite, Job 27. 8, though he has gained to a higher Strain of desires, when God taketh away his soul? Will God hear his cry when trouble cometh upon him?

Did he not, even when he desired Life, yet break with God, in the day when Conditions of Life were propounded to him? Did he not, even when he asked what good things were to be done that he might have eternal Life, refuse to hear or to comply with what was propounded to him? How then can HIS desires be granted, who himself refused to have them answered?

No marvel then if he perishes like his own dung, if they that have seen him shall say they miss him among those that are to have their desires granted.

Thirdly, There are the Desires of the cold formal Professor. The desires, I say, of him whose Religion lies in a few of the Shells of Religion; even as the foolish Virgins who were content with their Lamps, but gave not heed to take Oil in their Vessels. These I take to be those whom the wise Man calls the slothful. *The Soul of the sluggard desireth and hath nothing, but the Soul of the diligent shall be made fat.* The sluggard is one that comes to Poverty thro' Idleness, that contents himself with Forms, *That will not plow in Winter by reason of the cold; therefore he shall beg in Harvest, or at the day of Judgment, and have nothing.*^{Prov. 13. 4.}

Thus you see that there are many that desire; the Natural Man, the Hypocrite, the Formalist; they All desire. For Heaven is a brave Place, and no-body would go to Hell. Lord, Lord, open to us, is the Cry of many in this World, and will be the Cry of more in the Day of Judgment.

Of this therefore thou shouldest be informed, and that for these Reasons,

1. Because Ignorance of this may keep thee asleep in security, and cause thee to fall under such disappointments as are the worst and worst to be born. For, for a Man to think to go to Heaven because he desires it, and when all is done, to fall into Hell, is a frustration of the most dismal Complexion. And yet thus it will be when desires shall fail, when Man goes to his long home, and when the Mourners go about the City.^{Ecc. 12. 5.}

2. Because, as was said before, else thy Desires, and that which should be for thy good, will kill thee.

1. They

1. They kill thee at death, when thou shalt find them every one empty.

2. And at Judgment, when thou shalt be convinced, that thou oughtest to go without what thou desirest, because thou wast not the Man to whose Desires the Promise was made, nor the Man that didst desire a-right.

3. To be informed of this is the way to put thee upon such Sense and Sight of thy Case, as will make thee in earnest betake thyself in that way to him, that is acceptable, who grants the desires of the Righteous.

And then shalt thou be happy when thou shunnest to desire as the Natural Man desireth, as the Hypocrite desireth, or as the Formalist desireth: When thou desirest as the Righteous do, *thy desires shall be granted.*

Second Use is of Examination.

Secondly, If this be so, then what Cause hast thou that art conscious to thyself that thou art a desiring Man, to examine thyself, whether thou art one whose desires shall be granted. For to what Purpose should a Man desire, or what Fruits will Desires bring him whose desires shall not be granted? Such a Man is but like to her *that longs, but loses her longing*; or like to him that looks for Peace while Evil overtakes him.

Thou hast heard it over and over, that the Grant of desires belongs to the Righteous: Shouldest thou then not enquire into thy Condition, and examine thyself whether thou art a righteous Man or no? The Apostle said to the *Corinthians*, *Examine yourselves whether you be in the Faith; prove your own selves; know you not how that Jesus Christ is in you except you be reprobates?* You may be reprobates and not be aware of it, if you do not examine and prove your own selves.

'Tis therefore for thy Life, wherefore do not deceive thyself.

I have given you before a description of a Righteous Man, namely, that he is one made so of God by Imputation, by an inward Principle, and one that brings forth Fruit to God. Now this last thou mayst think thou hast. For 'tis easy and common for Men to think, when they bring forth Fruit to themselves, that they bring it forth to God. Wherefore examine thyself.

1. Art thou righteous? If thou sayst, yea. I ask, how comest thou righteous? If thou thinkest that Obedience to the Law of Righteousness has made thee so, thou art utterly deceived. For he that thus seeks Righteousness yet is not righteous, because he cannot by *so doing*, attain that thing he seeketh for.

Did not I tell thee before, that a Man must be righteous before he doth *one* good work, or he can never be righteous? The

Tree must be good first, even before it brings forth one good Apple.

2. Art thou righteous? In whose Judgment art thou righteous? Is it in the Judgment of God, or of Man? *If not of God*, 'tis no matter tho' all the Men on Earth should Justifie thee? thou for that art no whit the more righteous.

3. Art thou righteous in the Judgment of God? who told thee so, or dost thou but dream thereof? Indeed to be righteous in God's Sight, is that, and only that, which can secure a Man from Wrath to come? for if God justifies, who is he that condemns? And this only is the Man whose Desires

Rom. 8.
33, 34.

shall be granted.
4. But still I say, is the question, *how comest thou to know that thou art righteous in the Judgment of God?* Dost thou know by *what* it is, that God makes a Man righteous? Dost thou know *where* that is, by or with which, God makes a Man righteous? And also how God doth make a Man righteous with it? These are Questions in the Answer of which thou must have some heavenly Skill, or else all that thou sayst about thy being righteous, will seem without a Bottom.

5. Now if thou answerest; That that which makes me righteous is the Obedience of Christ to his Father's Will; that this Righteousness is before the Throne of God, and that it is made mine by an Act of God's free Grace; I shall ask thee yet again,

6. How comest thou to see thy Need of this Righteousness? And by what is this Righteousness by thee applied to thy self? For this Righteousness is bestowed upon those that see their Need thereof.

This Righteousness is the Refuge where-
to the Guilty fly for Succour that they may
be sheltered from the Wrath to come. Hast
thou then fled, or dost thou indeed fly to it?

Heb. 6.
16, to 20.

7. None flies to this Righteousness for Life, but those who feel the Sentence of Condemnation by God's Law upon their Conscience; and that in that Extremity have sought for Righteousness first elsewhere, but cannot find it in all the World.

8. For Man, when he findeth himself at first a Sinner, doth not straightway betake himself for Righteousness to God by Christ; but in the first Place, seeks it in the Law on Earth by labouring to yield Obedience thereto, to the end he may, when he stands before God at Death and Judgment, have something to commend him to him, and for the sake of which he may at least help forward his Acceptance with him.

9. But being wearied out of this (and if God loves him, he will weary him out of it) then he looks unto Heaven, and cries to God for Righteousness; the which God shews him in his own good time, *he hath reckoned to him* for the sake of Jesus Christ.

10. Now by this very Discovery, the Heart is also principled with the Spirit of the Gospel; for the Spirit comes with the Gospel down

Rom. 9.
31, 32.

down from Heaven to such a one, and fills his Soul with good ; by which he is capacitated to bring forth Fruit, true Fruit which are the Fruits of Righteousness imputed, and of Righteousness infused, to the Glory and Praise of God.

11. Nor can any Thing but Faith make a Man see himself thus made Righteous ; for this Righteousness is revealed from Faith to Faith, from the Object of Faith to the Grace of Faith, by the Spirit of Faith : A faithless Man then can see this, no more than a blind Man can see Colours ; nor relish this, more than a dead Man tasteth Victuals : As therefore blind Men talk of Colours, and as dead Men relish Food, so do carnal Men talk of Jesus Christ ; to wit, without Sense or Savour ; without Sense of the Want, or Savour of the worth and goodness of him to the Soul.

12. Wherefore I say, 'tis of absolute necessity, that with thy Heart thou deal in this Point, and beware of self-deceiving ; for if thou fail here, thy Desires will fail thee for ever ; *For the Desire of the Righteous, and that only, must be granted.*

Third Use is Cautionary.

Let me here therefore caution thee to beware of some Things, by which else, perhaps, thou mayst deceive thy self.

1. Take heed of taking of such Things for Grants of Desires, that accidentally fall out ; accidentally I mean, as to thy Desires ; for 'tis possible, that that very Thing that thou desirest, may come to pass in the current of Providence, not as an Answer of thy Desires : Now if thou takest such Things for a Grant of thy Desires, and consequently concludest thy self a righteous Man, how mayest thou be deceived ? The Ark of God was delivered into the Hand of the Philistines, which they desired ; but not for the sake of their Desires, but for the Sins of the Children of Israel.

The Land of Canaan was given unto Israel, not for the sake of their Desires, but for the Sins of those whom God cast out before them ; and to fulfil the Promise that God before they were born, had made unto their Fathers.

Israel was carried away Captive out of their own Land, not to fulfil the Desires of their Enemies, but to punish them for their Transgressions. These with many of smaller Importance of more Personal, might be mentioned, to shew that many Things happen to us, some to our pleasing, and some to the pleasing of our Enemies ; which if either we or they should count the Returns of our Prayer, or the Fruits of our Desires, and so draw Conclusions of our Estate to be for the future Happy, because in such Things we seemed to be answered of God ; we might greatly swerve in our Judgments, and become the greatest at Self-deceiving. Or shouldst thou,

2. Take it for granted, that what thou

enjoyest thou hast it as the Fruit of thy Desires ; yet if the Things thou boast of, are Things pertaining to this Life, such may be granted thee, as thou art considered of God as his Creature, though thy Self art far enough off from being a righteous Man ; *Thou openest thy Hand, says the Psalmist, and satisfiest the Desires of every living Thing. Again, He feeds the young Ravens that cry to him ; and the young Lions seek their Meat from God. Cain, Ishmael, Abab too, had in some Things, their Desires granted them of God.*

For if God will hear the Desire of the Beasts of the Field, the Fishes of the Sea, and of the Fowls of Heaven ; no marvel if the Wicked also, may boast him of his Heart's Desire.

Into whose Hand, as he saith in another Place, God bringeth abundantly. Take heed therefore, these Things, nor the Grant of them, are any Signs that thou art a righteous Man, or that the Promise made to the Righteous in granting their Desires, are accomplished upon thee.

I think a Man may say, that the Men that know not God, have a fuller Grant, I mean generally, of their Desires of temporal Things, than has the Child of God himself ; for his Portion lying in better Things, his Desires are answered another Way.

3. Take heed, God grants to some Men their Desires in Anger, and to their Destruction.

He gave to some their own Desires, but sent leanness into their Souls. All that God gives to the Sons of Men, he gives not in Mercy ; he gives to some an inferior, and to some a superior Portion ; and yet so also he answereth them in the Joy of their Heart.

Some Men's Hearts are narrow upwards, and wide downwards ; narrow as to God, but wide for the World ; they gape for the one, but shut themselves up against the other ; so as they desire, they have of what they desire ; *thou fillest their Belly with thy hid Treasures, for that they do desire ; But as for me, said David (these Things will not satisfy) I shall be satisfied when I awake in thy likeness.*

I told you before that the Heart of a wicked Man was widest downward, but it is not so with the Righteous : Therefore the Portion of Jacob is not like them ; God has given to him himself. The Temple that Ezekiel saw in the Vision, was still widest upward ; it spread it self toward Heaven : So is the Church, and so is the Righteous, and so are his Desires.

Thy great Concern therefore is to consider, since thou art confident that God also heareth thy Desires ; I say, to consider, whether he answereth thee in his Anger ; for if he doth so, thy Desires come with a Woe : Therefore I say, look to thy self.

A full Purse and a lean Soul is a Sign of a great

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I speak thus to thee Christian Reader, partly, because in the Faith of these things is thy Life, and because I would yet inforce the Exhortation upon thee with the Reason and the Amplification thereof. To wit, to put thee upon trusting in the Lord through the Encouragement that thou hast in redeeming Mercy so to do.

Some may say, Will God see that which is not, and will he judge a Man just that is a Sinner? But I will answer, The Man that had the Rainbow about his Head, *Rev. 4. 3.* was to *look on*; or be *looked upon*, while he shone like a Jasper and a Sardix-stone. *Exod. 12. 13.* The Blood of the Paschal Lamb was to be *looked upon* by him that came to destroy the Land of *Egypt*, in their First-born. *Gen. 9. 8. to 18.* I add, The Rainbow that God gave to *Noah* for a Token that he would no more destroy the Earth with the Waters of the Flood, was to be *looked upon*, that God might remember to shew Mercy to his People. Now all these meet in the Man Christ Jesus, who is the only one, for the sake of whom the Sinner that believeth in him, stands acquitted in the Sight of God. His is the Blood, he is the *Prince*, that's more than the *token* of the Covenant: nor do all the Colours in the *Rainbow* appear so beautiful in the Eyes of Man, as does the Garment of Christ; which is from his Loins, even upward, and from his Loins even downward, in the Eyes of the God of Heaven: and wilt thou say these are things that are not! Also he can legally judge a Man just that is a Sinner. Do but admit of a diverse Consideration, and God will so consider of that Sinner which he justifieth, in Despite of all the Teeth in thy proud Mouth. *He justifies the Ungodly.* Not that *were*, but that *are* such *now*, in the Judgment and Verdict of the Law, might deal with them in their own Persons as Men. He will then consider them in his Son; in, and under the skirt of his Son: He will consider them as washed in the Blood of his Son, and will also consider, that in him is no Sin, and so he will deal with them. We know that he was manifest to take away our Sins, and in him is no Sin. *1 Joh. 3. 5.*

What though I have broke a thousand Pound in my Creditors Debt; yet if another will discharge the whole freely, what has the Law to do with me, as to that?

Or what if I cannot but live upon the spend all my days; yet if my Friend will always supply my Need, and through his Bounty, keep me from Writ, Bailiff, or Gaol, is it not well for me? Yea, what, if what I can get, shall be laid up for me for hereafter, and that my Friend so long as there is Death or Danger in the Way, will himself secure me, and bear my Charges to the World's end; may I not accept thereof and be thankful? Blessed be God for Jesus Christ! I believe he is more than all this to me. *In the Lord*

shall all the seed of Israel be justified, and shall glory. I know Similitudes will not hold in all things; but we that believe, are set free from the Curse of the Law by another Man's Obedience: *for by the obedience of one, shall many be made righteous.* *Rom. 5. 19.* Let then the believer, as was said, study and pray, and read God's Word continually, for the sake of the Glory of this Truth, that it may be made more his own, and that his Conscience may be more and more settled in the Power and Glory thereof.

Fourthly, As the Christian should most labour to get into the Power and Glory of this Doctrine, so let him see *that he holds it fast.* This Doctrine is *foreign* to Flesh and Blood; it is not *Earthly*, but from Heaven. It is with many that begin with this Doctrine, as it is with Boys that go to the Latin School; they learn till they have learned the Grounds of their Grammar, and then go home and forget all. How have many, that as to the Grounds of Christian Religion, one would think, had been well taught, yet not taking such Heed thereto as they should, they have *let slip all*, and their Hearts have been filled with the world again, or else have drunk in some Opinion that has been diametrically opposite to what they professed of the Truth before? Wherefore, hast thou any thing of the Truth of Christ in thy Heart? *hold that fast* that no Man takes thy Crown. Yea, grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ. *Rev. 3. 11. 2 Pet. 3. 18.*

He that will retain and hold fast the Doctrine of Redemption, and so by that, have, through Faith, an Inlet into all the abounding Mercy of God, must not deal in God's Matters with a slack Hand. 'Tis not enough for them that would do so, to be content with Sermons, Family-Duties, and other Publick Assemblies for Worship; but there must be a continual Exercise of the Mind about these Matters, and a Labour of the Soul to retain them in their Glory, and Sweetness; else they will *first* as to their Excellency, *then* as to the very Notion of them, *slip* from the Heart and be gone. Not that there is Treachery, or Deceit *therein*; but the Deceit lies in the Heart about them: He that will keep Water in a Sieve, must use more than ordinary Diligence. Our Heart is the leaking Vessel; And *therefore we ought to give the more earnest heed to the things that we have heard, lest at any time we should let them slip.* *Heb. 2. 1, 2, 3.*

That this Doctrine may remain with us, we must also mortify our carnal Reason, for that makes Head against the Truth thereof, and what can *foolishness* do else! And the Wisdom of this world, which is carnal Reason in its Improvements, is Foolishness with God. It is not subject to the Law of God, neither indeed can it be. It judges this Doctrine that we have been speaking of,

of, Foolishness: Wherefore, it must be avoided, opposed, and mortified: and the Word of Faith the more carefully submitted to. *Trust in the Lord with all thy heart, and lean not to thine own understanding.* See 1 Cor. i. 20, 21, to 26. here, trusting in the Lord, and leaning to our own Understanding are Opposites; wherefore, they must either be reconciled, or one quite adhered unto, in a way of Mortification of the other. Now 'tis safest in this Matter to keep a continual Guard upon our carnal Powers, and to give up ourselves to the Conduct of our God, and in all our Ways acknowledge him that he (not ourselves) may direct our Paths. 'Tis a great thing for a Man, when the Word, and his Reason clashes, then to adhere to the Word, and let his Reason fall to the Ground. And this indeed is Christianity in the Practic Part thereof. The Spirit of Christ in the word is to be hearkned unto, above all things.

There must also be a continual War maintained upon all the Lusts of the Flesh, that they may not draw away the Heart from the Study and Delight, the Love and Faith of the things that are hid in Christ. This I say, must be done, else the Heart cannot be at Liberty to wait upon the Lord without Distraction, for the further Communications of himself in his Son, according to his blessed Gospel, to us. Many Christians are lean in their Faith and too barren in their Lives, and all for want of being diligent here. Wherefore having Faith in this blessed Lord Jesus Christ, as has been afore discoursed; in the next Place, giving all Diligence, add to your Faith, Ver- 2 Pet. i. 5, 6, 7, 8. tue; and to Vertue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness; and to Godliness, Brotherly Kindness; and to Brotherly Kindness Charity. For if these things be in you and abound, they make you that you shall neither be barren nor unfruitful in the Knowledge of our Lord and Saviour Jesus Christ. There is a Method that the Holy Ghost has prescribed in the Word, for them that have Faith to observe; and without the Observation thereof, tho' they indeed may be of the Number of them that shall be saved, yet they shall not have much, nor do much for Christ and his Name, in this World. Now the unskilful, that are so in the Word of Righteousness, finding this Method, and not discerning to whom it belongs, forthwith apply it to all; and forgetting that Faith must go before, they press them as Duties Preparatory to Faith, or else so call that which is not so; and so the Blind leading of the Blind, both fall into the Ditch, and are smothered. But do thou, O Child of God, *distinguish*, and keep Faith and Duty for Justification of thy Person in the Sight of God, far asunder; also be sure to let Faith go before, and be always with thy

Saviour: But add unto thy Faith, Virtue; &c. not as though thy Faith could not lay hold of Christ, unless accompanied with these, but to shew that thy Faith is of the right kind, as also for the imboldening of thee to an holy Endeavour, yet to press further into his everlasting Kingdom, his Word; for he that lacketh these things, is blind, and cannot see afar off, and has forgotten that he was purged from his old Sins.

Fifthly, That thou mayest keep steadfast to this Doctrine, take heed of being offended, or of stumbling at the Word, because of the offensive Lives and Conversations of some that are Professors of the same. There will be Offences, and 'tis needful there should; yea, Scandals and Heresies also, that they that are approved of God may be made manifest among you. There are many Causes of the offensive Lives of them that profess this Faith, some of which I will give a touch upon here.

First, Many that adhere to, and profess this Gospel, are short of the Power and Glory of the things which they profess: Now the Word, the Word only, will not bring those that profess it into a Conformity to it; into a Conformity in Heart and Life. Wherefore they that know it only in Word, live scandalous Lives, to the Reproach of the Faith, the imboldening of its Enemies, the stumbling of the ignorant, and Grief of the Godly, that are so indeed; and must bear their Judgment in the next World.

Secondly, This also flows from the Wisdom of Hell: The Devil knows that the Faith of the Gospel rightly professed, is, not only *saving* to those in whom it is; but *alluring* unto Beholders; wherefore that he may prevent the beauteous Lustre thereof, he sows his *Tares* among God's Wheat, and goes his way, that is, to the end, those that stumble, may not see what he hath done; or whose are the Tares indeed. Now by these the Sun-shine of the Faith of the true Professors of this blessed Gospel is clouded: Yea, and the World made believe, that *such* as the *worst* are, *such* are the *best*; that there is never a Barrel better Herring, but that the whole Lump of them are in truth, a Pack of Knaves. Now has the Devil got the Point aimed at, and has caused many to fall; but behold ye now the good Reward these Tares shall have at the Day of Reward for their Doings. *As therefore the Tares are gathered and burned in the fire, so shall it be in the end of this World.* The Son of Man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and them that do Iniquity, and shall cast them into a Furnace of Fire, there shall be wailing and gnashing of Teeth.

Thirdly, It also happeneth, sometimes, through the Anger and Judgment of God

against Sinners, that some of them truly gracious, do fall; as *David, Peter, &c.* The which is a great Tryal to the Godly, a Wound to the Persons fallen, and a Judgment of God to the World: For since these last would not be converted, nor made turn to God by the convincing Glory that has attended their Faith in a holy and unblameable Life annexed, God has suffered them to fall that they also might stumble and fall, and be dashed in Pieces by their Vices.

But thou Christian Man, be not thou offended at any of these Things; do thou look unto Jesus, do thou look unto his Word, do thou live by Faith, and think much of thy latter End; do thou be base in thine own Eyes, be humble and tender; and pray to God always; do thou add to thy Faith Virtue, and to Virtue what else is mentioned; and give Diligence to make thy Calling and Election sure, *for if thou dost these Things thou shalt never fall: For so an Entrance shall be ministred unto you abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ.*

2 Pet. 1.
10, 11.

Sixthly, If it be so, that there is so much Mercy in the Heart of God for his People, and that Jesus his Son has by his Blood, made so living a Way for us that we might enjoy it, and the Benefit of it for ever, *Then let Israel hope; for to that End is this Goodness revealed; Let Israel hope in the Lord; for with the Lord there is Mercy, and with him is plenteous Redemption.* Hope! who would not hope to enjoy Life eternal, that has an Inheritance in the God of Israel? *Happy art thou O Israel; who is like unto thee, O People saved by the Lord, the Shield of thy help, and who is the Sword of thy Excellency!* Did but the People of God see to what they are born, and how true the God of Truth will be to what by his Word they look for at his Hands, they would be above alway; they would be weary of Life, of Estates, of Relations; they would groan earnestly under all their Enjoyments to be with him, who is their Life, their Nation, and their Glory for ever. But we profess, and yet care not for dying; we profess, and yet long not for the coming of the Day of God; we profess the Faith, and yet by our whole Life shew to them that can see, how little a

Deut. 33.
29.

Measure of it we have in our Hearts. The Lord lead us more into the Power of Things; then shall the Vertues of him that has saved us, and called us out of Darknes into his marvelous Light, and the Savour of his good Knowledge be made known to others, far otherwise than it is, *Amen.*

Seventhly and Lastly, Sinner, doth not all this Discourse make thy Heart twitter after the Mercy that is with God, and after the Way that is made by this plenteous Redemption thereto? Methinks it should; yea, thou couldest not do otherwise; didst thou but see thy Condition; look behind thee, take a View of the Path thou hast trodden this many Years: Dost thou think that the Way that thou art in, will lead thee to the strait Gate, Sinner? Ponder the Path of thy Feet with the greatest Seriousness; thy Life lies upon it; what thinkest thou? But make no Answer, till in the Night, till thou art in the Night Watches, *Commune with thine own Heart upon thy Bed,* and then say, what thou thinkest of, whether thou art going.

Oh that thou wert serious! Is not it a Thing to be lamented, that Madnes and Folly should be in thy Heart while thou livest, and after that to go to the Dead, when so much Life stands before thee, and Light to see the Way to it: Surely Men void of Grace and possest of Carnal Minds, must either think that Sin is nothing, that Hell is easie, and that Eternity is short; or else that whatever God has said about the punishing of Sinners, he will never do as he has said; or that there is no Sin, no God, no Heaven, no Hell, and so no good or bad hereafter; or else they could not live as they do. But perhaps thou presumest upon it, and sayst, I shall have Peace, though I live so sinful a Life: Sinner, if this wicked Thought be in thy Heart, tell me again, dost thou thus think in earnest? Canst thou imagine thou shalt at the Day of Account out-face God, or make him believe thou wast what thou wast not? Or that when the Gate of Mercy is shut up in Wrath, he will at thy Pleasure, and to the reversing of his own Counsel, open it again to thee? Why shall thy deceived Heart turn thee aside, that thou canst not deliver thy Soul, nor say, is there not a Lie in thy right Hand?

Ecc. 9, 3.

THE Desire of the Righteous Granted :

OR, A DISCOURSE of the Righteous Man's Desires.

PROV. XI. 23. The Desire of the Righteous is only good.

PROV. X. 24. The Fear of the Wicked, it shall come upon him ; but the Desire of the Righteous shall be granted.

THIS Book of the *Proverbs*, is so called, because it is such as containeth hard, dark and pithy Sentences of Wisdom, by which is taught unto young Men, *Knowledge and Discretion*.
Chap. 1. 2, 3, 4, 5, 6.

Wherefore this Book is not such as discloseth Truths, by Words antecedent or subsequent to the Text, So as other Scriptures generally do, but has its Texts or Sentences more independent; for usually *each* Verse standeth upon its *own* Bottom, and presenteth by it self, some singular Thing to the Consideration of the Reader: So that I shall not need to bid my Reader look back to what went before, nor yet to that which follows, for the better opening of the Text: and shall therefore come immediately to the Words, and search into them, for what hidden Treasures are contained therein.

I. The Words then, in the first Place, present us with the *general* Condition of the whole World; for all Men are ranked under one of these Conditions; the *Wicked* or the *Righteous*: *For he that is not Wicked, is Righteous; and he that is not Righteous, is Wicked*. So again, *Lay not wait (O Wicked Man) against the dwelling of the Righteous, spoil not his Dwelling-Place*. I might give you out of this Book, many such Instances, for it flows with such; but the Truth hereof is plain enough.

The World is also divided by other general Terms, as by these; Believers, Unbelievers; Saints, Sinners; Good, Bad; Children of God, and Children of the Wicked one, &c. These, I say, are general Terms, and comprehend not this, or that Sect, or Order of each, but the whole: The Believer, Saint, Good, and Child of God, is one, to wit, the *Righteous*: The Unbeliever, the Sinner, the Bad, and the Child of the Devil, is one, to wit, the *Wicked*; as also the Text expresses them; so that I say, the Text, or these two Terms in it, comprehend all Men: The one, all that shall be saved; the other all that shall be Damned for ever in Hell-fire.
Psal. 9. 17.
Psal. 11. 6.

The [Wicked] who is he? But the Man that loves not God, nor to do his Will: The [Righteous] who is he? But the Man that loveth God, and his Holy Will to do it.

Of the Wicked there are several Sorts, some more ignorant, some more knowing; the more ignorant of them are such, as go to be executed, as the *Ox* goes to the Slaughter or as a *Fool* to the Correction of the Stocks: That is, as Creatures whose Ignorance makes them as unconcerned, while they are going down the Stairs to Hell. But alas their Ignorance will be no Plea for them before the Bar of God! for it is written, *It is a People of no Understanding; therefore he that made them, will not have Mercy on them, and he that formed them will shew them no Favour*.
Prov. 7. 22.
Isa. 27. 11.

Though I must confess, the more knowing the Wicked is, or the more Light and Goodness such a one sins against, the greater will his Judgment be; these shall have greater Damnation: *It shall be more tolerable at the Judgment for Sodom than for them*.
Luk. 10. 10, 11, 12.
Ch. 20. 47

There is a wicked Man that goes blinded, and a wicked Man that goes with his Eyes open to Hell: there is a wicked Man that cannot see, and a wicked Man that will not see the Danger he is in, but Hell-fire will open both their Eyes.
Luk. 16. 23.

There are that are Wicked, and cover all with a Cloak of Religion; and there are that proclaim their Profaneness, but they will meet both in the Lake that burns with Fire and Brimstone; *The Wicked shall be turned into Hell, and all the Nations that forget God*.
Psal. 9. 17.

There are also several Sorts (if I may so express my self) of those that are truly Righteous, as Children, Young-men, Fathers, or Saints that fear God, *both small and great*. Some have more Grace than some, and some do better improve the Grace they have, than others of their Brethren do; some also are more valiant for the Truth upon the Earth, than others of their Brethren are: Yea, some are so swallowed up with God, and Love to his Word and Ways, that they are fit to be a Pattern or Example in Holiness, to all that are about them; and some again have their Light shining so dim, that they render themselves suspicious to their Brethren, whether they are of the Number of those that have Grace or no. But being gracious they shall not be
1 Joh. 2. 18.
Rev. 11. 18.

belost, although such will at the Day of Reward suffer loss: For this is the Will of the Father that sent the Son to be the Saviour of the World, *That of all that he had given him he should lose nothing, but should raise it up at the last Day.*

Secondly, In the next Place, we are here presented with some of the *Qualities* of the *Wicked* and the *Righteous*; the *Wicked has his Fears*, the *Righteous has his Desires*.

The *Wicked* has his Fears; the Fear of the *Wicked* it shall come upon him, and the Desire of the *Righteous* shall be granted.

Indeed it seems to the Godly that the *Wicked* feareth not, nor doth he after a Godly Sort; for he that feareth God aright must not be reputed a *Wicked Man*. The *Wicked* through the Pride of his Countenance declareth that he feareth not God aright, because he doth not graciously call upon him: But yet for all that, the *Wicked* at Times, are *haunted*, *forely haunted*, and that with the worst of Fears; *Terrors* (says Bildad) *shall make him afraid on every side*: And again, *His Confidence shall be rooted out of his Tabernacle, and it shall bring him to the King of Terrors*.

A *Wicked Man*, though he may hector it at Times with his proud Heart, as though he feared neither God nor Hell; yet again at Times, his Soul is even drowned with *Terrors*; *The Morning is to them even as the shadow of Death, if one knew them, they are in the Terrors of the shadow of Death*.

At Times, I say, it is thus with them, especially when they are under warm Convictions, that the Day of Judgment is at Hand, or when they feel in themselves, as if Death was coming as a Tempest, to steal them away from their Enjoyments, and Lusts, and Delights; then the Bed shakes on which they lye, then the proud Tongue doth falter in their Mouth, and their Knees knock one against another; then their Conscience stares, and roars, and tears, and arraigns them before God's Judgment Seat, or threatens to follow them down to Hell, and there to wreck its Fury on them, for all the Abuses and Affronts this wicked Wretch offered to it in the Day in which it controuled his unlawful Deeds.

Oh! none can imagine what fearful Plights a wicked Man is in sometimes; though God in his just Judgment towards them, suffers them again and again, to stifle and choak such Awakenings, from a Purpose to reserve them unto the Day of Judgment to be punished.

Thirdly, In the third Place, as the *Wicked* has his Fears, so the *Righteous* has his Desires; *The Desire of the Righteous shall be granted*: But this must not be taken exclusively, as if the *Wicked* had nothing but Fears, and the *Righteous* nothing but Desires. For both by Scripture and Experience also, we find, that the *Wicked* has his De-

fires, and the *Righteous Man* his Fears.

1. For the *Wicked*, they are not without their Desires, *Let me die the Death of the Righteous, and let my last End be like his*, was the Desire of wicked Balaam: And another Place saith, *The Wicked boasteth of his Heart's Desire*. That he is for Heaven as well as the best of you all, but yet, even then, he blesteth the Covetous whom the Lord abhorreth.

Wicked Men have their Desires and their Hopes too, *but the Hope and Desire of unjust Men perisheth*; yea, and though they look and long too all the Day long, with Desires of Life and Glory, yet their Fears, and them only shall come upon them; for they are the Desires of the *Righteous* that shall be granted.

The Desires of the *Wicked* want a good Bottom, they flow not from a sanctified Mind, nor of Love to the God, or the Heaven now desired; but only from such a Sense, as Devils have of Torments, and so as they, they cry out, *I beseech thee torment me not*.

But their Fears have a substantial Foundation, for they are grounded upon the View of an ill-spent Life, the due Reward of which is Hell-fire; the Unrighteous shall not inherit the Kingdom of God, their Place is without; *for without are Dogs and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whosoever loveth and maketh a Lie*.

Their Fears therefore have a strong Foundation; they have also Matter to work upon, which is *Guilt* and *Justice*, the which they shall never be able to escape, without a Miracle of Grace and Mercy.

Therefore it saith, and that with Emphasis, *The Fear of the Wicked it shall come upon him*, wherefore his Desires must die with him: for the Promise of a Grant of that which is desired, is only entailed to Righteousness, *The Desire of the Righteous shall be granted*: But grant not O Lord, the Desire of the *Wicked*, said David.

2. Nor are the *Righteous* without their Fears, and that even all their Life long, *Through Fear of Death, they some of them, are all their Life-time subject to Bondage*.

But as the Desires of the *Wicked* shall be frustrate, so shall also the Fears of the Godly: hence you have them admonished, yea, commanded not to be afraid, neither of Devils, Death nor Hell; for the Fear of the *Righteous* shall not come upon them to Eternal Damnation, *The Desire of the Righteous shall be granted*.

No, they are not to fear what Sin can do unto them, not what all their Sins can do unto them; I do not say they should not be afraid of Sinning, nor of those temporal Judgments that Sin shall bring upon them, for of such Things they ought to be afraid, as saith the Psalmist, *My Flesh trembleth for Fear of thee, and I am afraid of thy Judgment*. But

But of Eternal Ruin, of that they ought not to be afraid with slavish Fear; *Wherefore should I fear*, said the Prophet, *in the Days of Evil, when the Iniquity of my Heels shall compass me about?* And again, *Ye have done all this Wickedness, yet turn not aside from following the Lord; for the Lord will not forsake his People, for his great Name sake.*

The Reason is, because the Righteous are secured by their Faith in Christ Jesus; also their Fears stand upon a Mistake of the Nature of the Covenant, in which they are wrapped up, which is ordered for them in all Things, and sure. Besides, God is purposed to magnifie the Riches of his Grace in their Salvation, therefore Goodness and Mercy shall to that End, follow them all the Days of their Life, that they may dwell in the House of the Lord for ever. They have also their Intercessor and Advocate ready with God to take up Matters for them, in such a way, as may maintain true Peace betwixt their God and them, and as may encourage them to be sober, and hope to the End, for the Grace that is to be brought unto them, at the Revelation of Jesus Christ.

Wherefore, though the Godly have their Fears, yea sometimes dreadful Fears, and that of perishing for ever and ever; yet the Day is coming, when their Fears and Tears shall be done away, and when their Desires only shall be granted; *The fear of the Wicked, it shall come upon them; but the desire of the Righteous shall be granted.*

The Words then, are a *Prediction* or *Prophecy*, and that both concerning the *Wicked* and the *Righteous*, with Reference to Time and Things to come, and shall certainly be fulfilled in their Season.

Hence it is said concerning the Wicked, *That their Triumphant is short, and that the Joy of the Hypocrite is but for a Moment. Oh their End will be bitter as Wormwood, and will cut like a two-edged Sword! Of this Solomon admonishes Youth, when he saith, Rejoyce O young Man in thy Youth, and let thy Heart cheer thee in the Days of thy Youth, and walk in the Ways of thine Heart, and in the Sight of thine Eyes; but know thou, that for all these Things, God will bring thee to Judgment.*

This therefore sheweth the desperate Spirit that possesses the Children of Men, who though they hear and read all this, yet cannot be reclaimed from such Courses that are Wicked, and that lead to such a Condition; I say, they will not be reclaimed from such Courses, as lead to Ways that go down to Hell, where their Soul must mourn, even then, when their Flesh and their Body are consumed. Oh! how dear bought are their Pleasures, and how will their Laughter be turned into Tears and Anguish unutterable? And that presently, for 'tis coming: *Their Judgment now of a long Time lingreth not, and their Damnation slumbreth not.* But

what good will their Covenant of Death then do them? and will their Agreement of Hell yield them Comfort? Is not God as well mighty to *punish* as to *save*? Or can these Sinners believe God out of the World? Or cause that he should not pay them home for their Sins, and recompence them for all the Evil they have loved, and continued in the Commission of? *Can thy Heart endure, or can thy Hands be strong in the Day that God shall deal with thee?*

Thou art bold now, I mean bold in a wicked Way; thou sayest now, thou wilt keep thy sweet Morsels of Sin under thy Tongue, thou wilt keep them still within thy Mouth; Poor Wretch! read *Job 20. 11. Thy Sins shall lie down in the Dust with thee.* Thou hast sucked the Poyson of Asps, and the Viper's Tongue shall slay thee, *ver. 16.* Thou shalt not see the Rivers, the streaming Floods, the Brooks of Butter and Honey, *ver. 17.* All Darkness shall be hid in thy secret Places, a Fire not blown shall consume thee, &c. This is the Portion of a wicked Man from God, and the Heritage appointed to him by God, *ver. 26, 27, 28, 29.*

And as they predict or prophecy what shall become of the Wicked; so also they plentifully foretel what shall happen to the Righteous, when he saith, *Their Desire shall be granted*: Of which more anon.

Only here I will drop this short Hint, That the Righteous have great Cause to Rejoyce; for what more pleasing, what more comfortable to a Man, than to be assured, and that from the Spirit of Truth, that what he desireth shall be granted? and this the Righteous are assured of here, for he saith it in Words at length; *The Desire of the Righteous shall be granted.*

This then should comfort them against their Fears, and the Sense of their Unworthiness; it should also make them hold up their Heads under all their Temptations, and the Affronts that is usual for them to meet with in the World. The Righteous! who so vilified as the Righteous? He by the Wisemen of the World is counted a very *Abraham*, a Fool; like to him who is the Father of us all.

But as he left all for the Desire that he had of a better Country, and at last obtained his Desire (*for after he had patiently endured, he obtained the Promise*:) So those that walk in the Steps of that Faith, which our Father *Abraham* had, even those also in the End, shall find Place in *Abraham's* Bosom: Wherefore it is meet that we should cheer up and be glad, because what we desire shall be granted unto us.

But I shall here leave off this short Way of paraphrasing upon the Text, and shall come more distinctly to enquire into the Nature of the Words; but my subject Matter shall be the last Part of the Verse, *The Desire of the Righteous shall be granted*: From which Words there are these Things

to be enquired into.

First, *What* or *who* is the *Righteous Man*?

Secondly, *What* are the *Desires* of a *Righteous Man*.

Thirdly, *What* is meant or to be understood, by the *Granting* of the *Desires* of the *Righteous*; *The Desires of the Righteous shall be granted*.

1. For the first of these, namely, *What* or *who* is the *Righteous Man*?

My Way of prosecuting this Head shall be to shew you first, that I intend a *righteous Man*, not in every Sense, but in that which is the best; otherwise I shall miscarry as to the Intendment of the Holy Ghost; for it may not be supposed that these Words reach to them that are *Righteous* in a general, but in a special Sense; such I mean that are so in the Judgment of God. For as I hinted, there are several Sorts of *Righteous Men*, that yet have nothing to do with this blessed Promise, or that shall never, as such, have their Desires granted.

1. There is one that is *Righteous* in his own Eyes, and is yet far enough off from the Blessing of the Text; *There is a Generation that are Pure or Righteous in their own Sight, yet are not purged from their Filthiness*.
Prov. 30.
13.

These are they that you also read of in the Evangelist *Luke*, that are said to trust in themselves that they were *Righteous*, and despised others.
Luk. 18.9.

These are set so low, by this their foolish Confidence, in the Eyes of Jesus Christ, that he even preferred a praying Publican before them. Wherefore these cannot be the Men, I mean those *Righteous Men*, to whom this Promise is made.
Ver. 13,
14.

2. There are those that by *others* are counted *Righteous*. I mean they are so accounted by their Neighbours. Thus *Corah* and his companied are called, *the People of the Lord*, and all the Congregation by them also, called *Holy*, every one of them, *Numb. 16. 3, 41*. But as he who commends himself is not approved: so 'tis no great Matter if all the World shall count us *Righteous*, if God esteemeth us not for such. For not he that commendeth himself is approved, but whom the Lord commends.
2 Cor. 10.
18.

3. There are those, that indeed are *Righteous* when compared with others. *I came not to call the Righteous*. For scarcely for a *righteous Man* will one dye, and the like, are Texts thus to be understood. For such as these, are as to Life mortal, better than others. But these, if they are none otherwise *righteous*, than by Acts and Works of *Righteousness* of their own, are not the Persons contained in the Text, that are to have their Desires granted.

4. The *Righteous Man* therefore in the Text, is, and ought to be thus described.

1. *He is one whom God makes Righteous*

by reckoning him so.

2. *He is one that God makes Righteous by possessing of him with a Principle of Righteousness*.

3. *He is one that is practically Righteous*.

First, *He is one that God makes Righteous*.
Now if God makes him *Righteous* his *Righteousness* is not his own; I mean this Sort of *Righteousness*. *Their Righteousness is of me, saith the Lord*.
Isa. 54.17
Phil. 3.6,
7, 8, 9.

God then makes a *Man Righteous* by putting *Righteousness* upon him; by putting the *Righteousness* of God upon him. Hence we are said to be made the *Righteousness* of God in Christ. *For God hath made him to be Sin for us who knew no Sin, that we might be made the Righteousness of God in him*.
2 Cor. 5.
21.

Thus God therefore reckoneth one *Righteous*, even by imputing that unto us, which is able to make us so; he is made unto us of God *Righteousness*. Wherefore he saith again, in the Lord shall all the Seed of *Israel* be justified and shall Glory.
Isa. 45.25.
1 Cor. 1.
30.

The *Righteousness* then by which a *Man* is made *righteous*, with *Righteousness* to Justification of Life before God (for that is it we are speaking of now) is the *Righteousness* of another than is he who is justified thereby. Hence it is said again, by the Soul thus justified and made *Righteous*, *The Lord hath clothed me with the Garment of Salvation and covered me with the Robe of Righteousness*. As he also saith in another Place, *I spread my Skirt over thee, and covered thy Nakedness*.
Isa. 61.10
Ezek. 16.8

This we call a Being made *righteous* by *reckoning*, by the reckoning of God; for none is of Power to reckon one *righteous*, but God, because none can make one so to be, but him.

He that can make me *Rich*, though I am in my self the poorest of Men, may reckon me *rich*, if together with his so reckoning, he indeed doth make me *Rich*. This is the Case, God makes a *Man* *righteous* by bestowing of *Righteousness* upon him, by counting the *Righteousness* of his Son, for his. He gives him *Righteousness*, a *Righteousness* already performed, and compleated by the Obedience of his Son.
Rom. 5.19

Not that this *Righteousness* by being bestowed upon us, is severed from Jesus Christ: for it is still his, and in him. How then, may some say, doth it become ours?

I answer, by our being put into him. For of God are we in Christ Jesus, who is made unto us, of him, *Righteousness*. And again, we are made the *Righteousness* of God in him. So then, the *Righteousness* of Christ covereth his, as a *Man's* Garments cover the Members of his Body, (for we are the Body of Christ, and Members in particular.) The *Righteousness* therefore is Christ's, resideth still in him, and covereth us, as the Child is lapped up in its Father's Skirts, or as the Chicken is covered with the Feathers of the Hen.
1 Cor. 12.
27.
Mat. 23.
37.

I make

Ezek. 15. 8. I make use of all these Similitudes, thereby to inform you of my meaning, for by all these Things are set forth the Way of our being made Righteous to Justification of Life.

Now *thus* a Man is made Righteous, without any Regard to what he *has*, or to what is of him: for as to him, it is utterly anothers. Just as if I should with the Skirts of my Garment take up and cloath some poor and naked Infant, that I find cast out into the open Field. Now if I cover the Person, I cover Scabs, and Sores, and Ulcers, and all Blemishes. Hence God by putting this Righteousness upon us, is said to *hide and cover* our Sins. *Blessed is the Man whose Transgressions are forgiven, and whose Sin is covered. Blessed is the Man to whom the Lord will not impute Sin.*

Rom. 4. 6. 7, 8.

For since this Righteousness is Christ's, and counted or reckoned ours by the Grace of God, it is therefore bestowed upon us, not because we are, but to make us righteous before the Face of God. Hence, as I said, it is said to *make* us righteous, even as gay Cloaths do make a naked Body fine. *He hath made him to be Sin for us, who knew no Sin, that we might be MADE the Righteousness of God in him.*

This is of absolute Necessity to be known, and to be believed. For without this, no Man can be counted Righteous before God, and if we stand not Righteous before God, it will benefit us nothing as to Life Eternal, though we should be counted Righteous by all the Men on Earth. Besides if God counts me Righteous, I am safe, though in, and of my self I am nothing but a Sinner, and ungodly. The Reason is, because God has right to bestow Righteousness upon me; for he has Righteousness to spare, he has also a right to forgive, because Sin is the Transgression of the Law. Yea, he has therefore sent his Son into the World to accomplish Righteousness for Sinners, and God of his Mercy bestows it upon those that shall it receive by Faith. Now if God shall count me Righteous, who will be so hardy as to conclude, I yet shall Perish? *'Tis God that justifies, who is he that condemneth? It is Christ that died, yea, rather that is risen again; who is even at the right Hand of God, who also maketh Intercession for us. Who shall separate us from the Love of Christ?*

Rom. 8. 33. 34, 35.

Thus therefore is a Man MADE Righteous, even of God by Christ, or through his Righteousness. Now if, as we said, a Man is thus made Righteous, then in this Sense, he is good before God before he has done any Thing of that which the Law calls good before Men, for God maketh not Men Righteous with this Righteousness, because they *have* been, or *have* done good, but before they are capable of doing good at all. Hence we are said to be justified while ungodly, even as an Infant is cloathed with the Skirt of another while naked as touching

Rom. 4. 4. 5.

itself.

Works therefore do not *proceed*, but *follow* after this Righteousness; and even thus it is in Nature, the Tree must be good before it bear good fruit, and so also must a Man. 'Tis as impossible to make a Man bring forth good Fruit to God before he is of God made good; as it is for a Thorn or Bramble-bush, to bring forth Figs, or Grapes. *Mat. 7. 15. 16.*

But again, a Man must be righteous before he can be good; Righteous by Imputation, before his Person, his Intellectuals can be qualified with good, as to the Principle of good. For Faith, the Spirit, nor any Grace is given *unto* the Sinner before God has made him righteous with this Righteousness of Christ. Wherefore 'tis said, that after he had spread his Skirt over us, he washed us with water; that is, with the Washing of Sanctification. *Ezek. 16. 8, 9.*

And to conclude otherwise, is as much as to say, That an unjustified Man, has Faith, the Spirit and the Graces thereof, which to say, is to overthrow the Gospel. For what need of Christ's Righteousness, if a Man may have Faith and the Spirit of Christ without it, since the Spirit is said to be the Earnest of our Inheritance, and that by which we are sealed unto the Day of Redemption? *Ephes. 1. 13. Chap. 4.*

But the Truth is, the Spirit which makes our Person good, I mean that which sanctifies our Natures, is the Fruit of the Righteousness which is by Jesus Christ. For as Christ died and rose again, before he sent the Holy Ghost from Heaven to his; so the Benefit of his Death and Resurrection is by God bestowed upon us, in order to the Spirit's possessing of our Souls.

2. And this leads me to the second thing, namely, *That God makes a Man Righteous by possessing of him with a Principle of Righteousness*, even with the Spirit of Righteousness. For though, as to Justification before God from the Curse of the Law, we are made righteous while we are ungodly, and yet Sinners; yet being made free from Sin, thus, we forthwith become through a Change which the Holy Ghost works in our Minds, the Servants of God. Hence, 'tis said, *There is therefore now no Condemnation to those that are in Christ Jesus, who walk not after the Flesh but after the Spirit.* *Rom. 8. 1, 2.* For though, as the Apostle also insinuates here, that being in Christ Jesus is antecedent to our walking after the Spirit: yet a Man can make no Demonstration of his being in Christ Jesus, but by his walking in the Spirit? because the Spirit is an inseparable Companion of imputed Righteousness, and immediately follows it to dwell with whomsoever it is bestowed upon.

Now it dwelling in us, principles us in all the Powers of our Souls, with that which is Righteousness in the Habit and Nature of it. Hence the Fruits of the Spirit are called, *The fruits of goodness and Righte-*

Righteousness, as the Fruits of a Tree are called the Fruit of that Tree.

Eph. 5. 9. And again, *He that doth Righteousness is righteous*, not only in our first Sense, but even in *this* also. For who can do Righteousness without he be principled so to do? who can *act* Reason, that *hath* not Reason? So none can bring forth Righteousness that hath not in him the Root of Righteousness, which is the Spirit of God, which comes to us by Virtue of our being made Sons of God. Hence the Fruits of the Spirit, are called the Fruits of Righteousness, which are by Jesus Christ to the Praise and Glory of God.

This then is the thing we say, to wit, That he that is made righteous unto Justification of Life before God, is also habituated with a Principle of Righteousness, as that which follows that Righteousness by which he stands just before. I say as that which *follows* it, for it comes by Jesus Christ, and by our being justified before God, and made righteous through him.

This second then, also comes to us before we do any Act spiritually good. For how can a Man act Righteousness but from a Principle of Righteousness? And seeing *this* Principle is not of, or by nature, but of, and by Grace, through Christ, it follows, that as no Man is just before God that is not covered with the Righteousness of Christ; so no Man can do Righteousness but by the Power of the Spirit of God which must dwell in him. Hence we are said by the Spirit to mortify the Deeds of the Body, which Works are preparatory to fruitful Actions. *The Husband-man*, says Paul, *that laboureth, must first be Partaker of the fruit*. So he that worketh Righteousness, must first be blessed with a Principle of Righteousness.

Men must have Eyes before they see, Tongues before they speak, and Legs before they go; even so must a man be made habitually good and righteous before he can work Righteousness. This then is the second thing. God makes a Man righteous by possessing him with a Principle of Righteousness: which Principle is not of Nature, but of Grace; not of Man, but God.

Thirdly, The Man in the Text, is practically righteous, or one that declareth himself by Works that are good, a virtuous, a righteous Man, even as the Tree declares by the Apple or Plumb it beareth, what Manner of Tree it is; *You shall know them by their Fruits*.

Fruits shew outwardly what the Heart is principled with; shew me then thy Faith which abideth in the Heart, by thy Works in a well-spent Life.

Mark how the Apostle words it, *We being saith he, made free from sin, and become the Servants of God, have our Fruit unto Holiness, and the End everlasting Life*.

Mark his Order, first we are made free

from Sin; now that is by being justified freely by the Grace of God through the Redemption which is in Jesus Christ, whom God has set forth to be a Propitiation thro' Faith in his Blood. Now this is God's act without any Regard at all to any Good that the Sinner has or can accomplish; not by Works of Righteousness which we have done, but according to his Mercy thus he saveth us.

Now being made free from Sin, what follows? We become the Servants of God, that is, by that turn which the Holy Ghost makes upon our Heart, when it reconciles it to the Word of God's Grace. For that, as was said afore, is the effect of the indwelling and Operation of the Holy Ghost. Now having our Hearts thus changed by God and his Word, the Fruits of Righteousness put forth themselves by us. For as when we were in the Flesh, the Motions of Sin which is in our Members did bring forth Fruit unto Death; so now, if we are in the Spirit, (*And we are not in the Flesh but in the Spirit, if so be the Spirit of Christ dwells in us*), by the Motions and Workings of that, we have our fruit unto Holiness, and the End everlasting Life.

But now by these fruits, we are neither made righteous, nor good? for the Apple maketh not the Tree good, it only declares it so to be. Here therefore all those are mistaken that think to be Righteous by doing of righteous Actions, or good by doing good. A Man must first be righteous or he cannot do Righteousness, to wit, that which is Evangelically such. Now if a Man is, and must be righteous, before he acts Righteousness; than all his works are born too late to, make him just before God; for his Works if they be right, flow from the Heart of a righteous Man, of a Man that had, before he had any good Work, a twofold Righteousness bestowed on him; one to make him Righteous in the Sight of God, the other to principle him to be Righteous before the World. *That he might be called a Tree of Righteousness, the planting of the Lord, that he might be glorified*.

The want of understanding of this, is that which keeps so many in a mist of Darkness about the Way of Salvation; for they, poor Hearts, when they hear of the Need that they have of a Righteousness to commend them to God, being ignorant of the Righteousness of God, that is, of that which God Imputeth to a Man, and that by which he counteth him Righteous, have it not in their Thoughts to accept of that unto Justification of life, but presently betake themselves to the Law of Works, and fall to work there for the performing of a Righteousness, that they may be accepted of God for the same, and so submit not themselves to the Righteousness of God, by which, and by which only, the Soul stands just before God.

Wherefore, I say, it is necessary that this be

Luk. 6. 43. be distinctly laid down; That a Man must be righteous first, even before he doth Righteousness; the Argument is plain from the Order of Nature, *For a Corrupt Tree cannot bring forth good Fruit*: Wherefore make the Tree good, and so his Fruit good; or the Tree corrupt, and his Fruit corrupt.

Reason also says the same; for how can Blacks beget white Children, when both Father and Mother are Blacks? How can a Man without Grace, and the Spirit of Grace, do good? Nature is defiled even to the Mind and Conscience; how then can good Fruit come from such a Stock?

Besides, God accepteth not any Work of a Person, which is not first accepted of him; *The Lord had respect to Abel and to his Offering*: To Abel first, that is, before that Abel offered. But how could God have respect to Abel, if Abel was not pleasing in his Sight? And how could Abel be yet pleasing in his Sight, for the sake of his own Righteousness, when 'tis plain that Abel had not yet done good Works? He was therefore first made acceptable in the Sight of God, by and for the sake of that Righteousness, which God of his Grace, had put upon him to Justification of Life; through and by which also, the Holy Ghost in the Graces of it, dwelt in Abel's Soul; now Abel being justified, and also possessed with this holy Principle, he offers his Sacrifice to God. Hence 'tis said, that he offered by Faith, by the Faith which he had precedent to his Offering; for if through Faith he offered, he had that Faith before he offered, that is plain. Now his Faith looked not for Acceptance for the sake of what he offered, but for the sake of that Righteousness, which it did apprehend God had already put upon him, and by which he was made righteous; wherefore his Offering was the Offering of a righteous Man, of a Man made righteous first; And so the Text saith; *By Faith Abel offered unto God a more excellent Sacrifice than Cain, by which he obtained Witness that he was Righteous, that is, antecedent to his Offering*: For he had Faith in Christ to come, by which he was made righteous; He also had the Spirit of Faith, by which he was possessed with a righteous Principle: And so being in this Manner made righteous, righteous before God, and also principled to work, he comes and offereth his more acceptable Sacrifice to God. For this all will grant, namely, that the Works of a righteous Man, are more excellent than are even the best Works of the Wicked. Hence Cain's Works came behind, for God had not made him righteous, had no respect unto his Person, had not given him the Spirit and Faith, whereby alone Men are made

capable to offer acceptably: *But to Cain and to his Offering, the Lord had not respect*. From all which 'tis manifest, that the

Person must be accepted, before the Duty performed can be pleasing unto God: And if the Person must first be accepted, 'tis evident that the Person must first be righteous; but if the Person be righteous before he doth good, then it follows, that he is made righteous by a Righteousness that is none of his own, that he hath had no hand in further, than to receive it as the gracious Gift of God: Deny this, and it follows that God accepteth Men without respect to Righteousness, and then what follows that, but that Christ is dead in vain?

We must not therefore be deceived, *He that doth Righteousness is righteous, even as the Lord is righteous*: He doth not say, he that doth Righteousness shall be righteous; as if his doing Works, would make him so before God: But he that doth Righteousness IS righteous, antecedent to his doing Righteousness. And it must be thus understood, else that which follows signifies nothing; for he saith; *He that doth Righteousness is righteous, even as the Lord his God is righteous*. But how is the Lord righteous? Even antecedent to his Works. The Lord was righteous before he wrought Righteousness in the World; and even so are we, to wit, every Child of God. *As he is, so are we, in this World*.

But we must in this, admit of this Difference; the Lord was Eternal and Essentially Righteous before he did any Work, but we are imputatively righteous, and also made so by a second Work of Creation, before we do good Works. It holds therefore only as to Order; God was Righteous before he made the World, and we are righteous before we do good Works.

Thus therefore we have described the righteous Man.

1. He is one whom God makes righteous by Reckoning or Imputation.

2. He is one that God makes righteous by possessing of him with a Principle of Righteousness.

3. He is one that is practically righteous.

Nor dare I give a narrower Description of a righteous Man, than this; nor otherwise than thus.

1. I dare not give a narrower Description of a righteous Man than this, because whoever pretends to Justification, if he be not sanctified, pretends to what he is not; and whoever pretends to Sanctification, if he shews not the Fruits thereof by a holy Life, he deceiveth his own Heart, and professeth but in vain.

2. Nor dare I give this Description otherwise than thus, because there is a real Distinction to be put between that Righteousness by which we should be just before God, and that which is in us a Principle of Sanctification; the first being the Obedience of the Son of God without us, the second being the Work of the Spirit in our Hearts.

There is also a difference to be put betwixt the Principle by which we work Righteousness, and the Works themselves; as a difference is to be put betwixt the Cause, and the Effect; the Tree and the Apple.

I come now to the second Thing into which we are to enquire, and that is,

What are the Desires of a righteous Man?

My Way of handling this Question shall be,

1. To speak of the *Nature of Desire* in the general.

2. And then to shew you more particularly, *What are the Desires of the Righteous.*

1. For the first: Desires in General may be thus described, *They are the Workings of the Heart or Mind, after that of which the Soul is persuaded that it is good to be enjoyed*: This, I say, is so, *without Respect to Regulation*; for we speak not now of good Desires, but of Desires themselves, even as they flow from the Heart of a Human Creature; I say *Desires* are, or may be called, *The working of the Heart after this or that*; the strong Motions of the Mind unto it.

Gen. 3. 16. 1. Hence the Love of Women to their
Ezek. 24. 16. Husbands, is called, their Desires; and the
Deut. 21. 10, 11. Wife also is called, *The Desire of the Hus-*
Song 8. 6, 7. *band's Eye*. Also Love to Woman, to make
her ones Wife, is called by the Name of
Desire. Now how strong the Motions or
Passions of Love are, who is there that is
an utter Stranger thereto?

2. Hunger is also a most vehement
Psal. 145. 16. Thing; and that which is called *Hunger* in
Luk. 16. 21. one Place, is called *Desire* in another: *And
he desired to be fed with the Crumbs which
fell from the rich Man's Table*.

3. Exceeding Lustings are called Desires,
Psal. 106. 14. to shew the Vehemency of Desires.

4. Longings, Pantings, Thirstings, Prayers,
Psal. 78. 27, 28, 29. &c. if there be any Life in them, are all
Fruits of a desirous Soul.

5. Desires therefore, flow from the Con-
sideration of the Goodness, or Profitable-
ness, or Pleasurableness of a Thing; yea, all
Desires flow from thence: For a Man de-
sires not that about which he has had no
Consideration, nor that neither on which he
has Thought, if he doth not judge it will
yield him something worth desiring.

When *Eve* saw the forbidden Fruit was
a beautiful Tree (though her Sight deceived
her) then she desired it, and took thereof
her self, and gave to her Husband, and he
did eat: Yea, saith the Text, when she
Gen. 3. 6. saw that it was a Tree *to be desired*, to
make one Wife, she took.

Exod. 20. 17. 6. Hence that which is called *Coveting*
Deut. 5. 21 in one Place, is called *Desiring* in another,
for Desires are *Craving*; and by Desires a
Man seeks to enjoy what is not his.

From all these Things therefore we see
what Desire is; *It is the working of the Heart,
after that, which the Soul is persuaded that
it is good to be enjoyed*: And of them there

are these two Effects.

1. One is (on a Supposition that the
Soul is not satisfied with what it has) to
cause the Soul to range and hunt through
the World for something that may fill up
that Vacancy, that yet the Soul finds in it
self, and would have supplied. Hence de-
sires are said to be wandering, and the Soul
said to walk by them: *Better is the Sight of Eccl. 6. 8. 9
the Eyes than the wandering of the Desire, or
than the walking of the Soul*. Desires are
hunting Things, and how many Things do
some empty Souls seek after, both as to
the World, and also as to Religion, who
have desirous Minds?

2. The second Effect is; if Desires be
strong they carry all away with them, they
are like *Sampson*, *They will pull down the
Gates of a City*, but they will go out a-
broad; nothing can stop the Current of
Desires, but the Enjoyment of the Thing
desired, or a Change of Opinion as to the
worth, or want of Worth of the Thing that
is desired.

But we will now come to the Thing more
particularly intended, which is,

To shew, *what are the Desires of the
Righteous*; this is that which the Text calls
us to the Consideration of, because it saith,
The Desire of the Righteous shall be granted.

We have hitherto spoken of *Desires*, as
to the Nature of them, without Respect to
them as *good* or *bad*; but now we shall
speak to them, as they are the Effects of a
sanctified Mind, as they are the Breathings,
Pantings, Lustings, Hungerings and Thirst-
ings, of a righteous Man.

The Text says, *The Desires of the right-
eous shall be granted*; what then are the
Desires of the righteous? Now I will,

1. Speak to their Desires in the general,
or with reference to them as to their Bulk.

2. I will speak to them more particular-
ly as they work this Way, and that,

First, For their Desires in the general:
The same *Solomon* that saith, *The Desire of Pro. 11. 23
the Righteous shall be granted*, saith also,
The Desire of the Righteous is only good.

This Text giveth us, in the general, a
Description of the Desires of a righteous
Man, and a sharp and smart Description it
is: For where, may some say, is then the
righteous Man, or the Man that hath none
but good Desires? And if it be answered,
they are good in the main, or good in the
general, yet that will seem to come short
of an Answer; for in that he saith, *The De-
sires of the Righteous are only good*, it is as
much as to say, that a righteous Man has
none but good Desires, or desireth nothing
but Things that are good.

Wherefore, before we go any further; I
must labour to reconcile the Experience of
good Men with this Text, which thus gives
us a Description of the Desires of the Right-
eous.

First then, a Righteous Man, is to be
considered

considered more generally, or more strictly.

1. More generally, as he consisteth of the whole Man, of Flesh and Spirit, of Body and Soul, of Grace and Nature; now consider him thus, and you can by no Means reconcile the Text with his Experience, nor his Experience with the Text. For as he is Body, Flesh and Nature (for all these are with him, though he is a righteous Man) so he has *Desires vastly different* from those described by this Text, vastly differing from what is good; yea, what is it not, that is naught, that the Flesh and Nature even of a righteous Man will not desire? *Do you think that the Scripture speaketh in Vain, the Spirit that dwelleth in us lusteth to Envy?* And again, *In me, that is, in my Flesh, dwelleth no good Thing:* And again, *The Flesh lusteth against the Spirit:* And again, *The Lusts thereof do war against the Soul.*

Jam. 4. 5.
Rom. 7. 18
Gal. 5. 17.
1 Pet. 2.
11.

From all these Texts we find, that a righteous Man has other Workings, Lusts and Desires, than such *only* that are good; here then, if we consider of a righteous Man thus generally, is no Place of Agreement betwixt him and this Text.

We must then consider of him in the next Place more strictly, as he may and is to be distinguished from his Flesh, his carnal Lusts, and sinful Nature.

Secondly, Then a righteous Man is taken sometimes as to, or for his best Part, or as he is a second Creation; and so, or as so considered, *His Desires are only good.*

2 Cor. 5. 17, 18.
Ephes. 2. 10.
Joh. 3. 6.
1 Joh. 3. 9.
Col. 3. 10.
1. He is taken sometimes as to, or for his best Part, or as he is a second Creation, as these Scriptures declare; *If any Man is in Christ, he is a new Creature, all Things are become new; created in Christ Jesus, born of God, become heavenly Things, renewed after the Image of him that created them, and the like.*

By all which Places, the *sinful* Flesh, the *old* Man, the *Law of Sin*, the *outward* Man, all which are corrupt according to the deceitful Lusts, are excluded, and so pared off from the Man, as he is righteous; for his Delight in the Law of God is after the *inward* Man.

And Paul himself was forced thus to distinguish of himself, before he could come to make a right Judgment in this Matter; faith he, *That which I do, I allow not; what I would, I do not; but what I hate, that do I.* See you not here how he cleaves himself in twain, severing himself as he is Spiritual, from himself as he is Carnal; and ascribeth his Notions to what is good to himself only, as he is Spiritual, or the new Man; *If then I do that which I would not, I consent to the Law that it is good.*

But I trow Sir, your consenting to what is good, is not by that Part which doth do what you would not; no, no, faith he, *That which doth do what I would not, I disown, and count it no Part of sanctified*

Paul: *Now then it is no more I that do it, Rom. 7. but Sin that dwells in me; for in me (that is, in my Flesh) dwells no good Thing, for to will is present with me; but how to perform that which is good, I find not: For the good that would, I do not, but the evil that I would not, that I do: Now if I do that I would not, it is no more I that do it, but Sin that dwells in me.* Thus you see, Paul is forced to make two Men of himself, saying, I and I; I do, I do not; I do, I would not do; what I hate, that I do: Now it cannot be the same I, unto whom these Contraries are applied, but his *sinful* Flesh is one I, and his *godly* Mind the other: And indeed so he concludes it in this Chapter, saying, *So then with the Mind I myself serve the Law of God, but with the Flesh the Law of Sin.*

Thus therefore the Christian Man must distinguish concerning himself; and doing so, he shall find, though he has Flesh, and as he is such, he hath Lusts contrary to God; yet as he is a new Creature, he allows not, but hates the Motions and Desires of the Flesh, consents to, and wills and delights in the Law of God.

Yea, as a new Creature, he can do nothing else; for the new Man, inward Man, or hidden Man of the Heart, being the immediate Work of the Holy Ghost, and consisting only of that which is Divine and Heavenly; cannot breath, or act, or desire to act, in Ways and Courses, that are carnal: Wherefore in this Sense, or as the Righteous Man is thus considered, *his Desires are only good.*

Secondly, As the righteous Man must here be taken for the best Part, for the I that would do good, for the I that hates the Evil; so again, we must consider of the Desires of this righteous Man, as they flow from that Fountain of Grace, which is the Holy Ghost within him, and as they are immediately mixed with those foul Channels, in and through which they must pass, before they can be put forth into Acts.

For though the Desire, as to its Birth, and first Being, is only good, yet before it comes into much Motion, it gathers that from the Defilements of the Passages through which it comes, as makes it to bear a Tang of Flesh, and Weakness in the Skirts of it; and the Evil that dwells in us is so universal, and also always so ready, that as sure as there is any Motions to what is good, so sure evil is present with it; for when or whenever I would do good, says Paul, *evil is present with me.*

Hence it follows that all our Graces, and so our Desires, receive Disadvantage by our Flesh, that mixing it self with what is good, and so abates the Excellency of the good.

There is a Spring that yieldeth Water good and clear, but the Channels through which this Water comes to us, are muddy, foul or dirty; now of the Channels, the Waters

Waters receive a Disadvantage, and so come to us as favouring of what came not with them, from the Fountain, but from the Channels.

This is the Cause of the *Coolness*, and of the *Weakness*, of the *Flatness*, and of the many *Extravagances* that attend some of our Desires; they come warm from the Spirit and Grace of God in us; but as hot Water runneth through cold Pipes, or as clear Water runneth through dirty Conveyances, so our Desires gather Soil.

You read in *Solomon's Ecclesiastes*, of a
Ch. 12. 5. Time when Desires fail, For that Man goeth to his long home: And as to good Desires, there is not one of them, when we are in our Prime, but they fail also as to the perfecting of that which a Man desires to do, *To will is present with me*, says Paul; but *how to perform that which is good I find not*.

To will or to desire, that is present with me, but when I have willed or desired to do, to perform is what I cannot attain to: But why not attain to a Performance? Why says he, *I find a Law in my Members warring against the Law of my Mind*; and this Law takes me Prisoner, and brings me into Captivity to the Law of Sin, which is in my Members.

Now where Things willed and desired meet with such Obstructions, no marvel if our willing and desiring, though they set out lustily at the Beginning, come yet lame home in Conclusion.

There is a Man when he first prostrates himself before God, doth it with Desires as warm as Fire-Coals; but ere while he finds, for all that, that the Mettle of those Desires, were it not revived with fresh Supplies, would be quickly spent and grow cold.

But yet the Desire is good, and only good, as it comes from the Breathing of the Spirit of God within us.

We must therefore, as I said, distinguish betwixt what is good, and that which doth annoy it, as Gold is to be distinguished from the Earth and Dross that doth attend it.

The Man that believed, desired to believe better, and so cries out, *Lord help my Unbelief*: The Man that feared God, desired to fear him better, saying, *I desire to fear thy Name*.
Mark 9. 24. Neh. 1. 11.

But these Desires failed, as to the Performance of what was begun, so that they were forced to come off but lamely, as to their Faith and Fear they had; yet the Desires were true, good, and such as was accepted of God by Christ; not according to what they had not, but as to those good Motions which they had. Distinguish then the Desires of the Righteous in the Nature of them, from that Corruption and Weakness of ours that cleaveth to them, and then again, *They are only good*.

3. There is another Thing to be considered, and that is, *The different Frames that our inward Man is in, while we live as Pilgrims in the World*. A Man, as he is not always well without, so neither is he always well within. Our inward Man is subject to transient, though not to utter Decays.
Isa. 1. 5. Ez. 34. 4.

And as it is when the outward Man is sick, Strength and Stomach, and Lust or Desire, fails; so it is when our inward Man has caught a Cold likewise.

The inward Man, I call the new Creature; of which the Spirit of God is the Support, as my Soul supports my Body. But, I say, this new Man, is not always well; he knows nothing that knows not this. Now being sick, *Things fail*. As when a Man is not in Health of Body, his Pulse beats so as to declare that he is sick; so when a Man is not well within; his inward Pulse, which are his Desires; for I count the Desires, for the Pulse of the inward Man, they also declare that the Man is not well within. They beat too little after God, weak and faintly after Grace; they also have their Halts; they beat not evenly, as when the Soul is well, but so as to manifest all is not well there.

We read that the Church of *Sardis* was under sore Sickness, insomuch that some of her Things were quite dead, and they that were not so, were yet ready to die; yet Life is Life we say; and as long as there is a Pulse, or Breath, though Breath scarce able to shake a Feather, we cast not away all Hope of Life. Desires then, though they be weak, are notwithstanding true Desires, if they be the Desires of the Righteous thus described, and therefore are truly good, according to our Text.
Rev. 3. 1, 2.

David says, *he opened his Mouth and panted, for he longed for God's Commandments*. This was a Sickness, but not such a one as we have been speaking of: The Spouse also cried out, *that she was sick of Love*. Such Sickness would do us good, for in it the Pulse beats strongly-well.
Psal. 119. 131. Song 5. 8.

Object. But it may be objected. I am yet in Doubt of the Goodness of my Desires, both because my Desires run both Ways, and because those that run toward Sin and the World, seem more and stronger, than those that run after God, and Christ, and Grace.

Ans. There is not a Christian under Heaven, but has Desires run both Ways, as is manifest from what hath been said already. Flesh will be Flesh, Grace shall not make it otherwise. By Flesh, I mean that Body of Sin and Death that dwelleth in the godly. As Grace will act according to its Nature, so Sin will act according to the Nature of Sin. Now the Flesh has Desires, and the Desires of the Flesh and of the Mind are both one in the Ungodly, thank God it is not so in thee.
Rom. 6. 6. Ch. 7. 24. Eph. 2. 3. Rom. 7. 25.

The

The Flesh, I say, hath its *Desires* in the Godly; hence 'tis said to lust enviously, it Gal. 5. 17. lustr against the Spirit. *The Flesh lusteth against the Spirit.* And if it be so audacious as to fly in the Face of the Holy Ghost, wonder that thou art not wholly carried away with it.

But them Desires that run to the World and Sin, seem most and strongest in me.

Ver. 19. *Ans.* The Works of the Flesh are manifest, that is, more plainly discovered even in the godly, than are the Works of the Holy Ghost.

And this their Manifestation ariseth from these following Particulars.

1. We know the least Appearance of a Sin, better by its native Hue, than we know a Grace of the Spirit.

2. Sin is sooner felt in its Bitterness to, and upon a sanctified Soul, than is the Grace of God. A little Aloes will be sooner tasted, than will much Sweet, though mixt therewith.

3. Sin is dreadful and murderous, in the Sight of a sanctified Soul: Wherefore the apprehending of that, makes us often forget, and often question, whether we have any Grace or no.

4. Grace lies deep in the hidden Part, but Sin lies high and floats above in the Flesh, wherefore 'tis easier oftner seen, than is the Grace of God. The little Fishes swim on the Top of the Water, but the Pfal. 51. 6. biggest and best keep down below, and so are feldomer seen.

5. Grace as to Quantity, seems less than Mat. 13. 31, 32, 33. Sin: What is Leaven, or a Grain of Mustard-Seed, to the bulky Lump of a Body of Death?

6. Sin is seen by its own Darknes and also in the Light of the Spirit; but the Spirit itself neither discovers it self, nor yet its Graces, by every Glance of its own Light.

7. A Man may have the Spirit busily at work in him; he may also have many of his Graces in their vigorous Acts, and yet may be greatly ignorant of other: Wherefore we are not competent Judges in this Case. There may a Thousand Acts of Graces pass through thy Soul, and thou be sensible of few, if any of them.

8. Do you think that he that repents, believes, loves, fears, or humbles himself before God, and acts in other Graces too, doth *always* know what he doth? No, no. Grace many Times, even in a Man, is acted by him, unawares unto him. Did Gideon, think you, believe that he was so strong in Grace as he was? Nay, was he

Judges 6. 13, 14. not ready to give the Lie to the Angel, when he told him *God was with him*? Or, what do you think of David, when he

Pf. 31. 22. — 88. 5. said he was cast off from God's Eyes; or of Heman, when he said, he was free among them whom God remembered no more. Did these *then* see their Graces so clear, as
N^o IX.

they saw themselves by their Sins to be unworthy ones?

9. I tell you 'tis a rare Thing for some Christians to see their Graces; but a Thing very common for such to see their Sins; yea, and to feel them too in their Lusts and Desires, to the shaking of their Souls.

Quest. *But since I have Lusts and Desires both Ways, How shall I know to which my Soul adheres?*

Ans. This may be known thus.

1. Which wouldst thou have prevail, the *Desires* of the Flesh, or the *Lusts* of the Spirit, whose Side art thou of? Doth not thy Soul now inwardly say, and that with a strong Indignation? O let God, let Grace, let my *Desires* that are good prevail against my Flesh, for Jesus Christ his Sake.

2. What Kind of secret Wishes hast thou in thy Soul, when thou feelest the Lusts of thy Flesh to rage? Dost thou not inwardly, and with Indignation against Sin, say, O that I might never, never, feel one such Motion more! O that my Soul were so full of Grace, that there might be no longer Room for ever the least Lust to come into my Thoughts!

3. What Kind of Thoughts hast thou of thy self, now thou seeest these Desires of thine that are good, so briskly opposed by those that are bad? Dost thou not say, Oh! I am the basest of Creatures, I could even spue at my self: There is no Man in all the World, in my Eyes, so loathsome as my self is. I abhor my self, a Toad is not so vile as I am. O Lord let me be any thing but a Sinner, any thing so thou subduest mine Iniquities for me!

4. How dost thou like the Discovery of that which thou thinkest is Grace in other Men? Dost thou not cry out, Oh I bless them in my Heart! O methinks Grace is the greatest Beauty in the World! Yea, I could be content to live and die with those People that have the Grace of God in their Souls. A hundred Times, and a hundred, when I have been upon my Knees before God, I have desired, were it the Will of God, that I might be in their Condition.

5. How art thou when thou thinkest that thou thy self hast Grace! O then, says the Soul, I am as if I could leap out of my self; Joy, Joy, Joy then is with my Heart. It is methinks the greatest Mercy under Heaven to be made a gracious Man.

And is it thus with thy Soul indeed? Happy Man! 'Tis Grace that has thy Soul, though Sin at present works in thy Flesh. Yea, all these Breathings are the very Actings of Grace, even of the Grace of Desire, of Love, of Humility, and of the Fear of God within thee. Be of good Courage, thou art on the right Side. *Thy Desires are only good*; for that thou hast desired against thy Sin, thy sinful self; which indeed
D d d

deed is not thy self, but Sin that dwells in thee.

I come next to speak of *Desires* more distinctly, or particularly, as they work *this* way, and *that*.

First then, *The Desires of the Righteous* are either such as they would have accomplished *here*, or else such as they know they cannot come at the Enjoyment of, *till after Death*.

For the first of these, the Desires of the Righteous are for such good Things as they would have accomplished *here*; that is, in this World, while they are on this side Glory. And they in general are comprized under these two general Heads.

1. Communion with their God in Spirit, or spiritual Communion with him.

2. The Liberty of the Enjoyment of his holy Ordinances. And indeed, this second is, that they may both attain to, and have the first maintained with them. But for the first,

1. They desire now Communion with God. *With my Soul*, said she, *have I desired thee in the Night, and with my Spirit within me, will I seek thee early.*

The Reason of this she renders in the Verse foregoing, saying, *The Desire of our Soul is to thy Name, and to the Remembrance of thee.*

Now *thus to desire*, declares, one already made *righteous*. For herein there appears a Mind reconciled to God. Wherefore the Wicked are set on the other Side, even in that Opposition to these; *They say unto God depart from us, for we desire not the Knowledge of thy Ways.* They neither love his Presence, nor to be Frequenters of his Ordinances. *What's the Almighty that we should serve him, and what Profit shall we have if we pray unto him?* So again, speaking of the Wicked, he saith, *Yea, have said it is in vain to serve God, and what Profit is it that we have kept his Ordinances?*

This then to desire truly, to have Communion with God, is the Property of a *righteous Man*, of a righteous Man only; for *this* Desire ariseth from a Suitableness which is in the righteous unto God. *Whom*, said the Prophet, *have I in Heaven but thee? and there is none upon Earth that I desire besides thee.* This could never be the desire of a Man, were he not a righteous Man, a Man with a truly sanctified Mind. *The carnal Mind is Enmity against God, for it is not subject to the Law of God, neither indeed can be.*

When *Moses* the Man of God was with the Children of *Israel* in the Wilderness, he prays that God would give them his Presence unto *Canaan*, or else to let them die in that Place. 'Twas Death to him to think of being in the Wilderness without God. *And he said unto God, If thy Presence go not with me, carry us not hence.*

Here then are the Desires of a righteous Man, namely, after Communion with God. He chuses rather to be a Stranger *with* God in the World, than to be a Citizen of the World and a Stranger to God. *For I am*, said *David*, *a Stranger with thee, and a So-journer as all my Fathers were.*

Indeed he that walketh with God, is but a Stranger to this World: And the righteous Man's Desires are to, for, and after Communion with God, though he be so.

The Reasons of *these* desires are many.

1. In Communion with God, is Life, and Favour; yea, the very Presence of God with a Man is a Token of it.

For by his Presence he helps, succours, relieves, and supports the Hearts of his People, and therefore is Communion with him desired, I will, said *David*, behave myself wisely in a perfect way; *O when wilt thou come unto me?*

2. The Pleasures that such a Soul finds in God that has Communion with him, are surpassing all Pleasures and Delights, yea, infinitely surpassing them. *In thy presence is Fulness of joy, and at thy right hand are pleasures for ever more:* Upon this Account he is called, *The desire of all Nations*, of all in all Nations that know him.

3. *Job* Desired God's Presence that he might reason with God; *surely*, said he, *I would speak to the Almighty, and I desire to reason with God.* And again, *O that he would hear me! Behold my desire is that the Almighty would answer me.*

But why doth *Job* thus DESIRE to be in the presence of God? Oh! he knew that God was good, and that he would speak to him that which would do him good. *Would he plead against me with his great power? no, but he would put strength into me. There the righteous might dispute with him: so should I be delivered for ever from my Judge.*

4. God's Presence is the safety of a Man: If God be with one who can hurt one? As *HE* said, If God be for us, who can be against us? Now if so much safety flows from God's being FOR one, how safe are we when God is with us? *The beloved of the Lord*, said *Moses*, *shall dwell in safety by him, and the Lord shall cover him all the day long, and he shall dwell between his Shoulders.*

5. God's Presence keeps the Heart awake to Joy, and will make a Man sing in the Night; Can the Children of the Bride Chamber mourn while the Bridegroom is with them? God's Presence is Feasting, and Feasting is made for Mirth.

6. God's Presence keeps the Heart tender, and makes it ready to fall in with what is made known, as Duty or Privilege. *I will run the ways of thy Commandments*, said the Psalmist, *when thou shalt enlarge my Heart.*

7. The Presence of God makes a Man affectionately, and sincerely good: Yea, makes him willing to be searched and stript from all the Remains of Iniquity.

8. What

8. What shall I say? God's Presence is renewing, transforming, seasoning, sanctifying, commanding, sweetening and lighting to the Soul. Nothing like it in all the World; his Presence supplies all Wants, heals all Maladies, saves from all Dangers; is Life in Death, Heaven in Hell; all in all.

No Marvel then if the Presence of, and Communion with God, is become the Desire of a righteous Man.

9. To conclude this, by the Presence of God being with us, 'tis known to ourselves and to others what we are. If thy Presence, *Exod. 33. 16.* said Moses, go not with me, carry us not hence; for wherein shall it be known, that I and thy People have found Grace in thy Sight, is it not in that thou goest with us? so shall we be separate, I and thy People from all the People that are upon the Face of the Earth.

1. They are then best known to themselves. They know they are his People because God's Presence is with them. Therefore he saith, *My Presence shall go with thee, and I will give thee Rest.* That is, let thee know that thou hast found Grace in my Sight, and art accepted of me. For if God withdraws himself, or hides his Presence from his People, 'tis hard for them to bear up in the steadfast Belief that they belong to him. *Psal. 28. 1.* Be not silent unto me O Lord, said David, lest I be like unto them that go down into the Pit. Be not silent unto me, that is, as he has it in another Place, *Hide not thy Face from me. Hear me speedily O Lord, saith he, my Spirit faileth; hide not thy Face from me, lest I be like unto them that go down into the Pit.* *Psal. 143. 7.*

So that God's Presence is the Desire of the Righteous for this Cause also, even for that by it they gather, that God delighteth in them. By this I know thou favourest me, because mine Enemies do not triumph over me. And is this all? no, And as for me thou upholdest me in mine integrity, and settest me before thy Face for ever.

2. As by the Presence of God being with us, we know our selves to be the People of God: so by this Presence of God, the World themselves are sometimes convinced who we are also.

Gen. 21. 22. 1. Thus Abimelech saw that God was with Abraham.

Gen. 26. 28, 29. 2. Thus Abimelech saw that God was with Isaac.

Gen. 41. 38. 3. Pharoah knew that God was with Joseph.

1 Sam. 18. 28. 4. Saul saw and knew that the Lord was with David.

5. Saul's Servant knew that the Lord was with Samuel.

Dan. 5. 11. 6. Belshazzar's Queen knew also that God was with Daniel.

7. Darius knew also that God was with Daniel.

Acts 4. 13. 8. And when the Enemy saw the Boldness of Peter and John, they took Know-

ledge of them that they had been with Jesus.

9. The Girl that was a Witch, knew that Paul was a Servant of the most High God. *Acts 16. 17.*

There is a Glory upon them that have God with them, a Glory that sometimes glances and flashes out into the Faces of those that behold the People of God. And all they that sat in the Counsel, looking steadfastly upon him, saw Stephen's face, as if it had been the Face of an Angel. Such Rays of Divine Majesty did shew themselves therein. *Acts 6. 15.*

The Reason is, for that,

1. Such have with them the Wisdom of God. *2 Sam. 14. 17, 18, 19, 20.*

2. Such also have special Bowels and Compassions of God for others. *1 Sam. 16. 4*

3. Such have more of his Majesty upon them than others. *3. 19, 20*

4. Such, their Words and Ways, their Carriages and Doings are attended with that of God that others are destitute of. *2 King 4. 9.*

5. Such are holier, and of more convincing Lives in general, than other People are.

Now there is both Comfort and Honour in this; for what Comfort like that of being a holy Man of God? and what Honour like that of being a holy Man of God?

This therefore is the Desire of the Righteous, to wit, To have Communion with God. Indeed none like God, and to be desired as he, in the Thoughts of a righteous Man.

And this leads me to the second Thing, namely,

The Liberty of the Enjoyment of his holy Ordinances. For next to God himself, nothing is so dear to a righteous Man as the Enjoyment of his holy Ordinances.

One Thing, said David, have I desired of the Lord, and that will I seek after (namely) that I may dwell in the House of the Lord all the days of my Life, to behold the Beauty of the Lord, and to enquire in his Temple. *Psal. 27. 4.*

The Temple of the Lord was the Dwelling House of God, there he recorded his Name, and there he made known himself unto his People. Wherefore this was the Cause why David so earnestly desired to dwell there too, To behold, saith he, the Beauty of the Lord, and to enquire in his Temple. *1. 4. Hab. 2. 20.*

There he had promised his Presence to his People, yea, and to bring thither a Blessing for them. In all Places where I record my Name I will come unto thee, and I will bless thee. *Ex. 20. 24.*

For this Cause therefore, as I said, it is why the Righteous do SO desire that they may enjoy the Liberty of the Ordinances and Appointments of their God; to wit, that they may attain to, and have Communion maintained with him.

Alas! the Righteous are as it were undone

done, if God's Ordinances be taken from them. *How amiable are thy Tabernacles, O Lord of Hosts. My Soul longeth, yea, even fainteth for the Courts of the Lord, my Heart and my Flesh crieth out for the living God.* Behold what a Taking the good Man was in, because at this Time he could not attain to so frequent a being in the Temple of God as his Soul desired. It even longed and fainted; yea, and his Heart and his Flesh cried out for the God that dwelt in the Temple at Jerusalem.

Yea, he seems in the next Words to envy the very BIRDS that could more commonly frequent the Temple than he.

The Sparrow, saith he, hath found her a House, and the Swallow a Nest for herself, where she may lay her Young, even thine Altars, O Lord my King, and my God.

And then blessed all them that had the Liberty of Temple Worship, saying, *Blessed are they that dwell in thine House, they will be still praising thee.*

Then he cries up the Happiness of those that in Zion do appear before God.

After this he cries out unto God, that he would grant him to be Partaker of this high Favour, saying, *O Lord God of Hosts bear my Prayer, &c. For a day in thy Courts is better than a thousand: I had rather be a Door-keeper in the House of my God, than to dwell in the Tents of Wickedness.*

But why is all this! what aileth the Man thus to express himself? Why, as I said, The Temple was the great Ordinance of God, there was his true Worship performed, there God appeared, and there his People was to find him. This was, I say, the Reason why the Psalmist chose out, and desired THIS one Thing, above ALL the Things that were under Heaven, even to behold there the Beauty of the Lord, and to enquire in his Temple.

There was to be seen *The Shadows of Things in the Heavens*; The Candlestick, the Table of Shew-Bread, the Holiest of all, where was the Golden Censor, the Ark of the Covenant overlaid round about with Gold, the Golden Pot that had Manna, Aaron's Rod that budded, the Tables of the Covenant, and the Cherubins of Glory over-shadowing the Mercy-Seat, which were all of them then, Things by which God shewed himself merciful to them.

Do you think that Love-Letters are not desired between Lovers? Why these, God's Ordinances, they are his Love-Letters, and Love-Tokens too: No Marvel then if the Righteous do SO desire them. *More to be desired are they than Gold; yea, than much fine Gold: Sweeter also than the Honey and the Honey-Comb.*

Yea, this Judgment, Wisdom it self passes upon these Things, *Receive, saith he,*

my Instruction, and not Silver, and Knowledge rather than fine Gold. For Wisdom is better than Rubies; and all the Things that may be desired, are not to be compared to it.

For this Cause therefore are the Ordinances of God so much desired by the Righteous. In them they meet with God; and by them they are builded, and nourished up to eternal Life.

As new-born Babies, says Peter, desire the sincere Milk of the Word that ye may grow thereby. As Milk is nourishing to Children, so is the Word, heard, read, and meditated on, to the Righteous. Therefore it is their Desire.

He made himself known to them in breaking of Bread: Who would not then, that loves to know him, be present at such an Ordinance?

Oft times the Holy Ghost, in the comfortable Influence of it, has accompanied the Baptized in the very Act of Administering it. *Therefore in the Way of thy Judgments, or Appointments, O Lord, thy People have waited for thee, The Desire of their Soul is to thy Name, and to the remembrance of thee.*

Church-Fellowship, or the Communion of Saints, is the Place where the Son of God loveth to walk; his first walking was in Eden; There he converted our first Parents. *And come my beloved, says he, let us go early to the Vineyards, let us see if the Vine flourish, whether the tender Grapes appear, and the Pomgranates bud forth: there will I give thee my Loves.*

Church-fellowship rightly managed, is the Glory of all the World. No Place, no Community, no Fellowship adorned and bespangled with those Beauties as is a Church rightly knit together to their Head, and lovingly serving one another. *In his Temple everyone speaks of his Glory.* Hence the Church is called the Place of God's Desire on Earth. *This is my Rest, here I will dwell for ever, for I have desired it.* And again. Thus the Church confesseth, when she saith, *I am my Beloved's, and his desire is towards me.*

No Marvel then if this be the ONE Thing that David desired, and that which he would seek after, namely, *to dwell in the House of the Lord all the Days of his Life.*

And this also shews you the Reason why God's People of old used to venture so hardly for Ordinances, and to get to them with the peril of their Lives, because of the Sword of the Wilderness.

They was their Bread, they was their Water, they was their Milk, they was their Honey. Hence the Sanctuary was called *the Desire of their Eyes, and that which their Soul pitied,* or the Pity of their Soul. They had rather have died than lost it, or than that it should have been burned down as it was.

When

When the Children of *Israel* had lost the Ark, they counted *the Glory was departed from Israel*. But when they had lost all, what a Complaint made they then! *He hath violently taken away his Tabernacle, as if it were of a Garden, he hath destroyed the Places of the Assembly: The Lord hath caused the solemn Feasts and Sabbaths to be forgotten in Sion, and hath despised in the Indignation of his Anger, the King and the Priest.*

Wherefore upon this Account it was that the Church in those Days counted the Punishment of her Iniquity *greater than the punishment of Sodom*.

By these few Hints you may perceive, *what is the Desire of the Righteous*. But this is spoken of reference to Things present; to Things that the righteous Desire to enjoy while they are here: Communion with God while here, and his Ordinances in their purity while here. I come therefore in the second Place to shew you that the righteous have desires that reach further, *Desires that have so long a Neck as to look into the World to come*.

Secondly, Then the Desires of the righteous, are after that, which, yet they know, cannot be enjoyed till after Death. And those are comprehended under these two Heads.

1. They desire that Presence of their Lord, *which is personal*.

2. They desire to be in that Country where their Lord personally is.

That heavenly Country.

For the first of these, says *Paul*,

I have a Desire to depart and to be with Christ. Thus you have it in *Philippians*, 1, 23. *I have a desire to be with Christ*.

In our first Sort of Desires, I told you that the Righteous desired spiritual Communion with God; and now I tell you they desire to be with Christ's Person; *I have a desire to be with Christ*, That is, with his Person, that I may enjoy his personal Presence; such a Presence of his, as we are not capable to enjoy while here. Hence he says, *I have a desire to depart that I might be with him*. Knowing, as he says in another Place, *that while we are at home in the Body, we are (and cannot but be) absent from the Lord*.

Now this Desire, as I said, is a Desire that hath a *long Neck*, for it can look over the brazen Wall of this, quite into another World. And as it hath a *long Neck*, so it is very forceable, and mighty in its Operation.

1. This Desire breeds a Divorce, a complete Divorce betwixt the Soul and all inordinate Love and Affections to Relations and worldly Enjoyments. This desire makes a married Man live as if he had no Wife, a rich Man live as if he possessed not what he has, &c.

This is a Soul sequestering desire; This Desire makes a Man willing rather to be absent from all Enjoyments, that he may be

present with the Lord. This is a famous Desire; none hath this Desire, *but a righteous Man*.

There are that profess much Love to Christ, that yet never had such a Desire in them, all their Life long. No the Relation that they stand in to the World, together with those many Flesh-pleasing Accommodations with which they are surrounded, would never yet suffer such a Desire to enter into their Hearts.

2. The Strength of *this* Desire is such, that it is ready, so far forth as it can to dissolve that sweet Knot of Union that is betwixt Body and Soul. A Knot more dear to a reasonable Creature than that can be which is betwixt Wife and Husband, Parent and Child, or a Man and his Estate. *For even all that a Man has will he give for his Life*, and to keep Body and Soul firmly knit together. But now, when this Desire comes, this Silver Cord is loosed, is loosed by Consent. This Desire grants to him that comes to dissolve this Union, leave to do it delightfully. *We are confident and willing rather to be absent from the Body and to be present with the Lord*.

Yea, *This* Desire makes *this* Flesh, this mortal Life, a Burden. The Man that has this Desire, exercises self-denial, while he waits till his desired Change comes. For were it not, that the Will of God is that he should live; and did he not hope that his Life might be serviceable to the Truth and Church of God; He would not have wherewith to cool the Heart of this Desire: But would rather in a holy Passion with holy *Job* cry out, *I loath, or I abhor it, I would not live always; let me alone* (that I may die) *for my Days are Vanity*.

3. The Strength of this Desire shews it self in this also, namely in that it is willing to grapple with the *King of Terrors*, rather than to be detained from that sweet Communion, that the Soul looks for when it comes into the Place where its Lord is. Death is not to be desired for it self, the Apostle chose rather to be clothed upon with his House which is from Heaven, *that Mortality might be swallowed up of Life*.

But yet rather than he would be absent from the Lord, he was willing to be absent from the Body. Death in the very Thoughts of it is grievous to Flesh and Blood; and nothing can so master it in our Apprehensions, as that by which we attain to *these Desires*. These Desires do deal with Death, as *Jacob's* Love to *Rachel* did deal with the seven long Years, which he was to serve for her. It made them seem few, or but a little Time; Now so I say, doth these Desires deal with Death it self. They make it seem little, nay a Servant, nay a Privilege; for that by that a Man may come to enjoy the presence of his beloved Lord, *I have a Desire to depart*, to go from the World and Relations, to go from my Body, that great

E e e

Piece

Piece of my self; I have a Desire to venture the Tugs and Pains and the harsh handling of the King of Terrors, so I may be with Jesus Christ, *These are Desires of the Righteous.*

Are not these therefore strong Desires? Is there not Life and Mettle in them? Have they not in them Power to loose the Bands of Nature, and to harden the Soul against Sorrow? flow they not, think you, from Faith of the finest Sort, and are they not Bread in the Bosom of a truly mortified Soul? Are these the Effects of a purblind Spirit? Are they not rather the Fruits of an Eagle ey'd Confidence? Oh these Desires! they are peculiar to the Righteous, they are none others, *but the Desires of the Righteous.*

Quest. *But why do the Righteous desire to be with Christ?*

Ans. And I ask, why doth the Wife, that is as the loving Hind, love to be in the presence of her Husband?

1. Christ in Glory is worth the being with; if the Man out of whom the Lord Jesus did cast a Legion, prayed that he might be with him, notwithstanding all the Trials that attended him in this Life; how can it be but that a righteous Man, must desire to be with him now he is in Glory?

2. What we have heard concerning the Excellency of his Person, the unspeakableness of his Love, the greatness of his Sufferings, and the Things that he still is doing for us, must needs command our Souls into a Desire to be with him.

3. When we have heard of a Man among us, that has done for us some excellent Thing: the next Thing that our Hearts doth pitch upon, is, *I would I could set mine Eyes upon him*; but was ever heard the like, to what Jesus Christ has done for Sinners? Who then that hath the Faith of him, can do otherwise, but desire to be with him? 'Twas that which sometime comforted John, that the time was coming that he should see him.

But that Consideration made him bray like a Hart, to hasten the Time that he might set his Eyes upon him quickly.

To see Jesus Christ then, to see him as he is, to see him as he is in Glory, is a sight that is worth going from Relations, and out of the Body, and through the Jaws of Death to see; for this is to see him Head over all, to see him possessed of Heaven for his Church, to see him preparing of Mansion-houses for those his poor Ones, that are now by his Enemies kickt too and fro, like Foot-balls in the World; and is not this a blessed Sight?

Secondly, *I have a Desire to be with him, to see my self with him*; this is more blessed still; for a Man to see himself in Glory, this is a Sight worth seeing: *Sometimes I look upon my self, and say where am I now? And do quickly return Answer to my self again, why I am in an evil World, a great Way from*

Heaven, in a sinful Body, among Devils and wicked Men; sometimes benighted, sometimes beguiled, sometimes fearing, sometimes hoping, sometimes breathing, sometimes dying, and the like. But then I turn the Tables, and say, but where shall I be shortly? Where shall I see my self anon, after a few Times more have passed over me? And when I can but answer this Question thus, I shall see my self with Jesus Christ; this yields Glory, even Glory to ones Spirit now; no marvel then, if the Righteous desire to be with Christ.

Thirdly, *I have a Desire to be with Christ*; there the Spirits of the Just are perfected: there the Spirits of the Righteous are as full as they can hold: A Sight of Jesus in the Word, some know how 'twill change them from Glory to Glory; but how then shall we be changed and filled, when we shall see him as he is? *When he shall appear we shall be like him, for we shall see him as he is.*

Moses and Elias appeared to Peter and James and John, at the Transfiguration of Christ in Glory: How so? Why they had been in the Heavens, and came thence with some of the Glories of Heaven upon them. Guild a bit of Wood, yea, gild it seven Times over, and it must not compare in difference to Wood not gild, to the Soul, that but a little while has been dipt in Glory.

Glory is a strange Thing to Men that are on this Side the Heavens; 'tis that which Eye hath not seen, nor Ear heard, nor entered into the Heart of Man to conceive of; only the Christian has a Word and Spirit, that at Times doth give a little of the Glimmering thereof unto him.

But oh when he is in the Spirit, and sees in the Spirit, do you think his Tongue can tell! But I say, if the Sight of Heaven, at so vast a distance, is so excellent a Prospect, what will it look like, when one is in it?

No Marvel then, *If the Desires of the Righteous are to be with Christ.*

Object. *But if this be the Character of a Righteous Man, to desire to depart and to be with Christ, I am none of them; for I never had such a Desire in my Heart; no, my Fears of perishing will not suffer me either to desire to die to be with Christ, nor that Christ should come to judge the World.*

Ans. Though thine is a Case that must be excepted, for that thy Desires may not as yet be grown so high; yet if thou art a righteous Man, thy Heart has in it the very Seeds thereof.

There are therefore desires, and desires to desires, as one Child can reach so High, and the other can but desire to do so: Thou, if thou art a righteous Man, hast desires, these desires ready to put forth into Act, when they are grown a little stronger, or when their Impediment is removed.

Many times it is with our Desires, as it is with

Mark 5.
18.

Rev. 22.
20.

Heb. 12.
23.

2 Cor. 3.
18.
1 Joh. 3.2.

with *Saffron*, it will Bloom and Blossom, and be Ripe, and all in a Night: Tell me, dost thou not *desire to desire*? Yea dost thou not vehemently desire to desire, to depart and to be with Christ? I know if thou art a righteous Man, thou dost. There is a Man sows his Field with Wheat, but as he sows, soon is it covered with great Clods; now that grows as well as the rest, though it runs not upright as yet; it grows, and yet is kept down, *so do thy desires*; and when one shall remove, the Clod, the Blade will soon point upwards.

I know thy Mind; that which keeps thee that thou canst not yet arrive to this, *To desire to depart and to be with Christ*, is because some strong Doubt or Clod of Unbelief, as to thy eternal Welfare, lies hard upon thy desiring Spirit; now let but Jesus Christ remove this Clod, and thy Desires will quickly start up to be gone.

I say let but Jesus Christ give thee one Kiss, and with his Lips as he kisses thee, whisper to thee *The Forgiveness of thy Sins*, and thou wilt quickly break out and say, Nay, then Lord let me die in Peace, since my Soul is persuaded of thy Salvation.

There is a Man upon the Bed of Languishing, but oh! he dares not die, for all is not as he would have it, 'twixt God and his poor Soul; and many a Night he lies thus in great horror of Mind; but do you think, that he doth not *desire to desire to depart*? Yes, yes, he also waits, and cries to God to set his Desires at Liberty: At last the Visitor comes and sets his Soul at ease, by persuading of him that he belongs to God; and what then? Oh! *now let me die, welcome Death*.

Now he is like the Man in *Essex*, who when his Neighbour at his Bed-side prayed for him, that God would restore him to Health, started up in his Bed, and pulled him by the Arm, and cried out, *No, no, pray that God will take me away, for to me 'tis best to go to Christ*.

The Desires of some good Christians are pinioned and cannot stir, especially *these Sort of desires*; but Christ can and will cut the Cord sometime or other; and then thou that wouldest, shalt be able to say, *I have a fire to depart, and to be with Jesus Christ*.

Mean time be thou earnest to desire to know thy Interest in the Grace of God, for there is nothing short of the Knowledge of that, can make thee desire to depart, that thou mayst be with Christ; this is that that Paul laid as the Ground of his Desires to be gone: *We know*, says he, *that if our earthly House of this Tabernacle were dissolved, we have a Building of God, an House not made with Hands, eternal in the Heavens: For in this we groan earnestly, desiring to be clothed upon with our House, which is from Heaven*.

And know that if thy Desires be right, they will grow as other Graces do, from

Strength to Strength; only in this they can grow no faster, than Faith grows as to Justification, and than Hope grows as to Glory.

But we will leave this, and come to the second Thing.

Secondly, As the righteous Men desire to be present with Jesus Christ, so they desire to be with him in *that Country where he is*; *Heb. 11. But now they desire a better Country, that is, 14, 15, 16. an Heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a City. But now they desire a better Country*; here is a Comparison: There was another Country, to wit, their native Country, the Country from whence they came out; that in which they left their Friends and their Pleasures, for the sake of another World, which indeed is a better Country, as is manifest from its Character, *It is an Heavenly*: As high as Heaven is above the Earth, so much better is that Country which is an Heavenly, than is this in which now we are.

A Heavenly Country, where there is a Heavenly Father; a Heavenly Host, Heavenly Things, Heavenly Visions, Heavenly Places, a Heavenly Kingdom, and the Heavenly *Jerusalem*, for them that are Partakers of the Heavenly Calling, and that are the Heavenly Things themselves.

This is a Country to be desired, and therefore no marvel if any, except those that have lost their Wits and Senses, refuse to chuse themselves an Habitation here. Here is *the Mount Zion, the City of the living God, the Heavenly Jerusalem, and an innumerable Company of Angels; here is the general Assembly and Church of the first Born, and God the Judge of all, and Jesus, and the Spirits of just Men made perfect*; Who would not be here?

This is the Country that the Righteous desire for a Habitation; *but now they desire a better Country, that is, an Heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a City*.

Mark, They desire a Country, and God prepareth for them a City; he goes beyond their Desires, beyond their Apprehensions, beyond what their Hearts could conceive to ask for.

There is none that are weary of this World from a gracious Disposition that they have to an heavenly; but God will take Notice of them, will own them, and not be ashamed to own them; yea, such shall not lose their Longing: They desire a Handful, God gives them a Seaful; they desire a Country, God prepares for them a City. A City that is an Heavenly; a City, that has Foundation; a City, whose Builder and Maker is God. And all this is that the Promise to them might be fulfilled, *The Desire of the Righteous shall be granted*; and this is the last Thing, propounded to be spoken to from the Text. Therefore.

Thirdly,

Thirdly, We then in Conclusion come to enquire into, *What is meant, or to be understood by the granting of the Righteous their Desires*; The Desire of the Righteous shall be granted.

1. To grant, is to yield to what is desired, to consent that it shall be even so as is requested; *The Lord bear thee in the Time of Trouble, the Name of the God of Jacob defend thee; send thee help from his Sanctuary, and strengthen thee out of Zion, remember all thy Sacrifices; grant thee according to thine own Heart, and fulfil all thy Counsel.*

2. To grant, is to accomplish what is promised; thus God granted to the Gentiles Repentance unto Life, namely, for that he had promised it by the Prophets from the Days of old.

3. To grant therefore, is an Act of Grace and condescending Favour; for if God is said to humble himself when he beholds Things in Heaven, what Condescension is it for him, to hearken to a sinful Wretch on Earth, and to tell him, have *the Thing which thou desireth*? A Wretch I call him; if compared to him that hears him, though he is a righteous Man when considered, as the new Creation of God.

4. To grant then, is not to part with the Thing desired, as if a Desire merited, purchased, earned or deserved it, but of Bounty and good Will, to bestow the Thing desired upon the Humble: Hence God's grants are said to be gracious Ones.

5. I will add, That to grant, is sometimes taken for giving one Authority or Power to do, or possess, or enjoy such and such Privileges; and so it may be taken here: For the Righteous has a Right to a Power, to enjoy the Things bestowed on them by their God.

So then, to grant is to give, to accomplish, even of free Grace, *The Desires of the Righteous.*

1. This is acknowledged by David, where he saith to God, *Thou hast given him his Hearts desire, and hast not withholden the Requests of his Lips.*

2. And this is promised unto all that delight themselves in God; *Delight thyself in the Lord and he shall give thee the Desire of thy Heart.* And again,

3. *He will fulfil the Desires of them that fear him: he also will hear their Cry and will save them.*

By all these Places 'tis plain, that the Promise of granting Desires, is entailed to the Righteous, and also the Grant to them, is an Act of Grace and Mercy.

But it also follows, that tho' the Desires of the Righteous are not Meritorious, yet they are pleasing in his Sight; and this is manifest several Ways, besides the Promise of a Grant of them.

First, In that the Desires of God, and the Desires of the Righteous jump, or agree in one; they are of one Mind in their

Desires: God's Desire is to the Work of his Hands, and the Righteous are for surrendering that up to him.

1. In giving up the Heart unto him; *My Son, says God, give me thy Heart: I lift my Heart to thee,* says the righteous Man.

Here therefore there is an Agreement between God and the Righteous; 'tis I say, agreed on both Sides, that God should have the Heart: God desires it, the righteous Man desires it; yea, he desires it with a Groan, saying, *Incline my Heart unto thy Testimony; let my Heart be found in thy Statutes.*

2. They are also agreed about the disposing of the whole Man; God is for Body and Soul, and Spirit; and the righteous Desires that God should have it all: Hence they are said, *To give themselves to the Lord; and to addict themselves to his Service.*

3. *God desireth Truth in the inward Parts,* that is, that Truth may be at the bottom of all; and this is the Desire of the righteous Man likewise; *I have hid thy Word in my Heart,* said David, *that I might not sin against thee.*

4. They agree in the Way of Justification, in the Way of Sanctification, in the Way of Preservation, and in the Way of Glorification; to wit, which Way to come at and enjoy all: Wherefore, who should hinder the righteous Man, or keep him back from enjoying the Desire of his Heart.

5. They also agree about the sanctifying of God's Name in the World; saying, *Thy Will be done on Earth as it is in Heaven:*

There is a great Agreement between God and the Righteous; *He that is joyned to the Lord is one Spirit*; no marvel then if their Desires in the general, so far as the righteous Man doth know the Mind of his God, is one; consequently their Desires must be granted, or God must deny himself.

Secondly, The Desires of the Righteous are the Life of all their Prayers; and 'tis said the Prayer of the Upright is God's Delight.

1. Jesus Christ put a difference betwixt the Form and Spirit that is in Prayer, and intimates, the Soul of Prayer is in the Desires of a Man: Therefore saith he, I say unto you what Things soever you desire when ye pray, believe that ye receive them, and ye shall have them.

2. If a Man prays never so long, and has never so many brave Expressions in Prayer; yet God counts it Prayer no further, than there are warm and fervent Desires in it after those Things the Mouth maketh mention of. In Psalm 38. 9. saith David, *Lord all my Desires are before thee, and my groanings are not hid from thee.*

3. Can you say you desire when you pray? or that your Prayers come from the Braying, Panting and Longing of your Hearts? If not, they shall not be granted; for

for God looks when Men are at Prayer, to see if their Heart and Spirit is in their Prayers; for he counts all other but vain speaking. *Ye shall seek me, and find me, says he when you shall search for me with all your Heart.* The people that you read of in 2 Chron. 15. are there said to do what they did, with all their Heart and with all their Soul, *For they sought God with their whole desire,* ver 11, 12, 13, 14, 15.

Rom. 8. 26, 27. Mat. 6. 7. Jer. 29. 12. When a Man's Desires put him upon Prayer, run along with him in his Prayer, break out of his Heart, and ascend up to Heaven with his Prayers, 'tis a good Sign that he is a righteous Man *and that his Desires shall be granted.*

Thirdly, By desires a righteous Man shews more of his Mind for God, than he can by any Manner of ways besides; hence 'tis said, *The Desire of a Man is his Kindness, and that a poor Man* (that is sincere in his desires) *is better than* (he that with his Mouth shews much Love, if he be) *a Liar.*

Prov. 19. 22. 1. Desires, Desires are copious Things; you read that a Man may enlarge his desires as Hell, that is, if they be wicked: Yea, and a righteous Man may enlarge his Desires as Heaven.

2. No Grace is so extensive as Desires, Desires out go all; who Believes, as he desires to Believe? and Loves, as he Desires to Love? and Fears as he Desires to fear God's Name? Might it be as a righteous Man doth sometimes desire it should be, both with God's Church and also with his own Soul, stranger Things would be than there are; Faith and Love, and Holiness would flourish more than it does. Oh! what does a righteous Man desire? What do you think the Prophet desired, when he said, *O that thou wouldst rent the Heavens and come down?* And Paul when he said, *He could wish that himself were accursed from Christ,* for the vehement Desire that he had that the Jews might be saved? Yea, what do you think John desired, when he cried out to Christ to come quickly?

3. Love to God, as I said, is more seen in Desires than in any Christian Act: Do you think that the Woman with her two Mites, cast in all that she desired to cast into the Treasury of God? Or do you think, when David said that he had prepared for the House of God, *with all his Might,* that his desires stunted when his Ability was at its utmost? No, no, desires go beyond all Actions: Therefore I said, it is the Desires of a Man that are reckoned for his Kindness.

4. Kindness is that which God will not forget, I mean the Kindness which his People shew to him; especially in their Desires to serve him in the World. When Israel was come out of Egypt, you know how many stumbles they had before they got to Canaan. But for as much as they were willing, or desirous to follow God, he passes by

all their failures, saying *I remember thee* (and that almost a thousand years after) *the kindness of thy youth, the love of thine espousals, when thou wentest after me in the Wilderness, in a land that was not sown: Israel was Holiness to the Lord, and the first fruits of his increase.* Jer. 2. 2, 3.

5. There is nothing that God likes of ours, better than he likes our true Desires. For indeed, true Desires they are the Smoak of our Incense, the Flower of our Graces, and the very vital Part of our new Man. They are our Desires that ascend, and them that are the Sweet of all the Sacrifices that we offer to God. The Man of Desires is the Man of Kindness.

Fourthly, Desires! true and right Desires, they are they by which a Man is taken up from the Ground and brought away to God, in spite of all Opposers. A Desire will take a Man upon its Back, and carry him away to God if ten thousand Men stand by and oppose it. Hence, 'tis said, *That through desire a Man separates himself,* to wit, from what is contrary to the Mind of God, *and so seeketh and inter-meddleth with all Wisdom.* Prov. 18. 1

1. All Convictions, Conversions, Illuminations, Favours, Tastes, Revelations, Knowledge, and Mercies will do nothing, if the Soul abides without Desires. All I say, is but like Rain upon Stones, or Favours bestowed upon a dead Dog. Oh! But a poor Man with Desires, a Man that fees but little, that knows but little, that finds in himself but little, if he has but strong Desires, they will supply all. His Desires take him up from his Sins, from his Companions, from his Pleasures, and carry him away to God.

2. Suppose thou wast a Minister, and wast sent from God with a Whip whose Cords was made of the Flames of Hell, thou mightest lash long enough, before thou couldest so much as drive one Man that abides without Desires, to God, or to his Kingdom, by that thy so fore a Whip.

3. Suppose again that thou wast a Minister, and was sent from God to Sinners with a Crown of Glory in thy Hand, to offer to him that first comes to thee for it; yet none can come without Desires; but Desire takes the Man upon its Back, and so brings him to thee.

4. What's the Reason, that Men will with Mouth commend God, and commend Christ, and commend and praise both Heaven and Glory, and yet all the while, fly from him, and from his Mercy, as from the worst of Enemies? Why, They want good Desires; their Desires being mischievous, carry them another Way. Thou entrest thy Wife, thy Husband, and the Son of thy Womb, to fall in with thy Lord and thy Christ, but they will not. Ask them the Reason why they will not, and they

they know none, only they have no Desires. *When we shall see him, there is no Beauty in him that we should desire him.* And I am sure if they do not desire him, they can by no Means be made to come to him.

But now, DESIRES! Desires that are right, will carry a Man quite away to God, and to do his Will, let the Work be never so hard. Take an Instance or two for this.

1. You may see it in *Abraham, Isaac, and Jacob.* The Text says plainly, *They were not mindful of that Country from whence they came out, through their Desires of a better.*

God gave them Intimation of a better Country, and their Minds did cleave to it with Desires of it, and what then? Why they went forth, and desired to go, though they did not know whither they went. Yea, they all sojourned in the Land of Promise, because 'twas but a Shadow of what was designed for them by God, and looked to by their Faith, as in a strange Country; wherefore they also cast that behind their Back, looking for that City that had Foundation, of which Mention was made before.

Had not now these Men Desires that were mighty! They were their Desires that thus separated them from their dearest and choice Relations and Enjoyments. Their Desires were pitched upon the heavenly Country, and so they broke through all Difficulties for that.

2. You may see it in *Moses*, who had a Kingdom at his Foot, and was the alone visible Heir thereof; but desire of a better Inheritance, made him refuse it, and chuse rather to take Part with the People of God in their afflicted Condition, than to enjoy the Pleasures of Sin for a Season.

You may say, *The Scripture attributes this to his Faith.* I answer, so it attributes to *Abraham's* Faith, his leaving of his Country. But his Faith begat in him these Desires after the Country that is above. So indeed *Moses* saw these Things by Faith, and therefore his Faith begat in him these Desires. For 'twas because of his Desires that he did refuse, and did chuse, as you read. And here we may opportunely take an Opportunity to touch upon the Vanity of that Faith that is not breeding, and that knows not how to bring forth strong Desires of enjoying what is pretended to be believed; all such Faith is false. *Abraham's, Isaac's, Jacob's, and Moses's* Faith, bred in them Desires, strong Desires; yea, Desires so strong as to take them up, and to carry them after what by their Faith was made known unto them. Yea, their Desires were so mightily set upon the Things made known to them by their Faith, that neither Difficulties nor Dangers, nor yet Frowns nor Flatteries could

stop them from the Use of all lawful Attempts of enjoying what they believed was to be had, and what they desired to be possessed of.

3. The Women also that you read of, and others, that would not upon unworthy Terms, accept of deliverance from Torments, and sundry Trials, *That they might (or because they had a Desire to) be made partakers of a better resurrection.*

And others, saith he, *had trial of cruel mockings and scourgings. Yea, moreover of bonds and imprisonments; they were stoned, they were sawn asunder; were tempted, were slain with the sword; they wandered about in sheep-skins, and goat-skins; being destitute, afflicted, tormented: Of whom the world was not worthy. They wandered in deserts, in mountains and caves of the earth.*

4. But we will come to the Lord Jesus himself. Whither did his Desires bring him? Whither did they carry him, and to what did they make him stoop? For they were his Desires after us, and after our Good, that made him humble himself to do as he did.

What was it, think you, that made him cry out, *I have a Baptism to be baptized with, and how am I straitned until it is accomplished.* What was that Baptism, but his Death? and why did he so long for it, but of Desire to do us good? Yea, the Passover being to be eaten on the Eve of his Sufferings, with what Desires did he desire to eat it with his Disciples?

Yea, his Desires to suffer for his People, made him go with more Strength to lay down his Life for them, than they for want of them, had to go to see him suffer. *And they were in the way going up to Jerusalem, he to suffer, and they to look on. And Jesus went before them, and they were amazed, and as they followed they were afraid.*

I tell you, Desires are strange things if they be right; they jump with God's Mind, they are the Life of Prayer; they are a Man's Kindness to God, and they which will take him up from the Ground and carry him away after God to do his Will, let the Work be never so hard. Is it any Marvel then, if the Desires of the Righteous are so pleasing to God as they are? and that God has so graciously promised, that the Desires of the Righteous shall be granted?

But we come now to the Use and Application.

First Use is a Use of Information.

The first Use shall be a Use of Information. You have heard what hath been said of Desires, and what pleasing things right Desires are unto God. But you must know, *that they are the Desires of his People*, of the Righteous that are so. No wicked Man's Desires are regarded.

This Men must be informed of, lest their Desires become a Snare to their Souls. You read of a Man *whose Desire kills him.* And why?

why? but because he rests in *desiring*, without considering what he is, whether such a one unto whom the promise of *granting Desires*, is made; he coveteth greedily all the day long, but to little purpose. The *Grant of Desires*, of the *fulfilling of Desires*, is *entailed to the righteous Man*.

There are four sorts of people that desire, that desire the kingdom of Heaven; consequently, Desires have a fourfold Root from whence they flow.

First, *The natural Man desires to be saved*, and to go to Heaven when he dies. Ask any natural Man, and he will tell you so. Besides, we see it is so with them, especially at certain Seasons. As when some *Guilt*, or *Conviction* for Sin, takes hold upon them; or when some *sudden Fear* terrifies them; when they are afraid that the *Plague* or *Pestilence* will come upon them, and break up house keeping for them; or when *Death* has taken them by the Throat and is *halling* them down Stairs to the Grave. Then, O then! *Lord save me*, Lord have Mercy upon me; good People pray for me: Oh whither shall I go when I die, if sweet Christ has not Pity for my Soul? And now the *Bed shakes*, and the *poor Soul* is as loth to go out of the Body for fear the *Devil* should catch it, as the poor *Bird* is to go out of the *Bush*, while it sees the Hawk waits there to receive her. But the Fears of the Wicked they must come upon the Wicked; they are the Desires of the Righteous that must be granted. Pray take good Notice of this. And to back this with the Authority of God, Consider,

Job 15.
20, to 25. 1. That Scripture, *The wicked travels with pain all his days, and the number of his years is hidden from the oppressor. A dreadful sound is in his ears, in prosperity the destroyer shall come upon him. Trouble and anguish shall make him afraid, they shall prevail against him as a King ready to the battel.*

Can it be imagined that when the Wicked are in this Distress but that they will desire to be saved? Therefore he saith again,

Job 27.
20, 22, 23. 2. *Terrors take hold on him as waters, a tempest stealeth him away in the night. The East Wind, that blasting Wind, carrieth him away and he departeth, and as a storm hurrieth him out of (the World) his place. For God shall cast upon him and not spare; in flying, he would fain fly out of his hand.*

Their Terrors and their Fears must come upon them; their Desires and Wishes for Salvation must not be granted. *They shall call upon me, says God, but I will not answer, they shall seek me early, but shall not find me.*

Prov. 1.
28.

Secondly, There is the Hypocrite's Desire: Now his Desire seems to have Life and Spirit in it. Also he desires in his Youth, his Health, and the like: Yet it comes to naught. You shall see him drawn to the Life in *Mark 10. 17*. He comes Running, and Kneeling, and Asking, and that, as I

said, in Youth and Health; and that is more than Men merely Natural do. But all to no purpose; he went as he came, without the thing desired. The Conditions propounded were too hard for this Hypocrite^{v. 21, 22.} to comply withal.

Some indeed make a great Noise with their Desires over some again do, but in Conclusion all comes to one; they meet together there where they go, whose Desires are not granted.

For what is the Hope of the Hypocrite, Job 27. 8, *though he has gained to a higher Strain of desires, when God taketh away his soul? Will God hear his cry when trouble cometh upon him?*

Did he not, even when he desired Life, yet break with God, in the day when Conditions of Life were propounded to him? Did he not, even when he asked what good things were to be done that he might have eternal Life, refuse to hear or to comply with what was propounded to him? How then can HIS desires be granted, who himself refused to have them answered?

No marvel then if he perishes like his own dung, if they that have seen him shall say they miss him among those that are to have their desires granted.

Thirdly, There are the Desires of the cold formal Professor. The desires, I say, of him whose Religion lies in a few of the Shells of Religion; even as the foolish Virgins who were content with their Lamps, but gave not heed to take Oil in their Vessels. These I take to be those whom the wise Man calls the slothful. *The Soul of the* Prov. 13. *sluggard desireth and hath nothing, but the* 4. *Soul of the diligent shall be made fat.* The sluggard is one that comes to Poverty thro' Idleness, that contents himself with Forms, *That will not plow in Winter by reason of the cold; therefore he shall beg in Harvest, or* Prov. 20. *at the day of Judgment, and have nothing.* 4.

Thus you see that there are many that desire: the Natural Man, the Hypocrite, the Formalist; they All desire. For Heaven is a brave Place, and no-body would go to Hell. Lord, Lord, open to us, is the Cry of many in this World, and will be the Cry of more in the Day of Judgment.

Of this therefore thou shouldest be informed, and that for these Reasons,

1. Because Ignorance of this may keep thee asleep in security, and cause thee to fall under such disappointments as are the worst and worst to be born. For, for a Man to think to go to Heaven because he desires it, and when all is done, to fall into Hell, is a frustration of the most dismal Complexion. And yet thus it will be when desires shall fail, when Man goes to his long home, and when the Mourners go about the City. Eccl. 12. 5.

2. Because, as was said before, else thy Desires, and that which should be for thy good, will kill thee.

1. They

1. They kill thee at death, when thou shalt find them every one empty.

2. And at Judgment, when thou shalt be convinced, that thou oughtest to go without what thou desirest, because thou wast not the Man to whose Desires the Promise was made, nor the Man that didst desire a-right.

3. To be informed of this is the way to put thee upon such Sense and Sight of thy Case, as will make thee in earnest betake thyself in that way to him, that is acceptable, who grants the desires of the Righteous.

And then shalt thou be happy when thou shunnest to desire as the Natural Man desireth, as the Hypocrite desireth, or as the Formalist desireth: When thou desirest as the Righteous do, *thy desires shall be granted.*

Second Use is of Examination.

Secondly, If this be so, then what Cause hast thou that art conscious to thyself that thou art a desiring Man, to examine thyself, whether thou art one whose desires shall be granted. For to what Purpose should a Man desire, or what Fruits will Desires bring him whose desires shall not be granted? Such a Man is but like to her *that longs, but loses her longing*; or like to him that looks for Peace while Evil overtakes him.

Thou hast heard it over and over, that the Grant of desires belongs to the Righteous: Shouldest thou then not enquire into thy Condition, and examine thyself whether thou art a righteous Man or no? The Apostle said to the *Corinthians*, *Examine yourselves whether you be in the Faith; prove your own selves; know you not how that Jesus Christ is in you except you be reprobates?* You may be reprobates and not be aware of it, if you do not examine and prove your own selves.

'Tis therefore for thy Life, wherefore do not deceive thyself.

I have given you before a description of a Righteous Man, namely, that he is one made so of God by Imputation, by an inward Principle, and one that brings forth Fruit to God. Now this last thou mayst think thou hast. For 'tis easy and common for Men to think, when they bring forth Fruit to themselves, that they bring it forth to God. Wherefore examine thyself.

1. Art thou righteous? If thou sayst, yea. I ask, how comest thou righteous? If thou thinkest that Obedience to the Law of Righteousness has made thee so, thou art utterly deceived. For he that thus seeks Righteousness yet is not righteous, because he cannot by *so doing*, attain that thing he seeketh for.

Did not I tell thee before, that a Man must be righteous before he doth *one* good work, or he can never be righteous? The

Tree must be good first, even before it brings forth one good Apple.

2. Art thou righteous? In whose Judgment art thou righteous? Is it in the Judgment of God, or of Man? *If not of God*, 'tis no matter tho' all the Men on Earth should Justifie thee? thou for that art no whit the more righteous.

3. Art thou righteous in the Judgment of God? who told thee so, or dost thou but dream thereof? Indeed to be righteous in God's Sight, is that, and only that, which can secure a Man from Wrath to come? for if God justifies, who is he that condemns? And this only is the Man whose Desires

Rom. 8.
33, 34.

shall be granted.
4. But still I say, is the question, *how comest thou to know that thou art righteous in the judgment of God?* Dost thou know by *what* it is, that God makes a Man righteous? Dost thou know *where* that is, by or with which, God makes a Man righteous? And also how God doth make a Man righteous with it? These are Questions in the Answer of which thou must have some heavenly Skill, or else all that thou sayst about thy being righteous, will seem without a Bottom.

5. Now if thou answerest; That that which makes me righteous is the Obedience of Christ to his Father's Will; that this Righteousness is before the Throne of God, and that it is made mine by an Act of God's free Grace; I shall ask thee yet again,

6. How comest thou to see thy Need of this Righteousness? And by what is this Righteousness by thee applied to thy self? For this Righteousness is bestowed upon those that see their Need thereof.

This Righteousness is the Refuge where-

Heb. 6.
16, to 20.

to the Guilty fly for Succour that they may be sheltered from the Wrath to come. Hast thou then fled, or dost thou indeed fly to it?
7. None flies to this Righteousness for Life, but those who feel the Sentence of Condemnation by God's Law upon their Conscience; and that in that Extremity have sought for Righteousness first elsewhere, but cannot find it in all the World.

8. For Man, when he findeth himself at first a Sinner, doth not straightway betake himself for Righteousness to God by Christ; but in the first Place, seeks it in the Law on Earth by labouring to yield Obedience thereto, to the end he may, when he stands before God at Death and Judgment, have something to commend him to him, and for the sake of which he may at least help forward his Acceptance with him.

9. But being wearied out of this (and if God loves him, he will weary him out of it) then he looks unto Heaven, and cries to God for Righteousness; the which God shews him in his own good time, *he hath reckoned to him* for the sake of Jesus Christ.

10. Now by this very Discovery, the Heart is also principled with the Spirit of the Gospel; for the Spirit comes with the Gospel down

Rom. 9.
31, 32.

down from Heaven to such a one, and fills his Soul with good ; by which he is capacitated to bring forth Fruit, true Fruit which are the Fruits of Righteousness imputed, and of Righteousness infused, to the Glory and Praise of God.

11. Nor can any Thing but Faith make a Man see himself thus made Righteous ; for this Righteousness is revealed from Faith to Faith, from the Object of Faith to the Grace of Faith, by the Spirit of Faith : A faithless Man then can see this, no more than a blind Man can see Colours ; nor relish this, more than a dead Man tasteth Victuals : As therefore blind Men talk of Colours, and as dead Men relish Food, so do carnal Men talk of Jesus Christ ; to wit, without Sense or Savour ; without Sense of the Want, or Savour of the worth and goodness of him to the Soul.

12. Wherefore I say, 'tis of absolute necessity, that with thy Heart thou deal in this Point, and beware of self-deceiving ; for if thou fail here, thy Desires will fail thee for ever ; *For the Desire of the Righteous, and that only, must be granted.*

Third Use is Cautionary.

Let me here therefore caution thee to beware of some Things, by which else, perhaps, thou mayst deceive thy self.

1. Take heed of taking of such Things for Grants of Desires, that accidentally fall out ; accidentally I mean, as to thy Desires ; for 'tis possible, that that very Thing that thou desirest, may come to pass in the current of Providence, not as an Answer of thy Desires : Now if thou takest such Things for a Grant of thy Desires, and consequently concludest thy self a righteous Man, how mayest thou be deceived ? The Ark of God was delivered into the Hand of the Philistines, which they desired ; but not for the sake of their Desires, but for the Sins of the Children of Israel.

The Land of Canaan was given unto Israel, not for the sake of their Desires, but for the Sins of those whom God cast out before them ; and to fulfil the Promise that God before they were born, had made unto their Fathers.

Israel was carried away Captive out of their own Land, not to fulfil the Desires of their Enemies, but to punish them for their Transgressions. These with many of smaller Importance of more Personal, might be mentioned, to shew that many Things happen to us, some to our pleasing, and some to the pleasing of our Enemies ; which if either we or they should count the Returns of our Prayer, or the Fruits of our Desires, and so draw Conclusions of our Estate to be for the future Happy, because in such Things we seemed to be answered of God ; we might greatly swerve in our Judgments, and become the greatest at Self-deceiving. Or shouldst thou,

2. Take it for granted, that what thou

enjoyest thou hast it as the Fruit of thy Desires ; yet if the Things thou boast of, are Things pertaining to this Life ; such may be granted thee, as thou art considered of God as his Creature, though thy Self art far enough off from being a righteous Man ; *Thou openest thy Hand, says the Psalmist, and satisfiest the Desires of every living Thing.* Again, *He feeds the young Ravens that cry to him ; and the young Lions seek their Meat from God.* Cain, Ishmael, Abab too, had in some Things, their Desires granted them of God.

For if God will hear the Desire of the Beasts of the Field, the Fishes of the Sea, and of the Fowls of Heaven ; no marvel if the Wicked also, may boast him of his Heart's Desire.

Into whose Hand, as he saith in another Place, God bringeth abundantly. Take heed therefore, these Things, nor the Grant of them, are any Signs that thou art a righteous Man, or that the Promise made to the Righteous in granting their Desires, are accomplished upon thee.

I think a Man may say, that the Men that know not God, have a fuller Grant, I mean generally, of their Desires of temporal Things, than has the Child of God himself ; for his Portion lying in better Things, his Desires are answered another Way.

3. Take heed, God grants to some Men their Desires in Anger, and to their Destruction.

He gave to some their own Desires, but sent leanness into their Souls. All that God gives to the Sons of Men, he gives not in Mercy ; he gives to some an inferior, and to some a superior Portion ; and yet so also he answereth them in the Joy of their Heart.

Some Men's Hearts are narrow upwards, and wide downwards ; narrow as to God, but wide for the World ; they gape for the one, but shut themselves up against the other ; so as they desire, they have of what they desire ; *thou fillest their Belly with thy hid Treasures,* for that they do desire ; *But as for me, said David (these Things will not satisfy) I shall be satisfied when I awake in thy likeness.*

I told you before that the Heart of a wicked Man was widest downward, but it is not so with the Righteous : Therefore the Portion of Jacob is not like them ; God has given to him himself. The Temple that Ezekiel saw in the Vision, was still widest upward ; it spread it self toward Heaven : So is the Church, and so is the Righteous, and so are his Desires.

Thy great Concern therefore is to consider, since thou art confident that God also heareth thy Desires ; I say, to consider, whether he answereth thee in his Anger ; for if he doth so, thy Desires come with a Woe : Therefore I say, look to thy self.

A full Purse and a lean Soul is a Sign of a great

great Curse; *He gave them their own Desires, but sent leanness into their Soul*: Take heed of that; many Men crave by their Desires, as the dropical Man craves Drink; his drinking makes his Belly swell big, but consumes other Parts of his Body; Oh! 'tis a sad Grant, when the Desire is granted, only to make the Belly big, the Estate big, the Name big; when even by this bigness the Soul pines, is made to dwindle, to grow lean, and to look like an *Anatomy*.

I am persuaded that it is thus with many, who, while they were lean in Estates, had fat Souls; but the fattening of their Estates, has made their Souls, as to good, as lean as a Rake. They cannot now breath after God, they cannot now look to their Hearts; they cannot now set Watch and Ward over their Ways; they cannot now spare Time to examine who goes out, or who comes in.

They have so much their Desires in Things below, that they have no leisure to concern themselves with, or to look after Things above; their Hearts are now as fat as Grease; their Eyes do now too much start out to be turned, and made to look inward.

They are now become as to their best Part, like the Garden of the Slothful, all grown over with Nettles and Bryars, that cover the Face thereof; or like *Saul*, removed from a little Estate and low Condition, to much, even worse and worse.

Men do not know what they do in desiring Things of this Life, Things over and above what are necessary; they desire them, and they have them with a Woe: *Surely he shall not feel Quietness in his Belly* (his Belly is taken for his Conscience) *he shall not save of that which he desired*, (to help him in an evil Day.)

I shall not here give my Caution to the Righteous, but shall reserve that for the next Use: But oh that Men were as wise in judging of the answering of the Desires, as they are in judging of the Extravagances of their Appetites! You shall have a Man even from Experience, reclaim himself from such an Excess of Eating, Drinking, Smoaking, Sleeping, Talking or pleasurable Actions, as by his Experience he finds is hurtful to him (and yet all this may but hurt the Body, at least the Body directly;) but how blind, how unskill'd are they in the Evils that attend Desires? For like the Man in the Dropsie, made mention of before, they desire this World, as he doth drink, till they desire themselves quite down to Hell. Look to it therefore and take heed; God's granting the Things pertaining to this Life unto thee, doth neither prove that thou art Righteous, nor that he acts in Mercy towards thee, but giving of thee thy Desires.

Fourth Use is for Encouragement.

Is it so? *shall the Desire of the Righteous be granted?* Then this should encourage them that in the first Place, have sought the Kingdom of God and his Son's Righteousness, to go on in their Desires.

God has given thee his Son's Righteousness to justify thee; he has also, because thou art a Son, sent forth the Spirit of his Son into thy Heart to satisfy thee, and to help thee to cry unto him Father, Father? wilt thou not cry? wilt thou not desire? Thy God has bidden thee open thy Mouth, he has bid thee open it wide, and promised saying, *And I will fill it*: And wilt thou not desire? Pf. 81. 10.

Oh! thou hast a License, a Leave, a Grant to desire; wherefore be not afraid to desire great Mercies of the God of Heaven: This was *Daniel's Way*, and he set others to do it too. Dan. 2. 18.

Object. *But I am an unworthy Creature.*

Ans. That's true; but God gives to no Man for his Worthiness, nor rejects any for their Sinfulness, that come to him sensible of the Want and Worth of Mercy for them. Besides, I told thee before, that the Desires of a righteous Man, and the Desires of his God, do jump or agree: God has a Desire to thee, thou hast a Desire to him; God desires *Truth in the inward Parts*, and so dost thou with all thy Heart; God desires Mercy, and to shew it to the Needy; that's it thou also wantest, and that which thy Soul craves at his Hand. Job 14. 15
Pf. 51. 6.
Hos. 6. 6.

Seek Man, ask, knock, and do not be discouraged; *The Lord grant all thy Desires*. Thou sayst thou art unworthy to ask the biggest Things, Things spiritual and heavenly; well, will carnal Things serve thee, and answer the Desires of thy Heart? Canst thou be content to be put off with a Belly well filled, and a Back well clothed?

Oh! better I never had been born.

See, thou wilt not ask the best, and yet canst not make shift without them; shift, no, no shift without them; I am undone without them, undone for ever and ever, sayst thou; well then desire; so I do, sayst thou: Ah but desire with more strong Desires, desire with more large Desires; desire spiritual Gifts, covet them earnestly, thou hast a License too to do so, God bids thee do so; *And I*, says the Apostle, *desire that ye faint not*, that is in the Prosecution of your Desires, what Discouragements soever you may meet with in the Way; for he hath said, *The Desire of the Righteous shall be granted*. 1 Cor. 14.
Eph. 3. 19

Object. *But I find it not so*, says one, *for though I have desired and desired, a thousand Times upon my Knees, for something that I want, yet I have not my Desire; and indeed the Consideration of this, hath made me question whether I am one of those, to whom the Promise of granting of Desires is made.*

Ans. To this Objection many Things must be replied.

1. By Way of Question.

2. Then by Way of Answer.

First, by Way of Question; what are the Things thou desirest, are they lawful or unlawful? For a Christian may desire unlawful Things; as the Mother of *Zebedees* Children did when she came to Christ Mat. 20.
20, 21.
Mark 10.
(nay 35.

(nay her Sons themselves had their Hearts therein) saying, *Master, we would that thou shouldst do for us, whatsoever we shall desire.*

They came with a wide Mouth, but their Desire was unlawful, as is evident, for that Christ would not grant it. *James* also himself caught those unto whom he wrote, in such a Fault as this, where he says, *Ye kill, and desire to have, and cannot obtain.*

Jam. 4. 2. There are four Things that are unlawful to be desired.

1. To desire the Life of thine Enemy, is unlawful.

2. To desire any Thing that is thy Neighbour's, is unlawful.

3. To desire to share in the Prosperity of the Wicked, is unlawful.

4. To desire spiritual Things for evil Ends is unlawful.

Secondly, Are they lawful Things, which thou desirest? Yet the Question is, are they absolutely or conditionally promised? If absolutely promised, hold on in desiring. If conditionally promised, then thou must consider,

1. Whether they are such as are essential to the well-being of thy Soul in thy Christian Course in this Life.

2. Or whether they are Things that are of a more inferior Sort.

If they are such as are essential to the well-being of thy Soul in thy Christian Course in this World; then hold on in thy Desires; and look also for the Conditions that that Word calls, for that profereth them to thee. And if it be not possible to find them in thy self, look for them in Christ; and cry to God for them, *for the Lord's sake.*

But if they be of an inferior Sort, and thou canst be a good Christian without them; Desire them, and yet be content to go without them; for who knows, but it may be better that thou shouldst be denied, than that thou shouldst have now a Grant of some Things thou desirest? and herein thou hast thy Lord for thy Pattern; who, though he desired that his Life might be prolonged, yet wound up that Prayer with a nevertheless, *not my Will, but thine be done.*

But we will suppose, that the Thing thou desirest is good, and that thy Heart may be right in asking. As suppose thou desirest more Grace, or as *David* has it, more *Truth in the inward, and hidden Part.* Yet there are several Things for thy Instruction, may be replied to thy Objection, as,

1. Thou, though thou desirest more of this, mayest not yet be so sensible of the worth of what thou askest as perhaps God will have thee be, before he granteth thy Desire; sometimes Christians ask for good Things without having in themselves, an Estimate proportionable to the Worth of what they desire; and God may hold it therefore back, to learn them to know bet-

ter, the worth and greatness of that Thing they ask for. The good Disciples asked *they knew not what.*

Mark 10. 38.

I know they asked what was unlawful, but they were ignorant of the Value of that Thing, and the same may be thy Fault when thou askest for Things most lawful, and necessary.

2. Hast thou well improved what thou hast received already? Fathers will hold back more Money, when the Sons have spent that profusely which they had received before. *He that is faithful in that which is least, is faithful also in much, and he that is unjust in that which is least; is unjust also in much. And if you have not been faithful in that which is another Man's, who shall give you that which is your own?*

Luke 16. 10, 11, 12.

See here, an Objection made against a further Supply, or rather against such a Supply as some would have, because they have mispent, or been unfaithful in what they have already had.

If thou therefore hast been faulty here; Go humble thy self to thy Friend, and beg Pardon for thy Faults that are past, when thou art desiring of him more Grace.

3. When God gives to his, the Grant of their Desires, he doth it so, as may be best for our Advantage; now there are Times wherein the giving of Grace may be best to our Advantage, as,

1. Just before a Temptation comes, then if it rains Grace on thee from Heaven, it may be most for thy Advantage. This is like God's sending of Plenty in *Egypt* just before the Years of Famine came.

2. For God to restrain that which thou desirest, even till the Spirit of Prayer is in a Manner spent, may be further to inform thee, that though Prayer and Desires are a Duty, and such also to which the Promise is made; yet God sees those Imperfections in both thy Prayers and Desires, as would utterly bind his Hands, did he not act toward thee nearly from Motives drawn from his own Bowels and Compassion, rather than from any deserving that he sees in thy Prayers. Christians, even righteous Men, are apt to lean too much to their own doings; and God to wean them from them, oft-times defers to do, what they by doing expect, even until in doing, their Spirits are spent, and they as to doing can do no longer. When they that cried for Water, had cried till their Spirits failed, and their Tongue clave to the Roof of their Mouth for Thirst; Then the Lord did hear, and then the God of *Israel* did give them their Desire. Also when *Jonas* his Soul fainted under the Consideration of all the Evils that he had brought upon himself; then his Prayer came unto God into his Holy Temple.

Isa. 41. 17, 18. Jon. 2. 7.

The Righteous would be too light in asking, and would too much over prize their Works, if their God should not sometimes deal in this Manner with them.

3. It

Mat. 26. 39, 42. Mark. 14. 36.

Psal. 51.

3. It is also to the Advantage of the righteous, that they be kept, and led in that Way which will best improve Grace already received, and that is, when they spin it out and use it to the utmost; when they do with it, as the Prophet did with that Meals Meat that he eat under the Juniper Tree: Go in the Strength of it their forty Days and forty Nights, even to the Mount of God. Or when they do as the Widow did, spend upon their Handful of Flower in the Barrel, and upon that little Oyl in the Cruse, 'till God shall send more Plenty.

^{1 King 19.} The Righteous are apt to be like well fed ^{4, to 9.} Children, *too wanton*, if God should not ap- ^{Chap. 17.} point them some *fasting Days*. Or they ^{9, to 17.} would be apt to cast away *Fragments*, if God should give them every Day a new Dish. So then God will grant the Desires of the Righteous in that Way which will be most for their Advantage. And that is, when they have made the best of the old Store.

If God should give us two or three Harvests in a Year, we should incline to feed our Horse and Hogs with Wheat; but being as it is, we learn better to husband the Matter.

By this Means also we are made to see, that there is Virtue sufficient in our old Store of Grace to keep us with God in the way of our Duty, longer than we could imagine it would.

I myself have cried out, I can stand no longer, hold out no longer, without a further Supply of Grace, and yet I have by my old Grace been kept even after this, Days, and Weeks, and Months in a way of waiting on God. A little true Grace will go a great way, yea, and do more Wonders than we are aware of. If we have but Grace enough to keep us *groaning after God*, 'tis not all the World that can destroy us.

4. Perhaps thou mayest be mistaken. The Grace thou prayest for, may in great Measure be come unto thee. Thou hast been desiring of God, thou saist, more Grace; but hast it not.

But how if whilst thou lookest for it to come to thee at one Door, it should come to thee in at another? And that we may a little enquire into the Truth of this, let us a little consider what are the Effects of Grace in its coming to the Soul, and then see if it has not been coming unto thee almost ever since thou hast set upon this fresh desire after it.

1. Grace in the general Effect of it, is to mend the Soul, and to make it better disposed. Hence when it comes it brings convincing Light along with it, by which a Man sees more of his Baseness than at other times. More, I say, of his inward Baseness. It is through the shinings of the Spirit of Grace, that those *Cobwebs* and Stinks that yet remain in thee, are discovered. *In thy light we shall see light.* And a-

gain, *whatsoever makes manifest is light.* If then thou seeest thy self more vile than formerly, Grace by its coming to thee, has done this for thee.

2. Grace when it comes breaks and crumbles the Heart, in the Sence and Sight of its Vileness. A Man stands amazed and confounded in himself; breaks and falls down on his Face before God; is ashamed to lift up so much as his Face to God at the Sight and Apprehension of how wicked he is.

3. Grace when it comes shews to a Man more of the Holiness and Patience of God; his Holiness to make us wonder at his Patience, and his Patience to make us wonder at his Mercy, that yet, even yet such a vile one as I am, should be admitted to breathe in the Land of the Living, yea more, suffered to come to the Throne of Grace.

4. Grace is of a heart humbling Nature; it will make a Man count himself the most unworthy of any thing; of all Saints. 'Twill make a Man put all others afore him, and be glad too, if he may be one beloved, though least beloved, because most unworthy. 'Twill make him with gladness accept of the lowest Room, as counting all Saints more worthy of Exaltation than himself.

5. Grace will make a Man prize other Mens Graces and gracious Actions above his own. As he thinks, every Man's Candle burns brighter than his. Every Man improves Grace better than he, every good Man does more sincerely his Duty than he. And if these be not some of the Effects of the Renewings of Grace, I will confess I have taken my Mark amiss.

6. Renewings of Grace beget renewed Self-bemoanings, Self-condemnations, Self-aborrences.

And say thou prayest for Communion with, and the Presence of God. God can have Communion with thee, and grant thee his Presence, and all this shall, instead of ^{Isa. 6. 1,} comforting of thee at present, more con- ^{2, 3, 4, 5.} found thee, and make thee see thy Wickedness.

Some People think they never have the Presence, and the Renewings of God's Grace upon them, but when they are comforted, and when they are cheered up; when alas, God may be richly with them, while they cry out, by these Visions my Sorrows ^{Dan. 10.} are multiplied, or, because I have seen ^{8, 16.} God, I shall die. ^{Judg. 13.} ^{22.}

And tell me now, all these things considered, has not Grace, even the Grace of God which thou hast so much desired, been coming to thee, and working in thee in all these hidden Methods? And so doing, has it not also accommodated thee with all the afore-named Conveniences? The which when thou considerest, I know thou wouldst not be without for all the good of the World. Thus therefore thy desire is accomplishing: *and when 'tis accomplished,* ^{Prov. 13.} *will be sweet to thy Soul.* ^{19.}

5. But

5. But we will follow thee a little in the way of thy Heart. Thou faist, thou desirest and desirest Grace, yea, hast been a thousand times upon thy Knees before God for more Grace, and yet thou canst not attain.

I answer, 1. It may be the Grace which thou prayest for, is worth thy being upon thy Knees *yet a thousand times more*. We find that usually they that go to Kings Courts for Preferment, are there at great Expences; yea, and wait a great while, even until they have spent their whole Estates, and worn out their Patience too. Yet they at last prevail, *and the thing desired comes*. Yea, and when it is come; it sets them up anew, and makes them better Men, though they did spend all that they had to obtain it, than ever they were before. *Wait, therefore; wait, I say, on the Lord.*

Psal. 27.
14.

Psal. 37.

7, 34.

Psal. 62. 5.

Isa. 30. 18.

Wait therefore with *David*, wait patiently; bid thy Soul cheer up, and wait. *Blessed are all they that wait for him.*

2. Thou must consider that great Grace is reserved for great Service; thou desirest Abundance of Grace; thou doest well, and thou shalt have what shall qualify and fit thee for the Service, that God has for thee to do for him and for his Name in the World. The Apostles themselves were to stay for great Grace, until the time of their Work was come.

Acts 1. 4.

Chap. 4.

33.

I will not allot thy Service, but assure thyself *when thy desire cometh*, thou wilt have occasion for it; new Work, new Trials, new Sufferings; or something that will call for the Power and Vertue of all the Grace thou shalt have to keep thy Spirit even, and thy Feet from slipping while thou art exercised in new Engagements.

Luke 12.

48.

Assure thy self, Thy God will not give thee *Straw*, but he will expect *Brick*. *For unto whomsoever much is given, of him shall be much required, and to whom Men have committed much, of him they will ask the more.* Wherefore as thou art busie in desiring more Grace, be also desirous, that Wisdom to manage it with faithfulness may also be granted unto thee. Thou wilt say, Grace, if I had it, will do all this for me. 'Twill, and will not. 'Twill, if thou watch and be sober; 'twill not if thou be foolish and remiss. Men of great Grace may grow consumptive in Grace, and Idleness may turn him that wears a Plush Jacket, into Rags. *David* was once a Man of great Grace, but his sin made the Grace which he had, to shrink up, and dwindle away, as to make him cry out, *O take not thy Spirit utterly from me.*

Psal. 51.

11.

Psal. 119.

8.

3. Or, perhaps God withholds what thou wouldst have, that it may be the more prized by thee, when it comes. *Hope deferred makes the heart sick, but when the desire cometh, it is a Tree of Life.*

Prov. 13.

12.

4. Lastly, but dost thou think that thy more Grace, will exempt thee from Temptations! Alas! The more Grace, as was

hinted, the greater Trials. Thou must be for all that like the Ship of which thou readest, sometimes high, sometimes low; sometimes steady, sometimes staggering, sometimes in, and sometimes even at the End of thy very wits. *For so he brings us to our desired Haven.*

Psal. 107.

23, to 31.

Yet Grace is the Gold and Preciousness of the righteous Man; yea, and herein appears the Uprightness of his Soul; In that though all these things attend the Grace of God in him, yet he chuseth Grace here, above all, for that it makes him the more like God and his Christ, and for that it seasons his Heart best to his own content; and also for that it capacitates him to glorify God in the World.

The CONCLUSION.

Is it so, is this the Sum of all, namely, that the Fears of the Wicked shall come upon them, and that the desire of the Righteous shall be granted; Then this shews us what is determined concerning both, concerning the Wicked, that all his Hopes shall not bring him to Heaven; and concerning the Righteous, that all his Fears shall not bring him to Hell. But what a sad thing is it for one to be a wicked Man? nothing can help him, his Wickedness is too strong for him. *His own Iniquity shall take the wicked himself, and he shall be holden in the Cords of his Sins.*

Prov. 5. 22.

He may twist and twine, and seek to work himself from under the Sentence past upon him: But all will do him no Pleasure. *The wicked is driven away in his Wickedness. But the Righteous hath hope in his Death.*

Prov. 14.

32.

Loath he is to be righteous now; and as loath he will be to be found in his Sins at the dreadful Day of Doom. But so it must be. *Upon the wicked God shall rain Snares, Fire and Brimstone, and a horrible burning Tempest: this shall be the Portion of their Cup.*

Psa. 11. 6.

Wo to the Wicked, therefore: It shall be ill with him, for the Reward of his Hands shall be done unto him. The just God will recompence both the Righteous and the Wicked, even according to their Works. And yet for all this, the Wicked will not hear. When I read God's Word and see how the Wicked follow their Sins, yea, dance in the Ways of their own Destruction, it is astonishing to me.

Their Actions declare them, though not Atheists in Principle, yet such in Practice. What do all their Acts declare, but this, that they either know not God, or fear not what he can do unto them?

But oh how will they change their Note when they see what will become of them! How wan will they look! yea, the Hair of their Heads will stand an end for fear. For their Fear is their Portion; nor can their Fears, nor their Prayers, nor their Entreaties, nor their Wishes, nor their Repentings

H h h

help

help them in this Day.

And thus have I shewed you what are the Desires of the Righteous: And that

the fear of the Wicked shall come upon him, but the Desire of the Righteous shall be granted.



T H E

SAINTS Privilege and Profit.

H E B. IV. 16.

Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of need.

THIS Epistle is indicted and left to the Church by the Holy Ghost, to shew particularly, and more distinctly the HIGH Priesthood of Jesus Christ; and the excellent Benefits that his People have thereby. In which both the Excellency of his Person, and transcendent Glory of his Office, beyond either *Priest*, or *Priesthood* of the Law, is largely set forth before us in Chap. 1. Chap. 2. &c.

Wherefore in order to our beneficial reading of this Epistle, the Spirit of God calls upon us, first most seriously to consider what an one this excellent Person is. *Wherefore Holy Brethren*, saith he, you that are *Partakers of the Heavenly Calling*; consequently you that are related to, and that are concerned in the undertaking of this Holy one, *consider the Apostle and High-Priest of our Profession, Christ Jesus*. Chap. 3. 1. Consider how great, and how fit this Man is, for so holy and glorious a Calling. He being so high, as to be far above all Heavens; so great, as to be the Son of, and God equal with the Father. Consider him also as to his Humanity, how that he is really Flesh of our Flesh; sinlessly so, sympathizingly so, so in all the Compassions of a Man; he is touched with, Compassioneth, Pitieth, Loveth, Succoureth us and feeleth our Infirmities, and maketh our Case his own. Nay, he again from the Consideration of his Greatness and Love, puts us upon a confident Reliance on his undertaking, and also presseth us to a bold Approach of that Throne of Grace, where he continually abideth in the Execution of his Office. *Seeing then*, saith he, *that we have a great High-Priest that is passed into the Heavens, Jesus the Son of God, let us hold fast our Profession. For we have not an High-Priest which cannot be touched with the feeling of our Infirmities, but was in all Points tempted like as we are, yet without Sin*. Let us therefore come boldly to the Throne of Grace.

In the Words we have,

1. An Exhortation.

2. An Implication, that we shall reap a worthy Benefit if we truly put the Exhortation into Practice.

The Exhortation is, That we shall come boldly to the Throne of Grace, *Let us therefore come boldly to the Throne of Grace*. In all we have an Intimation of five Things.

1. That God hath more Thrones than one. Else the Throne of Grace need not to be specified by Name. Let us come to the Throne of GRACE.

2. That the godly can distinguish one Throne from another. For the Throne here is not set forth, by *where*, or *what* Signs it should be known; it is only propounded to us by its NAME, and so left for Saints to make their Approach unto it. Let us come to the Throne of Grace.

3. The third Thing is, The PERSONS intended by this Exhortation, let US therefore come. US; What US? or who are they that by this Exhortation are called upon to come? let Us.

4. The MANNER of the coming of these Persons to this Throne of Grace, and that is through the Vail, *boldly, confidently*. Let us come BOLDLY to the Throne of Grace.

5. The Motive to this Exhortation, and that is twofold.

1. Because we have so great an High-priest, that cannot but be touched with the feeling of our Infirmities. Let us THEREFORE come boldly to the Throne of Grace.

2. And because we are sure to speed; *That we may obtain Mercy and find Grace, &c.*

I shall, as God shall help me, handle these Things in order.

First, for the first, that God hath more Ps. 11. 4. Thrones than one. He hath a Throne in Heaven, and a Throne on Earth. *The Lord's* Jer. 3. 17. *Throne is in Heaven, and they shall call Jerusalem the Throne of the Lord. He ruleth* Ps. 59. 13. *over the Angels, He ruleth in his Church.*

He

He sitteth in Jacob and ruleth to the Ends of the Earth, yea, he has a Throne and Seat of Majesty among the Princes and great ones of the World. *He ruleth or judgeth among the Gods.* There is a Throne for him as a Father, and a Throne for Christ as a Giver of Reward to all faithful and overcoming Christians. *To him that overcometh, I will grant to sit with me on my Throne, even as I also overcame, and am set down with my Father upon his Throne.*

There is also to be a Throne of Judgment, on which God by Christ at the great and notable Day shall sit to give to the whole World their last or final Sentence: From which, no, not by any Means they shall never be released. This Throne is made mention of in the New Testament; and is called by Christ, *the Throne of his Glory; and a great white Throne.* And his Presence when he sits upon this Throne, will be so terrible, that nothing shall be able to abide it, that is not reconciled to God by him before.

Wherefore it is not amiss that I give you this hint, because it may tend to inform unwary Christians, when they go to God, that they address not themselves to him at Rovers, or at Random, but that when they come to him for Benefits, they direct their Prayer to the Throne of Grace, or to God as considered on a Throne of Grace. For he is not to be found a God merciful and gracious, but as he is on the Throne of Grace. This is his *Holy Place*, out of which he is terrible to the Sons of Men, and cannot be gracious unto them. For, as when he shall sit at the last Day upon his Throne of Judgment, he will neither be moved with the Tears or Misery of the World to do any Thing for them, that in the least will have a Tendency to a Relaxation of the least Part of their Sorrow, so now let Men take him where they will, or consider him as they list, he gives no Grace, no special Grace, but as considered on the Throne of Grace: Wherefore they that will pray, and speed, they must come to a Throne of Grace; to a God that sitteth on a Throne of Grace. *Let us therefore come boldly to the Throne of GRACE, that we may obtain, &c.*

The Unbeliever, the Erroneous and Superstitious consider not this: Wherefore they speak to God as their Fancies lead them, not as the Word directs them, and therefore obtain nothing. Ask the carnal Man, to whom he prays? he will say to God. Ask him where this God is? he will say in Heaven. But ask him how, or under what Notion he is to be considered there? and he will give a few Generals, but cannot direct his Soul unto him as he is upon a Throne of Grace, as the Apostle here biddeth, saying, *Let us come boldly to the Throne of Grace.* Wherefore they come and go, or rather go and come to no Advantage at all; they find nothing but their

Labour or Words for their Pains. For the right considering of God when I go unto him, and how or where I may find him gracious and merciful, is all in all; and Mercy and Grace is then obtained when we come to him as sitting upon a Throne of Grace.

2. We will therefore come to the second Thing, to wit, that the godly can distinguish one Throne from another. And the Reason why I so conclude, is, as I said, because the Throne here, is not set forth unto us here, by *where* or *what* Signs it should be known; it is only propounded to us by its Name (a Throne of Grace) and so left for Saints to make their Approach thereto. *Let us therefore come boldly to the Throne of Grace.*

We will therefore take this Conclusion into two Parts, and consider it under this double Position.

First, That there is a Throne of Grace.

Secondly, That it is the Privilege of the godly to distinguish from all other Thrones whatever, this Throne of Grace.

First, *There is a Throne of Grace.* This must be true, because the Text saith also it is that of which the *Mercy-Seat* so often made mention of in the Old Testament was a Type, Shadow, or Figure; nor is the Terms, of *Seat*, and *Throne*, of any Strength, to make this Supposition void. For 'tis common for the Antitype to be put forth in Words unto us, more glorious than is the *Figure* or *Shadow* of that Thing. And the Reason is, for that the heavenly Things themselves are far more excellent than the Shadow by which they are represented. What's a Sheep, a Bull, an Ox, or Calf, to Christ; or their Blood, to the Blood of Christ? What's *Jerusalem* that stood in *Canaan* to that new *Jerusalem* that shall come down from Heaven; or the Tabernacle made with corruptible Things, to the Body of Christ, or Heaven it self? no marvel then if they be set forth unto us by Words of an inferior Rank; the most full and aptest being reserved to set out the highest Things withal.

Before I proceed to give you a more particular Description of this Throne of Grace, as also how it may be known; I will a little touch upon the Terms themselves, and shew briefly what must be implied by them.

First, By this Word *Grace* we are to understand God's free Sovereign good Pleasure, whereby he acteth in Christ towards his People. Grace and Mercy therefore are Terms that have their distinct Significations; *Mercy* signifies Pitifulness, or a running over of infinite Bowels to Objects in a miserable and helpless Condition. But *Grace* signifies that God still acts in this as a free Agent, not being wrought upon by the Misery of the Creature, as a procuring Cause; but of his own princely Mind.

Was there *no* objects of Pity among those that

that in the old World perished by the Flood, or that in *Sodom* were burned with Fire from Heaven; Doubtless according to our apprehension there were many: But *Noah*, and he only found Grace in God's Eyes, not because that of himself he was better than the rest; but God acted as a gracious Prince towards him, and let him share in Mercy of his own Sovereign Will and Pleasure. But this at first, was not so fully made manifest as it was afterwards. Wherefore the *propitiatory* was not called as here, *A Throne of Grace*, but, a *Mercy-seat*, albeit there was great Glory in them Terms also; for by, (*Mercy-seat*) was shewed, not only that God had compassion for Men; but that also to be good, was as his continual Resting-Place, whither he would at length retire, and where he would sit down and abide, whatever terrible or troublesome Work for his Church was on the Wheel at present. For a *Seat*, is a Place of Rest, yea, is prepared for that end; and in that here *mercy* is called *that Seat*, it is to shew, as I said, that whatever Work is on the Wheel in the World, let it be never so dreadful and amazing, yet to God's Church it shall end in *Mercy*, for that that is God's Resting-Place. Wherefore after God had so severely threatened and punished his Church under the Name of a whorish Woman, as you may read in the Prephet *Ezekiel*, he saith, *so I will make my fury towards thee to rest, and my jealousy shall depart from thee; and I will be quiet, and will be no more angry.* And again, speaking of the same people, and of the same Punishments, he saith, *nevertheless I will remember my covenant with thee in the days of thy Youth, and I will establish unto thee an everlasting Covenant.* And again *I will establish my Covenant with thee, and thou shalt know that I am the Lord. That thou mayest remember, and be confounded, and never open thy Mouth any more: because of thy shame, when I am pacified towards thee for all that thou hast done, saith the Lord God.* These with many more Places shew that Mercy is God's Place of rest, and thither he will retire at last, and from thence will bless his Church, his People.

But yet these terms (a Throne, the Throne of Grace) doth more exceed in Glory: not only because the Word *Grace*, shews that God by all that he doth towards us in saving and forgiving, acts freely as the highest Lord, and of his own good Will and Pleasure: but also for that he now saith, that his Grace is become a King, *a Throne of Grace*. A Throne is not only *Seat* for rest, but a place of Dignity and Authority. This is known to all. Wherefore by this Word, *a Throne*, or the Throne of Grace, is intimated, that God ruleth, and governeth by his Grace. And this he can justly do. *Grace reigns through Righteousness, unto eternal life through Jesus Christ our Lord.* So then, in that here is mention made of a *Throne of Grace*, it

sheweth that Sin, and Satan, and Death and Hell must needs be subdued. For these last mentioned are but Weakness and destruction; but Grace is Life, and the absolute Sovereign over all *these* to the ruling of them utterly down. *A Throne of Grace.*

By this then, God plainly declareth that he is resolved this way to rule, and that he pointeth at Sin as his deadly Foe: and if so, ^{ver 20.} then *where sin abounded, grace must much more abound.* For it is the Wisdom and Discretion of all that rule, to fortify themselves against them that rebel against them, what they can. Wherefore he saith again, *Sin shall not have Dominion over you, for you are not under the law, but under grace.* ^{Rom. 6. 14.}

Sin seeks for the Dominion, and Grace seeks for the Dominion; but Sin shall not rule, because it has no Throne in the Church among the godly. Grace is King, Grace has the Throne, and the People of God are not under the Dominion of Sin, but of the Grace of God, the which they are here implicitly bid to acknowledge, in that they are bid to come boldly to it for Help. That we may obtain Mercy, and find Grace to help: to help in time of need. For as from the Hand and Power of the King, comes Help and Succour to the Subject, when assaulted by an Enemy: so from the Throne of Grace, or from Grace, as it reigns, comes the Help and Health of God's People. Hence it is said again, *A glorious high Throne from the beginning is the place of our sanctuary.* ^{Jer. 17. 12.}

Here then the Saints take shelter from the Roaring of the Devil, from the Raging of their Lusts, and from the Fury of the Wicked. That also is a very notable Place, *He will subdue our iniquities, and thou wilt cast all our sins into the depth of the sea.* ^{Mic. 7. 19.} He speaks here of God as solacing himself in Mercy, and as delighting of himself in the Salvation of his People, and that without Comparison. *Who is a God like unto thee that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in Mercy.* ^{ver. 18.} Thus is Mercy and Grace got into the Throne, reigns, and will assuredly conquer all. Yea, will conquer, and that with a Shout, *Mercy rejoiceth against judgment.* ^{Jam. 2. 13.} Yea, glorieth when it getteth the Victory of Sin, and subdueth the Sinner unto God and to its own Salvation, as is yet more fully shewed in the Parable of the Prodigal Son. But this briefly, to shew you something of the Nature of the Terms, and what must necessarily be implied thereby.

We will in the next Place, shew what is to be inferred from hence. And,

First, To be sure this is inferred, *That converted Men are not every way, or in every Sense free from the being of Sin.* For were they, they need not betake themselves to a Throne of Grace for Help; when it saith there is Grace in God, it inferreth that

Ezek. 16.
42, to 64.

Rom. 5.
21.

that there is Sin in the godly; and when it faith, Grace reigns, as upon a Throne, &c. It implies that Sin would ascend the Throne, would reign, and would have the Dominion over the Children of God. This also is manifest, when he saith, *Let not sin therefore reign in your mortal body, that you should obey it in the lusts thereof.* And the only way to prevent it, is to apply ourselves, as by the Text we are directed, to the Throne of Grace for Help against it.

Secondly, The Text implies that at certain times, the most godly Man in the World may be hard put to it, by the Sin that dwelleth in him; yea, so hard put to it, as that there can be no ways to save himself from a fall, but by imploring Heaven, and the Throne of Grace for Help. This is called the needy Time, the Time when the wayfaring Man that knocked at David's Door shall knock at ours: or when we are got into the Sieve into which Satan did get Peter; or when those Fists are about our Ears that were about Paul's; and when that Thorn pricks us that Paul said was in his Flesh. *But why, or how comes it to pass that the godly are so hard put to it at these times,* but because there is in them, that is, in their Flesh, no good thing, but consequently all Aptness to close in with the Devil and his Suggestions to the overthrow of the Soul?

But now here we are presented with a Throne of Grace, unto which, as David says, we must continually resort, and that's the way to obtain Relief, and to find Help in time of Need.

Thirdly, as Christians are sometimes in imminent Dangers of falling, so sometimes it is so that they are fallen, are down, down dreadfully, and can by no means lift up themselves. And this happeneth unto them because they have been remiss as to the conscionable Performance of what by this Exhortation they are enjoined to. They have not been constant Supplicants at this Throne, for preserving Grace; for had they, they should, as the Text suggests, most certainly have kept from such a Fall; Help should have been granted them in their needful Time. But that is it of which such are guilty, which is written in the Prophet Isaiah, *But thou hast not called upon me, O Jacob, but thou hast been weary of me, O Israel.* Therefore thou art profaned, therefore thou art given to Reproaches.

Now as they which are falling, are kept from coming down, by coming to this Throne of Grace: so those that are fallen, must rise, by the Sceptre of Love extended to them from thence. Men may fall by Sin, but cannot raise up themselves without the Help of Grace.

Wherefore it is worthy of our Enquiry after a more thorough Knowledge of this Throne of Grace, whence as we may well perceive, our Help comes, and by what

comes from thence we are made to stand.

I therefore come now to a more particular Description of this Throne of Grace, and to shew how the Godly know, or may know it, from other Thrones of God.

First then, This Throne of Grace is the Humanity or Heart and Soul of Jesus Christ, IN which God sits and resteth for ever, in Love towards them that believe in him: For as much as Christ did by the Body of his Flesh, when here, reconcile them unto the Father. *The key of David, saith God, I will lay upon his shoulder: so he shall open and none shall shut, and he shall shut and none shall open. And I will fasten him as a nail in a sure place, and he shall be for a glorious Throne to his Father's house.* For a glorious Throne to his Father's House, that is, for his Father's House to come to their Father by, for that they shall always find him thereon, or as another Scripture saith, *in him,* reconciling them unto him, not imputing to them their Trespases and Sins.

Nor is it possible that we lay aside the human Nature of Christ, for us to find any such thing, as a Throne of Grace: either in Earth or Heaven, for that then nothing can be found to be the Rest of God. *This is my well-beloved Son in whom I am well-pleased,* is God's one Language, but there is none other of whom he hath so said. Wherefore he resteth in him towards us, and in him only. Besides, Grace cannot be extended towards us but in a Way of Justice. For that the Law, and our Sin, obstructeth another way; but lay the human Nature of Christ aside, and where will you find THAT that shall become such a Sacrifice to Justice for the Sin of Men, as that God for the sake of that shall both forgive, and cause that Grace forever should reign towards us in such a way? It reigns through Righteousness, or Justice, by Jesus Christ, and no way else. Christ Jesus therefore is this Throne of Grace, or him, or that by which Grace reigns towards the Children of God.

That Scripture also gives us a little Light herein. *And I beheld, and lo in the midst of the Throne, &c. stood a lamb as it had been slain.* This is to shew the Cause why Grace is so freely let out to us, even for that there stands there in the midst of the Throne and in the Midst of the Elders, a Lamb as it had been slain, or as it was made a Sacrifice for our Sin; for as a slain Lamb he now lives in the midst of the Throne, and is the meritorious Cause of all the Grace that we enjoy. And though it seems by this Text, that the Throne is one thing, and the Lamb another: yet the Lamb of God is the Throne, though not as a Lamb or Sacrifice, but as one that by his Sacrifice has made way for Grace to run like a River into the World. The Son of God, Jesus Christ, is ALL; he is the Throne, the Altar, the Priest, the Sacrifice, and all; but he is the Throne, the Priest, the

the Altar, and the Sacrifice under divers Considerations. He is not the Throne, as he is the Priest; he is not the Priest, as he is the Sacrifice; he is not the Sacrifice, as he is the Altar: yet is truly all these; yea, there is no Throne of Grace, no High-priest, no Propitiatory Sacrifice, &c. but he; of all which we may yet speak further before we conclude this Treatise.

I conclude then, that Christ Jesus in his humane Nature is this Throne of Grace: in his humane Nature, I say he has by that compleatly accomplished all things necessary for the making way for Grace to be extended to Men; and that that is not only God's Place of rest, but that by, and from which, as upon a glorious Throne, his Grace shall reign over Devil, Death, Sin, Hell, and the Grave for ever.

This humane Nature of Christ is also called the *tabernacle* of God, for the Fulness of the Godhead dwells in it bodily. It is God's habitation, his Dwelling-place, his Chair and Throne of State. He doth all in, and by it, and without it he doth not any thing. But to pass this, let us come to the next thing.

Secondly, we will now come to discourse of the placing of this Throne of Grace, or to discover where it is erected. And for this we must repair to the Type; which as was said before, is called the *Mercy-seat*.

Heb. 9. 3,
4, 5.

The which we find, not in the *outward* Court, nor yet within the *first* Vail, which signifies, not in the World, nor in the Church on Earth: but in the Holy of the Holies, or after the second Vail, the flesh of Christ. There then is this Throne of God, this Throne of Grace, and no where here below. And for as much as it is called the Throne of God, of Grace, and is there; it signifieth that it is the highest, and most honourable. Hence he is said to be far above all Heavens, and to have a Name above every Name.

Heb. 10.
20.

Wherefore he that will come to *this* Throne of Grace, must know what manner of coming it is by which he must approach it, and that is, not *personally*, but by runnings out of Heart; not by *himself*, but by his Priest, his High-priest; for so it was

Heb. 9. 7.

in the Type. Into the second, where the Mercy-seat was, went the High-priest alone, that is, Personally, and the people by him, has he made Intercession for them.

This then must be done by those that will approach this Throne of Grace: They must go to God, as he is enthroned IN Christ, BY Christ as he is the High-priest of his Church: and they must go to him in the Holiest, by him.

But again, as this Throne of Grace is in the Holiest, not in the World, not in the Church on Earth; so it is in this Holiest, set

Deut. 10.

1, to 6.

1 Kin 8. 9.

2 Chron.

5. 10.

up *above the Ark of the testimony*: for so was the *Mercy-seat*; it was set up in the most holy Place above the Ark of the testimony.

The Ark of the testimony, what was that; why it was the Place of the Law, the Ark

in which it was kept; the testimony was the Law, the Ark was prepared to put that in. This Ark in which was put this Law, was set up in the Holiest, and the *Mercy-seat* was set above it; for so was *Moses* commanded to place them, *Thou shalt make an Ark*, saith God, *and thou shalt make a Mercy-seat*: *the Ark shall be called the Ark of the testimony, and there thou shalt put the testimony which I give thee* (that is, the Law) *and thou shalt put the Mercy-seat above upon the Ark, and there will I meet with thee, from above* *the Mercy-seat between the two Cherubims which are upon, that is, above the Ark of the testimony, shadowing the Mercy-seat*.

Exod. 25.
16, to 23.

Heb. 9. 5.

Thus then were things of old ordained in the Type, by which we gather what is now to be minded in our worshipping of God: There was an Ark made, and the two Tables of Stone, in which the Law was writ, was put therein. This Ark with these two Tables were put into the Holiest, and this *Mercy-seat* was set above it. The Holy Ghost in my mind, thus signifying, that Grace sits upon a Throne, that is higher than the Law, above the Law, and that Grace therefore is to rule before the Law, and notwithstanding all the Sentence of the Law, for it sitteth, I say, upon a Throne, but the Law sits on none; a Throne, I say, which the Law instead of accusing justifieth and approveth. For although it condemneth all Men, yet it excepteth Christ, who in his Manhood is this Throne of Grace. Him, I say, it condemneth not, but approveth, and liketh well of all his Doings; yea, it granteth him, as here we see, as a Throne of Grace, to be exalted above it self; yea, it cannot but so do, because by Wisdom and Holiness it self, which is also the Lord of the Law, it is appointed so to do. Here then is the Throne of God, the Throne of Grace, namely above the Ark of the testimony: on this God and his Grace, sits, reigns, and gives leave to Sinners to approach his Presence for Grace and Mercy. He gives, I say, for those Sinners so to do, that have washed before in the brazen Laver that is prepared to wash in first, of which we may speak more anon.

Now behold the Wisdom of God in his thus ordaining of Things, in his placing, in the first Place the *Law*, and Christ the *Ark of the Testimony*, and the *Mercy-Seat*, or Throne of Grace, so nigh together; for doubtless 'twas Wisdom that thus ordained them, and it might so ordain for these Reasons.

1. That we that approach the Throne of Grace, might when we come there, be made still to remember that we are Sinners (for by the Law is the Knowledge of Sin) and behold just before us, is this Ark in which are the two Tables that condemn all Flesh. Yea, we must look that Way, if we look at all; for just above it is the *Mercy-seat*, or Throne of Grace. So then here is a *Memento* for them that come to God,

Rom. 3. 20

Exod. 38.
8. God, and to his Throne of Grace for Mercy, to wit, *The Law*, by which they are afresh put in Remembrance of themselves, their Sins, and what need they have of fresh Supplies of Grace. I read that the Laver of Brass and the Foot of it, was made of the Looking-glasses of the Women that assembled at the Door of the Tabernacle, methinks to signify, that Men might see their Smyrches when they came to wash; so here you see, the Law is placed *even* with the Mercy-Seat (only that stood above) whereby those that come to the Throne of Grace for Mercy, might also yet more be put in Mind that they are Sinners.

2. This also tendeth to set an Edge upon Prayer, and to make us more fervent in Spirit when we come to the Throne of Grace. Should a King ordain that the Ax and Halter should be before all those that supplicate him for Mercy; it would put yet an Edge upon all their Petitions for his Grace, and make them yet the more humbly and fervently implore his Majesty for Favour.

But behold, the *Mercy-seat* stands above, is set up *above* the Ark and Testimony that is in it. Here therefore we have Encouragement to look for good. For observe, though here is the Law, and that too in the holiest of all, whether we go; yet above it is the *Mercy-seat* and Throne of Grace *Triumphant*, unto which we should look, and to which we should direct our Prayers. Let us therefore come boldly, to the Throne of Grace, notwithstanding the Ark and Testimony is by; for the Law cannot hurt us when Grace is so nigh; besides, God is now not in the Law, but upon the Throne of Grace that is above it, to give forth Pardons, and Grace, and helps at a Time of need.

This then may serve to inform some, where about they are, when they are in their Closets, and at Prayer: Art thou most dejected when thou art at Prayer? Hear me, thou art not far from the Throne of Grace; for thy Dejection proceedeth from thy looking into the Ark, into which God hath ordained, *that whosoever looks shall die*. Now if thou art indeed so near as to see thy Sins, by thy reading of thy self by the Tables in the Ark, cast but up thine Eyes a little higher, and behold, there is the *Mercy-seat* and *Throne of Grace* to which thou wouldest come, and by which thou must be saved. When David came to pray to God, Pfal. 5. 3. he said, *he would direct his Prayer to God, and would look up*.

As who should say, when I pray, I will say to my Prayers, *O my Prayers, mount up*, stay not at the Ark of the Testimony, for there is the Law and Condemnation; but soar aloft to the Throne that stands above, for there is God, and there is Grace displayed, and there thou mayest obtain what is necessary to help in Time of need.

Some indeed there be that know not what these Things mean: they never read their

Sin nor Condemnation for it, when they are upon their Knees at their Devotion, and so are neither dejected at the Sight of what they are, nor driven with Sense of Things to look higher for help at need; for need, *indeed*, they see none. Of such I shall say, they are not concerned in our Text, nor can they come *hither*, before they have been prepared so to do, as may appear before we come to an end.

And thus have I shewed you what this Throne of Grace is, and where it stands: And now I shall come to shew you how you shall find it, and know when you are come to it by several other Things.

First then, *About the Throne of Grace* Rev. 4. 1, 2, 3. *there is a Rain-bow, in Sight like unto an Emerald*. This was the *first* Sight that John saw after he had received his Epistles for the seven Churches. Before he received them, he had the great Vision of his Lord, and heard him say to him, *I am he that was* Chap. 1. 17, 18. *dead and am alive, or that liveth and was dead, and behold I am alive, for evermore, and have the Keys of Hell and of Death*. And a good Preparation it was for a Work of that Nature that now he has called unto; to wit, that he might the more warmly and affectionately and confidently attest the Truth which his Lord had now for him to testify to them.

So here, before he entreth upon his Prophecy of Things to come, he hears a *first Voice*, and sees a *first Sight*. The *first Voice*, that he heard, was *come up hither*, and the *first Sight* that he saw, was *a Throne with a Rainbow round about it. And immediately, saith he, I was in the Spirit; and behold, a Throne was set in Heaven, and one sat upon the Throne. And he that sat was to look upon like a Jasper, and a Sardin-stone, and there was a Rainbow round about the Throne*.

The first time that we find in God's Word, mention made of a *Rainbow*, we read also of its Spiritual signification, to wit, that it was a token of the firmness of the Covenant that God made with Noah, as touching his not Gen. 9. 8, 18. *drowning the Earth any more with the waters of a Flood. I do set, saith he, my Bow in the Cloud, and it shall be a token of a* Ver. 13. *Covenant between me and the earth. And it shall come to pass when I bring a Cloud over the Earth, that the Bow shall be seen in the Cloud. And I will remember my Covenant which is between me and you, and every living Creature of all Flesh; and the Waters shall no more become a Flood to destroy all Flesh*.

The first Use therefore of the *Rain-bow*, it was to be a Token of a Covenant of Mercy, and Kindness to the World; but that was not the utmost End thereof. For *that Covenant* was but a Shadow of the *Covenant* of Grace which God hath made with his Elect in Christ, and *that Bow* but a Shadow of the *Token* of the permanency and lastingness of that Covenant. Wherefore the

Ver. 26. the next Time we read of the *Rain-bow*, is in the first of *Ezekiel*, and there we read of it, only with reference to the Excellencies of its Colour: For that it is there said to be exactly like the Colour of the Glory of the Man that the Prophet there saw, as sitting upon a Throne. The Glory, that is, the Priestly Robes, for he is a Priest upon the Throne, and his Robes become his Glory and Beauty: His ROBES, what is, or are they, but his blessed Righteousness with the Skirts of which he covereth the sinful Nakedness of his People, and with the Perfection of which he decketh and adorneth them as a Bride adorneth her self with Jewels.

Now here again, in the third Place, we find a *Rainbow*; a Rainbow round about the Throne; Round about the Throne of Grace. A Rainbow, that is, a Token of the Covenant, a Token of the Covenant of Grace in its lastingness, and that Token is the Appearance of the Man Christ. The Appearance, that is, his Robes, his Righteousness, from the Appearance of his Loins even upwards, and from the Appearance of his Loins even downwards, even down to the Foot, as you have it in the Book of the Revelations. As the Appearance of the Bow that is in the Cloud in the Day of Rain: so was the Appearance of the brightness round about: This was the Appearance of the likeness of the Glory of the Lord, &c.

The Sum then is, that by the *Rainbow* round about the Throne of Grace upon which God sitteth to hear and answer the Petitions of his People, we are to understand the obediencial Righteousness of Jesus Christ, which in the Days of his Flesh he wrought out and accomplished for his People; by which God's Justice is satisfied and their Persons justified, and they so made acceptable to him. This Righteousness, that shines in God's Eyes, more glorious than the Rainbow in the Cloud doth in ours, saith *John*, is round about the Throne. But for what Purpose? Why, to be looked upon. But who must look upon it? Why God and his People; the People when they come to pray, and God when he is about to hear and give. And the Bow shall be in the Cloud, says God, and I will look upon it, that I may remember the everlasting Covenant between God and every living Creature of all Flesh that is upon the Earth.

And I say, as the Bow is for God to look on, so it is also for our Sight to behold. A Rainbow round about the Throne, in Sight; in whose Sight? in *John's*, and his Companions, like unto an Emerald.

We read of *Solomon's* great Throne of Ivory, that though there was not its like in any Kingdom, yet he was not willing that the Bow of it should stand before him. It was round behind. Oh but, God's Throne has the Bow before, even round about, to view, to look upon in Sight. *Solomon's*

was but a Shadow, and therefore fit to be put behind: But *this* is the Sum and Substance, and therefore fit to be before, in view, in sight, for God and his People to behold.

Thus you see that a Rainbow is round about the Throne of Grace, and what this Rainbow is. Look then when thou goest to Prayer, for the Throne, and that thou mayest not be deceived with a Fancy, look for the Rainbow too. The Rainbow, that is, as I have said, the personal Performances of Christ thy Saviour for thee. Look, I say, for that, it is his Righteousness; the Token of the everlastingness of the Covenant of Grace; the object of God's Delight, and must be the Matter of the Justification of thy Person and Performances before God, God looks at it, look thou at it, and at it only. For in Heaven or Earth, if that be cast away, there is nothing to be found that can please God or justify thee. If it be said, Faith pleases God. I answer, Faith is a relative Grace; take then the Relative away, which, as to Justification, is this spangling Robe, this Rainbow, this Righteousness of Christ, and Faith dies and becomes as to what we now treat of, extinct and quenched as Tow.

And a very fit Emblem the Rainbow is of the Righteousness of Christ, and that in these Particulars.

1. The Rainbow is an effect of the Sun that shines in the Firmament; and the Righteousness by which this Throne of Grace is encompassed, the Work of the Son of God.

2. The Rainbow was a Token that the wrath of God in sending the Flood was appeased; this Righteousness of Christ is that for the Sake of which God forgiveth us all Trespases.

3. The Rainbow was set in the Cloud that the sinful Man might look thereon and wax confident in common Mercy; this Righteousness is shewed us in the Word, that we may by it believe unto special Mercy.

4. The Bow is seen but now and then in the Cloud; Christ's Righteousness is but here and there revealed in the Word.

5. The Bow is seen commonly upon, or after Rain: Christ's Righteousness is apprehended by Faith upon, or soon after the Apprehensions of Wrath.

6. The Bow is seen sometimes more, sometimes less; and so is this Righteousness, even according to the Degree or Clearness of the Sight of Faith.

7. The Bow is of that Nature as to make whatever you shall look upon through it, to be of the same Colour of it self, whether that Thing be Bush, or Man, or Beast. And the Righteousness of Christ is that that makes Sinners, when God looks upon them through it, to look beautiful, and acceptable in his Sight, for we are made comely through his Comeliness and made accepted in the Beloved.

One

One Word more of the Rainbow, and then to some other Things. As here you read that the Rainbow is round about the Throne: So if you read on even in the same Place, you shall find the glorious Effects thereof to be far more than all that I have said. But,

Secondly, As the Throne of Grace is known by the Rainbow that is round about it: So also thou shalt know it, by this, *The High-Priest is continually ministering before it*; the High-Priest, or Christ as Priest, is there before God in his High-Priest's Robes making continual Intercession for thy Acceptance there.

Now, as I said before, Christ is Priest and Throne and all; Throne in one Sense, Priest in another; even as he was Priest, and Sacrifice, and Altar too, when he became our Reconciler to God.

As a Priest here, he is put under the Notion of an Angel that came and stood at the Altar to offer Incense for the Church all the Time that the seven Angels were to sound out with Trumpets, the Alarum of God's Wrath against the Antichristian World; least that Wrath should swallow them up also.

And, saith John, *another Angel came and stood at the Altar having a golden Censer; and there was given unto him much Incense, that he should offer it with the Prayers of all Saints upon the golden Altar which was before the Throne. And the Smoak of the Incense which came with the Prayers of all Saints, ascended up before God out of the Angel's Hand.*

Here then you have before the Throne, that is the Throne or Mercy-seat, the High-Priest; for there it was that God appointed that the Altar of Incense, or that to burn Incense on, should be placed. This Incense Altar in the Type, was to be over-laid with Gold; but here the Holy Ghost implies that it is all of Gold. This Throne then is the Mercy-Seal, or Throne of Grace, to which we are bid to come; and as you see, here is the Angel, the High-Priest with his golden Censer, and his Incense, ready to wait upon us: For so the Text implies, for he is there to offer his Incense with the Prayers of all Saints that are waiting *without* at his Time of offering Incense within. So then, at the Throne of Grace, or before it, stands the High-Priest of our Propitiation Christ Jesus, with his golden Censer in his Hand, full of Incense, therewith to perfume the Prayers of Saints, that come thither for Grace and Mercy to help in Time of Need. And he stands there, as you see, under the Name of an Angel, for he is the Angel of God's Presence and Messenger of his Covenant.

But now 'tis worth our considering, to take Notice how, or in what Method the High-Priest under the Law was to approach the Incense-Altar. When he came to make Intercession for the Saints before the Throne, he was to go in thither to do this Work in

N^o X.

his Robes, and Ornaments; not without them, lest he died. The principal of these Ornaments were, a *Breast-plate*, an *Ephod*, a *Robe*, a brodered *Coat*, a *Miter*, and a *Girdle*. These are briefly called his *Garments*,^{Exod. 28. ver. 4.} (in *Revelations* the first) and in the general they shew us, that he is cloathed with Righteousness, girded with Truth and Faithfulness, (for that is the Girdle of his Reins to strengthen him) and that he beareth upon his Heart the Names of the Children of Israel that are *Israelites* indeed: for as on *Aaron's* Breast-plate was fixed the Names of the twelve Tribes of *Israel*, and he was to bear the weight of them by the strength of his Shoulders, so are we on the Heart of Christ.

Thus therefore is our High-priest within the Holiest to offer Incense upon the golden Altar of Incense, that is, before the Throne. Wherefore when thou goest thither, even to the *Throne of Grace*, look for him, and be not content though thou shouldst find God there, if thou findest there not him (I suppose now an Impossibility for Edifications sake) for without him nothing can be done: I say, without him as a Priest. He is the Throne, and without him as a Throne, God has no Resting-place as to us; he is a Priest, and without him as such, we can make no acceptable Approach to God. For by him, as Priest, our Spiritual Sacrifices are accepted. *By him therefore let us offer the sacrifice of praise to God continually, given thanks and confessing to, and in his name.*^{1 Pet. 2. 5. Heb. 13. 15.}

And for our further Edification herein, let us consider that as God has chosen and made him his Throne of Grace; so he has sworn that he shall be accepted as a Priest for ever there. For his natural Qualifications we may speak something to them afterwards; in the mean time know that there is no coming to God, upon pain of death, without him.

Nor will it out of my mind, but that his wearing the *Rain-bow* upon his Head, doth somewhat belong to him as Priest, his Priestly Vestments being for Glory and Beauty as afore was said, compared to the Colour of it. But why doth he wear the *Rain-bow* upon his head; but to shew, that the Sign, that the Everlastingness of the Covenant of Grace, is only to be found in him; that he wears it as a Miter or Frontler of Gold, and can always plead it with acceptance to God, and for the subduing of the World and good of his People. But,

Thirdly the Throne of Grace is to be known by the *Sacrifice* that is presented there. The High-priest was not to go into the Holiest, nor come near the Mercy-seat, the which as I have shewed you, was a Type of our *Throne of Grace*; without blood. *But into the second went the High-priest alone once every year, not without blood, which he offered for himself and for the errors of the People.*^{Heb. 9. 7. Lev. 4. 5. Chap. 16. 13, 14, 15.}

K k k

Yea,

Yea, the Priest was to take of the blood of his Sacrifice, and sprinkle it seven times before the Lord, that is, before the Mercy-seat, or Throne of Grace; and was to put some of the blood upon the Horns of the Altar of Incense before the Lord. So then the Throne of Grace is known by the blood that is sprinkled thereon, and by the Attonement that by it is made there. I told you before that before the Throne of Grace there is our High-priest, and now I tell you, there is his Sacrifice too: his Sacrifice which he there presenteth as Amends for the Sins of all such as have a Right to come with Boldness to the Throne of Grace. Hence as I mentioned before, there is said to be in the midst of the Throne (the same Throne of which we have spoken before) *a Lamb as it had been slain*. The words are to the Purpose, and signify that in the midst of the Throne is our Sacrifice, with the very Marks of his Death upon him, shewing to God that sitteth upon the Throne, the Holes of the *Thorns*, of the Nails, of the Spear; and how he was disfigured with Blows and Blood when at his Command he gave himself a Ransom for his People; for it cannot be imagined that either the Exaltation or Glorification of the Body of Jesus Christ, should make him forget the Day in which he died the Death for our Sins, especially since that which puts Worth into his whole Intercession is the Death he died, and Blood he shed upon the Cross for our Trespases.

Rev. 5. 6.

Besides, there is no Sight more taketh the Heart of God than to see of the travel of the Soul, and the bruising of the Body of his Son for our Transgressions. Hence it is said he is in the midst of the Throne as he died, or as he had been slain. It is said again, *The Lamb that is in the midst of the throne shall feed them*. The Lamb, that is, the Son of God, as a Sacrifice, shall be always in the midst of the Throne to feed and comfort his People. He is the Throne, he is the Priest, he is the Sacrifice. But then how as a Lamb, is he in the midst of the Throne? Why, the meaning in mine Opinion is, that Christ as a dying, and bleeding Sacrifice, shall be Chief in the reconciling of us to God; or that his being offered for our Sins shall be of great Virtue when pleaded by him as Priest, to the obtaining of Grace, Mercy, and Glory for us. By his Blood he entrencheth into the holy Place, by his Blood he hath made an Attonement for us before the Mercy-seat: His Blood it is that speaketh better for us, than the Blood of *Abel* did for *Cain*; also it is by his Blood that we have bold Admittance into the Holiest: wherefore no marvel if you find him here a Lamb, as it had been slain, and that in the midst of the Throne of Grace.

Rev. 7. 17.

Heb. 9. 12.

Heb. 12.

24.

Heb. 10.

19.

While thou art therefore thinking on him as he is the Throne of Grace, forget him not as he is Priest and Sacrifice, for as

a Priest he makes Attonement, but there is no Attonement made for Sin without a Sacrifice. Now as Christ is a Sacrifice, so he is to be considered as passive or a Sufferer; as he is a Priest, so he is active, or one that hath offered up himself: as he is an Altar, so he is to be considered as God; for in, and upon the Power of his God-head he offered up himself. The Altar then was not the Cross, as some have foolishly imagined. But as a Throne, a Throne of Grace, so he is to be considered as distinct from these three things, as I also have hinted before.

Wouldest thou then know this Throne of Grace, where God sits to hear Prayers and give Grace? then cast the Eyes of thy Soul about; and look 'till thou findest the Lamb there, a Lamb there *as it had been slain*: for by this thou shalt know thou art right. A slain Lamb, or a Lamb *as it had been slain*, when 'tis seen by a Suppliant in the midst of the Throne whither he is come for Grace, is a blessed Sight, a blessed Sight indeed, and it informs him he is where he should be.

And thou must look for this the rather, because without Blood is no Remission. He that thinks to find Grace at God's hand, and yet enters not into the Holiest by the Blood of Jesus, will find himself mistaken, and will find *a dead* instead of *a living* way. For if not any thing below, or besides Blood, can yield Remission on God's Part, how should Remission be received by us without our acting Faith therein? We are justified by his Blood, through Faith in his Blood. Wherefore, I say, look when thou approachest the Throne of Grace, that thou give Diligence to see for the Lamb, that is, *as it had been slain*, in the midst of the Throne of Grace: And then thou wilt have, not only a Sign that thou presentest thy Supplications to God, where, and as thou shouldest; but there also wilt thou meet with Matter to break, to soften, to bend, to bow, and to make thy Heart as thou wouldst have it; for if the Blood of a *Goat* will, as some say, dissolve an *Adamant*, a Stone that is *harder* than *Flint*; shall not the sight of a *Lamb as it had been slain*, much more dissolve and melt down the Spirit of that Man that is upon his Knees before the Throne of Grace for Mercy; especially when he shall see, that not his Prayers, not his Tears, not his Wants, but the Blood of the Lamb has prevailed with a God of Grace, to give Mercy and Grace to an undeserving Man? This then is the third Sign by which thou shalt know when thou art at the Throne of Grace; that Throne is sprinkled with Blood, yea, in the midst of that Throne, there is to be seen to this day, *a Lamb as it had been slain*; and he is in the midst of it, to feed those that come to that Throne, and to lead them by and to living Fountains of Water. Wherefore,

Rom. 5. 6,
7, 8, 9.

Rev. 5. 6.

Fourthly,

Fourthly, The Throne of Grace is to be known by the streams of Grace that continually proceed therefrom, and that like a River run themselves out into the World.

Rev. 22. 1. And saith John, *He shewed me a pure River of Water of Life clear as Chrystal, proceeding out of the Throne of God and of the Lamb.* Mark you, here is again a Throne, the Throne of God, which as we have shewed, is the human Nature of his Son; out of which, as you read, proceeds a River, a River of Water of Life clear as Chrystal. And the joyning of the Lamb also here with God, is to shew that it comes, I say from God, by the Lamb; by Christ, who as a Lamb, or Sacrifice for Sin, is the procuring Cause of the running of this River; it proceedeth out of the Throne of God and of the Lamb. Behold therefore how carefully here the Lamb is brought in, as one from, or through whom proceeds the Water of Life to us: God is the Spring-head; Christ the golden Pipe of Conveyance; the Elect, the Receivers of this Water of Life: He saith not here, the *Throne of the Lamb*, but *and of the Lamb*, to shew, I say, that he is out of, or through whom this River of Grace should come. But and if it should be understood that it proceedeth from the Throne of the Lamb, it may be to shew that Christ also has Power as a Mediator, to send Grace like a River into the Church: And then it amounts to this, that God for Christ's sake, gives this River of Grace, and that Christ for his Merits sake, has Power to do so too.

And hence is that good wish, so often mentioned in the Epistles, *Grace to you, and Peace from God the Father, and the Lord Jesus Christ.* And again, *Grace be to you from God the Father, and from the Lord Jesus Christ.* For Christ has Power with the Father, to give Grace and Forgiveness of Sins to Men: But let us come to the Terms in this Text. Here we have a Throne, a Throne of Grace; and to shew that this Throne is it indeed, therefore there proceeds therefrom a River of this Grace put here under the Term of *Water of Life*; a Term fit to express both the Nature of Grace, and the Condition of him that comes for it to the Throne of Grace.

'Tis called by the Name of *Water of Life*, to shew what a *Reviving Cordial* the Grace of God in Christ is, shall be, and will be found to be, of all those that by him shall drink thereof; *It shall be in him, even in him that drinks it, a well of water springing up unto everlasting Life*; It will therefore beget Life and maintain it; yea, will it self be a Spring of Life, in the very Heart of him that drinks it. Ah, it will be such a Preservative also to spiritual Health, as that by its Virtue the Soul shall for ever be kept, I say, the Soul that drinks it, from total and final Decay; it shall be in them a Well of living Water, springing up unto Everlasting Life.

But there is also by this Phrase or Term,

briefly touched the present State of them that shall come hither to drink; they are not the Healthful, but the Sick: 'Tis with the Throne of Grace, as 'tis with the Bath, and other Places of Sovereign and Healing Waters, they are most coveted of them that are diseased, and do also shew their Vertues on those that have their Health and Limbs; so I say, is the Throne of Grace, its Waters are for Healing, for Soul Healing, that is their Vertue. Wherefore as at those Waters above-mentioned, the Lame leave their Crutches, and the Sick, such Signs of their Recovery, as may be a Sign of their receiving Health and Cure there; so at the Throne of Grace it is where true Penitents, and those that are sick for Mercy, do leave their Sighs and Tears; *And the Lamb that is in the midst of the Throne shall feed them, and shall lead them unto living Fountains of Waters, and God shall (there) wipe away all Tears from their Eyes.* Wherefore as Joseph washed his Face, and dried his Tears away, when he saw his Brother Benjamin; so all God's Saints shall hear, even at the Throne of Grace, where God's Benjamin or the Son of his right Hand is, wash their Souls from Sorrow, and have their Tears wiped from their Eyes: Wherefore, O! thou that art diseased, afflicted, and that wouldst live, come by Jesus to God as Merciful and Gracious, yea, look for this River when thou art upon thy Knees before him, for by that thou shalt find whereabout is the Throne of Grace, and so where thou mayst find Mercy.

But again, As that which proceeds out of this Throne of Grace, is called *Water of Life*, so it is said to be a River, a River of Water of Life. This in the first Place shews, that with God is plenty of Grace, even as in a River there is plenty of Water; a Pond, a Pool, a Cistern, will hold much, but a River will hold more; from this Throne comes Rivers and Streams of Water of Life, to satisfy those that come for Life to the Throne of God.

Further, as by *River* is shewed what abundance of Grace proceeds from God through Christ; so it shews the unsatiable Thirst, and Desire of one that comes indeed aright to the Throne of Grace for Mercy; nothing but Rivers will satisfy such a Soul; Pond, Pools and Cisterns will do nothing; such an one is like him of whom it is said, *Behold he drinketh up a River, and hasteth not; he trusteth that he can draw up Jordan into his Mouth*: This David testifies when he saith, *As the Heart panteth after the Water-brooks, so panteth my Soul after thee, O God.* Hence the Invitation is proportionable, *Drink abundantly*, and that they that are saved, are said to receive *abundance of Grace*; *they that receive abundance of Grace, and of the Gift of Righteousness, shall reign in Life by one Jesus Christ.* And hence it is said again, when the Poor and Needy seek Water and there is none, and their Tongue faileth.

faileth for thirst; I the Lord will hear, I the God of *Israel* will not forsake them: But Lord how wilt thou quench their boundless thirst? *I will open Rivers in high Places and Fountains in the midst of the Valleys; I will make the Wilderness a pool of Waters, and the dry Land Springs of Water:* Behold, here is a Pool of Water as big as a Wilderness, enough one would think to satisfy any thirsty Soul: Oh but that will not do! wherefore he will open Rivers, Fountains and Springs, and all this is to quench the drought of one that thirsteth for the Grace of God, that they have enough; *They shall be abundantly satisfied with the fatness of thy House, and thou shalt make them drink of the River of thy Pleasures, for with thee is the Fountain of Life, &c.*

This Abundance, the Throne of Grace yieldeth for the help and health of such as would have the Water of Life to drink, and to cure their Diseases withal; it yields a River of Water of Life.

Moreover since Grace is said here to proceed as a River from the Throne of God and of the Lamb, it is to shew the Commonness of it; Rivers you know are common in the Stream, however they are at the Head. And to shew the Commonness of it, the Apostle calls it the *common Salvation*; and 'tis said in *Ezekiel* and *Zecharias*, to go forth to the *Desert*, and into the *Sea*, the World, to heal the Beasts and Fish of all Kinds that are there. This therefore is a Text that shews us what it is to come to a Throne, where the Token of the Covenant of Grace is, where the High-Priest ministrETH, and in the midst of which there is a Lamb, *at it been slain*; for from thence there cometh not Drops, nor Showers, but Rivers of the Grace of God, a River of Water of Life.

Again, as the Grace that we here read of is said, as it comes from this Throne, to come as a River of Water of Life; so it is said to be pure and clear as Chrystal; Pure is set in Opposition to muddy and dirty Waters, and clear is set in Opposition to those Waters that are black, by Reason of the cold and icyish Nature of them; therefore there is conjoined to this Phrase, the Word (Chrystal) which all know is clear and shining Stone. Indeed the Life and Spirit that is in this Water, will keep it from looking black and dull; and the Throne from whence it comes, will keep it from being muddy, so much as in the Streams thereof; *The blessing of the Lord it maketh rich, and he addeth no Sorrow with it.* Indeed all the Sorrow that is mixed with our Christianity, it proceedeth as the procuring Cause, from our selves, not from the Throne of Grace; for that is the Place where our Tears as was shewed you, are wiped away; and also where we hang up our Crutches: The Streams thereof are pure and clear, not muddy nor frozen, but warm and delightful, and that make glad the City of God.

These Words also shew us, that this Water of it self can do, without a Mixture of any Thing of ours: What comes from this Throne of Grace, is pure Grace and nothing else; clear Grace, free Grace, Grace that is not mixed, nor need be mixed with Works of Righteousness which we have done; 'tis of it self sufficient to answer all our Wants, to heal all our Diseases, and to help us at a Time of need.

'Tis Grace that chooses, 'tis Grace that calleth, 'tis Grace that preserveth, and 'tis Grace that brings to Glory: even the Grace that like a River of Water of Life proceedeth from this Throne: And hence it is, that from first to last, we must cry Grace, Grace, unto it.

Thus you see, what a Throne the Christian is invited to; 'tis a Throne of Grace whereon doth sit the God of all Grace; 'tis a Throne of Grace before which the Lord Jesus ministrETH continually for us; 'tis a Throne of Grace sprinkled with the Blood, and in the midst of which is a Lamb as it had been slain; 'tis a Throne with a Rainbow round about it, which is the Token of the everlasting Covenant, and out of which proceeds, as here you read, a River, a pure River of Water of Life clear as Chrystal.

Look then for these Signs of the Throne of Grace all you that would come to it, and rest not until by some of them, you know that you are even come to it; they are all to be seen, have you but Eyes; and the Sight of them is very delectable, and has a natural Tendency in them when seen, to revive and quicken the Soul. But,

Fifthly, As the Throne of Grace is known and distinguished by the Things above-named, so it is by the Effects which these Things have wrought; *There is about that Throne four and twenty Seats, and upon the Seats four and twenty Elders sitting, clothed in white Rayment, and they have on their Heads Crowns of Gold.*

There is no Throne that has these Signs and Effects belonging to it but this; wherefore as by these Signs so by the Effects of them also, one may know which is, and so when he is indeed come to the Throne of Grace.

And a little as we commented upon what went before, we will also touch upon this.

1. By *Seats*, I understand *Places of Rest*, and *Dignity*; *Places of Rest*, for that they that sit on them, do rest from their Labours; and *Places of Dignity*, for that they are about the Throne; *And the four and twenty Elders which sat before God on their Seats, fell upon their Faces and worshipped God.* And for as much as the Seats are mentioned before they are mentioned that sat thereon, it is to shew that the Places were prepared before they were converted.

2. The *Elders*, I take to be the twelve *Patriarchs* and the twelve *Apostles*, or the first Fathers of the Churches; for

for they are the Elders of both the Churches, that is, both of the Jewish and Gentile Church of God; they are the *Ancients*, as also they are called in the Prophet *Isaiah*, which are in some Sense the Fathers of both these Churches. These Elders are well set forth by that four and twenty, that you read of in the Book of *Chronicles*, who had every one of them for Sons twelve in Number. There therefore the four and twenty are.

3. Their sitting denoteth also their abiding in the presence of God; sit thou at my right Hand, was the Father's Word to the Son, and also signifieth the same.

It is then the Throne of Grace where the four and twenty Seats are, and before which the four and twenty Elders sit.

4. Their white Robes are Christ's Righteousness, their own good Works and Glory; not that their Works brought them thither, for they were of themselves polluted, and were washed white in the Blood of the Lamb; but yet God will have all that his People have done in Love to him, be rewarded: Yea, and they shall wear their own Labours, being washed as afore is hinted, as a Badge of their Honour, before the Throne of Grace, and this is Grace indeed.

Rev. 7. 14, 15. They have washed their Robes and made them white in the Blood of the Lamb, therefore are they before the Throne of God. They have washed as others did do before them.

5. And they had on their Heads Crowns of Gold. This denotes their Victory, and also that they are Kings, and as Kings shall reign with him for ever and ever.

6. But what! were they silent! did they say, did they do nothing while they sat before the Throne? yes, they were appointed to be *Singers* there. This was signified by the four and twenty that we made mention of before, who with their Sons were instructed in the Songs of the Lord, and all that were cunning to do so then, were two hundred fourscore and eight. These were the Figure of that hundred forty and four thousand redeemed from the Earth. For as the first four and twenty, and their Sons, are said to sing and to play upon Cymbals, Psalters and Harps, and as they are there said to be instructed and cunning in the Songs of the Lord: So these that sit before the Throne, are said also to sing with Harps in their Hands, their Song before the Throne; and such Song it was, and so cunningly did they sing it, that no Man could learn it, but that hundred and forty and four thousand which were redeemed from the Earth.

Now, as I said, as he at first began with four and twenty, in *David*; and ended with four and twenty times Twelve: So here in *John*, he begins with the same Number, but ends with such a Company that no Man could number. For, he saith, *after this I looked, and lo, a great Multitude which no*

Man could number, of all Nations, and Kindreds, and People, and Tongues, stood before the Throne, and before the Lamb, clothed with white Robes, and Palms in their Hands. And they cried with a loud Voice, saying, Salvation to our God which sitteth upon the Throne, and unto the Lamb. And all the Angels stood round about the Throne, and the Elders, and the four Beasts, and fell before the Throne on their Faces and worshipped God.

This numberless Number seems to have got the Song by the End; for they cry aloud *Salvation*, Salvation to our God, and to the Lamb; which to be sure is such a Song that none can learn but them that are redeemed from the Earth.

But I say, what a brave Encouragement is it for one that is come for Grace to the Throne of Grace, to see so great a Number already there, on their Seats, in their Robes, with their Palms in their Hands, and their Crowns upon their Heads, singing of Salvation to God, and to the Lamb!

And I say again, (and speak now to the dejected) methinks it would be strange, O thou that art so afraid that the Greatness of thy Sins will be a Bar unto thee, if amongst all this great Number of Pipers and Harpers that are got to Glory, thou canst not espy one that, when here, was as vile a Sinner as thy self. Look Man, they are there for thee to view them, and for thee to take Encouragement to hope when thou shalt consider what Grace and Mercy has done for them. Look again, I say, now thou art upon thy Knees, and see if some that are among them has not done worse than thou hast done. And yet behold, they are set down; and yet behold they have their Crowns on their Heads, their Harps in their Hands, and sing aloud of Salvation to their God, and to the Lamb.

This then is a fifth Note or Sign that doth distinguish the Throne of Grace from other Thrones; there are before that to be seen for our Encouragement, a numberless Number of People sitting and singing round about it: Singing I say to God for his Grace, and to the Lamb for his Blood, by which they are secured from the Wrath to come. *And the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints, and they sang a new song, saying, thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us unto God by thy blood, out of every kindred, and tongue, and people, and nation: And hast made us to our God, kings, and priests, and we shall reign on the earth.*

Behold tempted Soul, dost thou not yet see what a Throne of Grace here is, and what Multitudes are already arrived thither

to give Thanks unto his Name, that sits thereon, and to the Lamb for ever and ever? And wilt thou hang thy Harp upon the Willows, and go drooping up and down the World, as if there was no God, no Grace, no Throne of Grace to apply thy self unto, for Mercy and Grace to help in Time of Need? Hark! dost thou not hear them what they say? *Worthy, say they, is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, (where they are) and on the earth, (where thou art) and under the earth, and such as are in the sea, and all that are therein, heard I, saying, blessing, honour, glory, and power, be to him that sitteth upon the throne, and unto the Lamb for ever and ever.*

All this is written for our Learning, that we through Patience and Comfort of the Scriptures might have Hope; and that the drooping ones might come boldly to the Throne of Grace, to obtain Grace and find Mercy to help in Time of Need.

They bless, they all bless; they thank, they all thank; and wilt thou hold thy Tongue? They have all received of his Fulness, and Grace for Grace, and will he shut thee out! Or is his Grace so far gone, and so near spent, that now he has not enough to pardon and secure, and save one Sinner more? For Shame leave off this Unbelief: Wherefore (dost thou think) art thou told of all this, but to encourage thee to come to the Throne of Grace? And wilt thou hang back or be fullen, because thou art none of the first? Since he hath said, *The first shall be last, and the last first.* Behold the Legions, the Thousands, the untold and numberless Number that stand before the Throne, and be bold to hope in his Mercy.

Sixthly, As the Throne of Grace is distinguished from other Thrones by these; so out of this Throne proceeds *Lightnings and Thunderings, and Voices*; also before this Throne are *seven Lamps of Fire burning, which are the seven Spirits of God.* This then is another Thing by which the Throne of Grace may be known as an Effect of what is before. So again, Chapter the eighth, it is said, That from the Altar of *Incense* that stood before the Throne, there was *Voices, and Thunderings and Lightnings, and an Earthquake*: All these then come out of the Holiest, where the Throne is, and are inflamed by this Throne, and by him that sits thereon.

1. Lightnings here, are to be taken for the Illuminations of the Spirit in the Gospel; Heb. 10. 32 as 'tis said in the Book of *Psalms*, *They looked to him (on the Throne) and were lightened*: Or, as it is said in other Places, *The Voice of thy Thunder was in the Heavens, the Lightnings lightened the World*:

And again, *His Lightnings inlightened the World, the Earth saw it and trembled.*

This Lightning therefore communicates Light to them that sit in Darkness: God, saith the Apostle, *who commanded the Light* 2 Cor. 4. 6. *to shine out of Darkness, hath shined into our Hearts, to give the Light of the Knowledge* Acts 9. 3. *of the Glory of God in the Face of Jesus Christ.* 'Twas from this Throne that the Light came that struck Paul off his Horse, when he went to destroy it, and the People that professed it: These are those Lightnings by which Sinners are made to see their sad Condition, and by which they are made to see the Way out of it: Art thou then made to see thy Condition how bad it is, and that the Way out of it is by Jesus Christ? (for, as I said, he is the Throne of Grace) Why then come orderly in the Light of these Convictions to the Throne from whence thy Light did come, and cry there, as Samuel did to Ely, *Here I am, for thou hast called* 1 Sam. 3. 3. *me*: Thus did Saul by the Light that made him see, by it he came to Christ, and cried, *Who art thou Lord, and what wouldst thou* Acts 9. 5. *have me to do?* And is it not an Encouragement to thee to come to him, when he lights thy Candle that thou mightst see the Way, yea, when he doth it on Purpose that thou mightst come to him? *He gives light to them that sit in darkness, and in the shadow of death, (What to do?) to guide our feet in the way of peace.*

This Interpretation of this Place, seems to me most to cohere with what went before; for first you have here a *throne*, and one sitting on it; then you have the *elders*, and in them presented to you the whole Church, *sitting round about the throne*; then you have in the Words last read unto you, *a discourse how they came thither*, and that is by the *lightnings, thunderings, and voices* that proceed out of the Throne.

2. As you have here *lightnings*, so thereto is adjoined *thunders*; there proceeded out of this Throne *Lightnings and Thunders*: By *Thunders* I understand that powerful Discovery of the Majesty of God by the Word of Truth, which seizeth the Heart with a reverential Dread and Awe of him; hence it is said, the Voice of the Lord is full of Majesty, the Voice of the Lord breaketh the Cedars; the Voice, that is, his *thundering* Voice. *Canst thou thunder with a voice like him? And the thunder of his power who can understand?* It was upon this Account that Peter, and James, and John, were called the Sons of Thunder, because in the Word which they were to preach, there was to be not only *Lightnings*, but *Thunders*; not only *Illuminations*, but a great seizing of the Heart with the Dread and Majesty of God, to the effectual turning of the Sinner to him.

Lightnings without *thunder*, are in this Case dangerous, because they that receive the

the one without the other, are subject to miscarry: *They were once enlightned*, but you read of no Thunder they had, and they were subject to fall into an irrecoverable State. *Saul* had Thunder with his Lightnings to the shaking of his Soul; so had the three thousand; so had the Jaylor: They that receive Light without Thunder, are subject to turn the Grace of God into Wantonness; but they that know the terror of God will periuade Men. So then, when he decrees to give the Rain of his Grace to a Man, *He makes a way for the lightning and thunder*; not the one without the other, but the one following the other. Lightning and Thunder is made a Cause of Rain, but Lightning alone, is not: *Who hath divided a water-course for the overflowing of waters? And a way for the lightning and thunder to cause it to rain on the earth, where no man is; on the wilderness wherein there is no man?*

Thus therefore you may see how in the darkest Sayings of the Holy Ghost, there is as great an Harmony with Truth as in the most plain and easy; there must be Thunder with Light, if thy Heart be well poised and ballanced with the Fear of God: We have had great Lightnings in this Land of late Years, but little Thunders; and that is one Reason why so little Grace is found where Light is, and why so many Professors run on their Heads in such a Day as this is, notwithstanding all they have seen.

Well then, this also should be an Help to a Soul to come to the Throne of Grace; the God of Glory has thundred, has thundred to awaken thee, as well as sent Lightnings to give thee Light; to awaken thee to a coming to him, as well as to the enabling of thee to see his Things; this then has come from the Throne of Grace, to make thee come hither: Wherefore observe where it is by these Signs made mention of before, and by these Effects; and go, and come to the Throne of Grace.

3. As there proceeds from this Throne, Lightnings and Thunders, so from hence 'tis said, *voices* proceed also; now these Voices may be taken for such as are sent with this Lightning and Thunder to instruct, or for such as this Lightning and Thunder begets in our Hearts.

1. It may be taken in the first Sense, for Light and Dread, when it falleth from God into the Soul, is attended with a Voice or Voices of Instruction to the Soul, to know what to do. Thus it was in *Paul's* Case; he had Light and Dread, and Voices for his Instruction; he had Lightnings and Thunderings and Voices: *Good and upright is the Lord; therefore will he teach sinners in the way: The meek will he guide in judgment; the meek will he teach his way.*

2. Or by *voices* you may understand, such as the *lightning and thunder* begets in

our Hearts; for though a Man is as mute as a Fish to Godward, before this *thunder and lightning* comes to him, yet after that he is full of Voices; (and how much more numerous are the *voices*, that in the whole Church on Earth are begot by these *lightnings and thunders*, that proceed from the Throne of Grace) their Faith has a Voice, their Repentance has a Voice, their Subjection to God's Word has a Voice in it; yea, there is a Voice in their Prayers, a Voice of their Cry, a Voice in their Tears, a Voice in their Groans, in their Roarings, in their bemoaning of themselves, and in their Triumphs.

This then is an Effect of the Throne of Grace; hence it is said, that they proceed from it, even the Lightning and the Thunder, and the Voices; that is, effectual Conversion to God.

It follows then, that if all these are with thy Soul, the Operations of the Throne of Grace have been upon thee to bring thee to the Throne of Grace; first in thy Prayers, and then in thy Person: And this leads me to the next Thing propounded to be spoken to, which is to shew who are the Persons invited here to come to the Throne of Grace. *Let us therefore come.*

Now the Persons here called upon to come to the Throne of Grace, are not all or every sort of Men, but the Men that may properly be comprehended under this Word (Us) and (We) let (Us) therefore come boldly, that (We) may obtain. And they that are here put under these particular Terms, are expressed both before and after by *those* that have Explication in them.

They are called,

1. Such as give the more earnest Heed to the Word which they have heard. Heb. 2. 1.
2. They are such as see Jesus Crowned with Glory and Honour. 9.
3. They are called the Children. 14.
4. They are called the Seed of *Abraham*. 16.
5. They are called Christ's Brethren. 17.

So Chapter the third, they are called Holy Brethren, and said to be Partakers of the heavenly Calling, and the People of whom it is said, that Christ Jesus is the Apostle and High-Priest of their Profession.

They are called Christ's own House, and are said to be Partakers of Christ. 14.

They are said to be the Believers, those that do enter in into Rest, those that have Christ for an High-Priest, and with the feeling of whose Infirmities he is touched and sympathizeth. Ch. 4. 3.

So in Chapter the sixth, they are called Beloved and the Heirs of Promise; they that have fled for Refuge to lay hold on the Hope set before them, they are called those that Hope as an Anchor, and those for whom Christ as a Fore-runner hath entered and taken Possession of Heaven. Ch. 6. 9.

So Chapter the Seventh, they are said to be such as draw nigh unto God. Ch. 7. 19.

And

Chap. 8. And Chapter the Eighth, they are said to be such with whom the New Covenant is made Christ.

Chap. 9. Chapter the Ninth, they are such for whom Christ has obtained eternal Redemption, and such for whom he has entered the Holy Place.

Ch. 10, 10, 19, 22, 23, 24, 25. Chapter the Tenth, they are such as are said to be sanctified by the Will of God, such as have boldness to enter into the Holiest, by the Blood of Jesus; such as draw near with a true Heart, in full Assurance of Faith (or that have Liberty to do so) having their Hearts sprinkled from an evil Conscience, and their Bodies washed with pure Water; they were those that had suffered much for Christ in the World, and that became Companions of them that so were used.

Ch. 11. 40. Yea, he tells them in the Eleventh Chapter, that they and the Patriarchs must be made perfect together.

Ch. 12. 22, 23. He also tells them in the twelfth Chapter, that already they are come to Mount Sion, to the City of the living God, the heavenly Jerusalem, and to an innumerable Company of Angels; to the general Assembly and Church of the first born which are written in Heaven, and to God the Judge of all, and to the Spirits of just Men made perfect, and to Jesus the Mediator of the New Testament, and to the Blood of sprinkling that speaketh better Things than that of Abel.

Thus you see what Terms, Characters, Titles, and Privileges they are invested with, that are here exhorted to come to the Throne of Grace: from whence we may conclude that every one is not capable of coming thither, no not every one that is under Convictions, and that hath a Sense of the need of, and a Desire after the Mercy of God in Christ.

Wherefore, we will come in the next Place to shew the orderly coming of a Soul to the Throne of Grace for Mercy: And for this we must first apply our selves to the Old Testament, where we have the Shadow of what we now are about to enter upon the Discourse of, and then we will come to the Antitype where yet the Thing is far more explained.

Exod. 12. First then, the Mercy-Seat was for the Church, not for the World; for a Gentile could not go immediately from his natural State to the Mercy-Seat by the High-Priest, but must first, orderly join himself, or be joined to the Church, which then consisted of the Body of the Jews.

The Stranger then must first be circumcised, and consequently profess Faith in the Messiah to come, which was signified by his going from his Circumcision directly to the Passover, and so orderly to other Privileges, specially to this of the Mercy-Seat, which the High-Priest was to go but once a Year into.

2. The Church is again set forth unto us by Aaron and his Sons. Aaron as the Head,

his Sons as the Members; but the Sons of Aaron were not to meddle with any of the Things of the Holiest, until they had washed in a Laver. And the Lord spake unto Moses, saying, thou shalt also make a Laver of Brass, and his Foot also of Brass, to wash in; and thou shalt put it between the Tabernacle of the Congregation and the Altar, and thou shalt put Water therein. And Aaron and his Sons shall wash their Hands and their Feet thereat. When they go into the Tabernacle of the Congregation, they shall wash with Water, that they die not; or when they come near to the Altar to minister, to burn offerings made by fire unto the Lord. So they shall wash their Hands and their Feet that they die not: and it shall be a Statute for ever unto them, even to him, and to his Seed in their generations. See the Margent.

3. Nay so strict was this Law, that if any of Israel as well as the Stranger were defiled by any dead Thing, they were to wash before they partook of the holy Things or else still to abstain; but if they did not, their Sin should remain upon them. So again, The Soul that hath touched any such uncleanness, shall be unclean until even, and shall not eat of the holy Things (much less come within the inner Veil) unless he wash his flesh in Water.

Now I would ask, what all this should signify, if a Sinner, as a Sinner before he washes, or is washed, may immediately go unto the Throne of Grace?

Yea, I ask again, why the Apostle supposes washing as a Preparation to the He- brews entering into the Holiest, if Men may go immediately from under Convictions to a Throne of Grace? For thus he says, let us draw near the Holiest, (ver. 19.) with a true Heart in full Assurance of Faith, HAVING our Hearts sprinkled from an evil Conscience, and our Bodies washed with pure Water. Let us draw near: He saith not, that we may have; but having FIRST been washed and sprinkled.

The Laver then must first be washed in, and he that washed not first there, has not Right to come to the Throne of Grace; wherefore you have here also a Sea of Glass standing before the Throne, to signify this Thing. It stands before the Throne, for them to wash in, that would indeed approach the Throne of Grace. For this Sea of Glass is the same that is shadowed forth by the Laver made mention of before, and with the brazen Sea that stood in Solomon's Temple, whereat they were to wash before they went into the Holiest. But you may ask me what the Laver or molten Sea should signify to us in the New Testament? I answer, it signifieth the Word of the New Testament, which containeth the cleansing Doctrine of Remission of Sins by the precious Blood of Jesus Christ. Wherefore we are said to be clean through the Word, through the washing of Water by the Word.

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The meaning then is, *A man must first come to Christ, as set forth in the word, which is this Sea of Glass, before he can come to Christ in Heaven, as he is the Throne of Grace. For the word I say, is this Sea of Glass that stands before the Throne, for the Sinner to wash in first.* Know therefore who ever thou art that art minded to be saved, thou must first begin with Christ Crucified, and with the Promise of Remission of sins through his Blood. Which Crucified Christ thou shalt not find in Heaven as such, for there he is alive, but thou shalt find him ^{Gal. 3. 1, 2.} in the Word, for there he is to this Day set forth in all the Circumstances of his death, as Crucified before our Eyes. There thou shalt find THAT he Died; WHEN he Died; WHAT Death he Died; WHY he Died; and the Word open to thee to come and wash in his Blood. The Word therefore of Christ's Testament is the Laver for all New Testament Priests (and every Christian is a Priest to God) to wash in.

^{Rom. 5. 9, 10.} Here therefore, thou must receive thy Justification, and that before thou goest one step further. For if thou art not Justified by his Blood, thou wilt not be saved by his Life. And the Justifying Efficacy of his Blood is left behind, and is here contained in the Molten Sea; or Laver, or Word of Grace for thee to wash in.

Indeed there is an interceding Voice in his Blood for us before the Throne of Grace, or Mercy-seat; but that is still to bring us to wash, or for them that have washed therein, as it was shed upon the Cross. We have Boldness therefore to enter into the Holiest by the Blood of Jesus, that is, by Faith in his Blood as shed without the Gate, for as his Blood was shed without the Gate, so it sanctifies the Believer, and makes him capable to approach the Holy of Holies. Wherefore after he had said, ^{Heb. 13. 11, to 16.} *That he might sanctify the people with his own Blood, he suffered without the Gate;* let us by him therefore, that is, because we are first sanctified by Faith in his Blood, offer to God the Sacrifice of Praise continually, that is, the Fruits of our Lips, giving Thanks in his Name. Wherefore the Laver of Regeneration, or Christ set forth by the Word, as Crucified, is for all coming Sinners to wash in, unto Justification; and the Throne of Grace is to be approached by Saints, or as Sinners justified by Faith in a crucified Christ; and so, as washed from Sin in the Sea of his Blood, to come to the Mercy-seat.

And it is yet far more evident; for that those that approach this Throne of Grace, they must do it through believing; for saith the Apostle, how shall they call on him, in whom they have not believed? of whom they have not heard, and in whom they have not believed? for to that Purpose runs the Text.

How then shall they call on him in whom they have not believed (antecedent to their

calling on him) *and how shall they believe in him, of whom they have not heard* (first)? ^{Rom. 10. 14.} So then hearing, goes before believing, and believing before calling upon God, as he sits on the Throne of Grace. Now believing, is to be according to the Sound of the beginning of the Gospel, which presenteth us, not first, with Christ as ascended, but as Christ dying, buried, and risen. *For I delivered unto you first of all, that which I also received; how that Christ died for our sins, according to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures.* ^{1 Cor. 15. 3, 4.}

I conclude then, as to this, that the Order of Heaven is, that Men wash in the Laver of Regeneration, to wit, in the Blood of Christ, as held forth in the Word of the Truth of the Gospel which is the ordinance of God; for there Sinners as Sinners, or Men as unclean may wash, in order to their Approach to God as he sits upon the Throne of Grace.

And besides, Is it possible that a Man that passeth by the Doctrine of Christ as dead, should be admitted with Acceptance to a just and Holy God for Life? or that he that slighteth and trampleth under foot the Blood of Christ as shed on the Cross, should be admitted to an Interest in Christ as he is the Throne of Grace! it cannot be. He must then wash THERE first, or die; let his Profession, or pretended Faith, or Holiness be what it will. For God sees Iniquity in all Men, nor can all the Niter ^{Jer. 2. 22.} or Sope in the World, cause that our Iniquity should not be marked before God; for without shedding of Blood, is NO Remission. ^{Heb. 9. 22.}

Nothing that pollureth, that defileth, or, that is unclean, must enter into God's Sanctuary; much less, into the most Holy part thereof, but by their Sacrifice, by which they are purged, and for the sake of the Perfection thereof, they believing, are accepted. *We have therefore brethren, boldness to enter into the holiest by the blood of Jesus, and no way else.* ^{Chap. 10. 19.}

But this will yet be further manifest by what we have yet to say, of the Manner of our Approach unto the Throne of Grace.

First then, we must approach the Throne of Grace *by the second Veil*; for the Throne of Grace is *after the second Veil*. So then, tho' a Man cometh into the Tabernacle, or Temple, which was a Figure of the Church, ^{Chap. 9. 3.} yet if he entred but within the *first Veil*, he only came, where there was no Mercy-seat or Throne of Grace.

And what is this second Veil, in, at, or through which, as the Phrase is we must, by Blood, enter into the Holiest? Why as to the Law, the second Veil did hang up between the Holy and the most Holy Place, and it did hide what was within the Holiest from the Eyes or Sight of those that went no further than into the first Tabernacle.

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Now this second Veil in the Tabernacle or Temple, was a Figure of the second Veil, that all those must go through that will approach the Throne of Grace. And that Veil is the *flesh of Christ*.

Heb. 10. 19, 20. This is that which the Holy Apostle testifies in his exhortation, where he saith, *We have boldness to enter into the Holiest by the Blood of Jesus, by a new and living way which he hath consecrated for us through the veil, that is to say, his flesh.* The second Veil then, is the flesh of Christ, the which, until a Man can enter or go through by his Faith, 'tis impossible that he should come to the Holiest where the Throne of Grace is, that is, to the Heart and Soul of Jesus, which is the Throne.

Col. 2. 9. The Body of Christ is the Tabernacle of God, and so that in which God dwells, for the Fulness of the Godhead dwells in him bodily. Therefore, as also has been hinted before, *Christ Jesus is the throne of grace.* Now, since his Flesh is called the Veil, 'tis evident, that the Glory that dwells within him, to wit, God resting in him, cannot be understood but by them that by Faith can look through, or enter through his Flesh to that Glory. *For the glory is within the veil;* there is the Mercy-Seat, or Throne of Grace; there sitteth God as delighted, as at rest, in, and with Sinners, that come to him by and through that Flesh, and the Offering of it for Sin without the Gate. *I am the way,* saith Christ, But to what? And how? Why to the Father, through my Flesh. *And having made peace through the blood of his cross, by him to reconcile all things to himself; by him, I say, whether they be things in earth, or things in heaven. And you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled, (but how?) in the body of his flesh, (that then must be first: To what?) to present you holy and unblameable, and unreprouable in his sight;* that is, when you enter into his Presence, or approach by this Flesh, the mercy-seat, or the Throne of Grace.

This therefore is the Manner of our coming (if we come aright to the Throne of Grace for Mercy) we must come by Blood through his Flesh, as through the Veil by which, until you have entered through it, the Glory of God, and that he he is resolved that Grace shall reign, will be utterly hid from your Eyes.

I will not say, but by the Notion of these Things, Men may have their *whirling* Fancies, and may create to themselves, wild Notions, and flattering Imaginations of Christ, the Throne of Grace, and of Glory; but the Gospel Knowledge of this, is of absolute Necessity to my right coming to the Throne of Grace for Mercy. I must come by his Blood, through his Flesh, or I cannot come at all: For here is no Back Door. This then is the Sum,

Christ's Body is the Tabernacle, the Holiest; *thy law, saith he, is within my heart,* Psal. 40. or in the midst of my Bowels: In this Tabernacle then God sitteth, to wit, on the Heart of Christ, for that is the Throne of Grace. Through this Tabernacle Men must enter, that is, by a godly Understanding of what by this Tabernacle or Flesh of Christ has been done to reconcile us to God that dwells in him. This is the Way, *all the Way,* for there is no Way but this to come to the Throne of Grace. This is the *new* Way into the heavenly Paradise, (for the old Way is hedged and ditched up by the flaming Sword of *cherubims*) the new and LIVING Way (for to go the other, is present Death) so then, this NEW and *living* Way which he has consecrated *for us through the veil, that is to say, his flesh,* is the only Way into the Holiest, where the Throne of Grace is.

Secondly, We must approach this Throne of Grace, as having *our Hearts* (first) *sprinkled from an evil Conscience.* The Priest that was the Representator of all *Israel*, when he went into the Holiest, was not to go in, *but as sprinkled with Blood* Exod. 29. first. Thus it is written in the Law; *not without Blood;* thus it is written in the Gospel. And now since by the Gospel we Heb. 9. 7. have all Admittance to enter in through the Veil, by Faith, we must take Heed that we enter not in without Blood; for if the Blood (virtually) be not seen upon us, we die, instead of obtaining Mercy and finding the Help of Grace.

This I press the oftener, because there is nothing to which we are more naturally inclined, than to forget this. Who, that understands himself, is not sensible how apt he is to forget to act Faith in the Blood of Jesus, and to get his Conscience sprinkled with the Virtue of that, that attempteth to approach the Throne of Grace. Yet the Scripture calls upon us to take Heed that we neglect not *THUS* to prepare ourselves. *Let us draw near with a true Heart, in full Assurance of Faith, having our Heart sprinkled from an evil Conscience,* Heb. 10. 21. Chap. 9. 14. (to wit, with the Blood of Christ) lest we die. In the Law all the People were to be sprinkled with Blood, and 'twas necessary that the Patterns of Things in the Heavens should be purified with these (that is, with the Blood of Bulls) but the heavenly Things themselves with better Sacrifices than these, (that is) with the Offering of the Body, and Shedding of the Blood of Christ. By this then must thou be purified and sprinkled, who by Christ wouldest approach the Throne of Grace.

Thirdly, Therefore it is added, *and our bodies washed with pure water.* This the Apostle taketh also out of the Law; where it was appointed, (as was shewed before) Christ also, just before he went to the Father, gave his Disciple a Signification of this,

Joh. 13. 8. this, saying to *Peter*, and by him to all the rest,

Joh. 15. 3. *If I wash thee not, thou hast no part with me.* This pure Water is nothing but the wholesome Doctrine of the Word mixed with Spirit, by which, as the Conscience was before sprinkled with Blood, the Body, and outward Conversation is now sanctified and made clean, *Now ye are clean through the word*, (saith Christ) *which I have spoken unto you.* Hence, *washing*, and *sanctifying*, and *justifying*, are put together, 1 Cor. 6. and are said to come by the Name of our Lord Jesus Christ, and by the Spirit of our God. Thou must then be washed with Water and sprinkled with Blood, if thou wouldest orderly approach the Throne of Grace: If thou wouldest orderly approach it with a true Heart, in full Assurance of; or if thou wouldest, as the Text biddeth thee here, to wit, *come boldly to the throne of grace*, to obtain Mercy, and find Grace to help in Time of Need.

To tell you *what* it is to come boldly, is one Thing; and to tell you *how* you should come boldly, is another. Here you are bid to come boldly, and are also shewed HOW that may be done. It may be done through the Blood of Sprinkling, and through the sanctifying Operations of the Spirit which are here by Faith to be received. And when what can be said, shall be said to the utmost, there is no Boldness, godly Boldness, but by Blood; the more the Conscience is a Stranger to the Sprinkling of Blood, the further off it is of being rightly bold with God, at the Throne of Grace; for it is the Blood that *makes the attonement*, and that *gives boldness to the soul*. It is the Blood, the Power of it by Faith upon the Conscience, that drives away Guilt, and so Fear, and consequently that begetteth Boldness. Wherefore, he that will be bold with God at the Throne of Grace, must first be well acquainted with the Doctrine of the Blood of Christ; namely, that it was shed, and *why*; and that it has made Peace with God, and for *who*. Yea, thou must be able by Faith to bring thy self within the Number of those that are made Partakers of this Reconciliation, before thou canst come boldly to the Throne of Grace. But,

1. There is a coming to the Throne of Grace *before* or *without* THIS boldness; but that is not the coming, to which by these Texts we are exhorted; yet that coming be it never so deficient, if it is right, it is through some Measure an Inlet into the Death and Blood of Christ, and through some Management, though but very little, or perhaps scarce at all discerned of the Soul, to hope for Grace from the Throne; I say, it must arise, the Encouragement must, from the Cross, and from Christ as dying there. Christ himself went that way to God, and it is not possible but

we must go the same way too. So then the Encouragement, be it little, be it much, (and it is little or much, even as the Faith is in Strength or Weakness, which apprehendeth Christ) it is according to the Proportion of Faith; strong Faith gives great Boldness, weak Faith doth not so, nor can it.

2. There is a *sincere* coming to the Throne of Grace without this Boldness, even a coming in the Uprightness of one's Heart without it: Hence a *true Heart* and *full Assurance* are distinguished, *Let us draw near with a true Heart in full Assurance of Faith.* Sincerity may be attended with a great deal of Weakness, even as Boldness may be attended with Pride; but be it what kind of coming to the Throne of Grace it will, either a coming with Boldness, or with that doubting which is incident to Saints; still the Cause of that coming or Ground thereof, is some Knowledge of Redemption by Blood, Redemption which the Soul *seeth* it has Faith in, or would see it has Faith in; for Christ is precious, sometimes in the Sight of the Worth, sometimes in the Sight of the Want, and sometimes in the Sight of the Enjoyment of him.

3. There is an *earnest* coming to the Throne of Grace, even with all the Desire of ones Soul: When *David* had Guilt and Trouble, and that so heavy that he knew not what to do, yet he could say, *Lord, all my Desire is before thee, and my groaning is not hid from thee.* He could come earnestly to the Throne of Grace, he could come thither with all the Desire of his Soul; but still this must be from that Knowledge that he had of the way of Remission of Sins by the Blood of the Son of God.

4. There is also a constant coming to the Throne of Grace; *Lord, said Heman, I have cried Night and Day before thee, let my Prayer come before thee, incline thine Ear unto my Cry, for my Soul is full of Trouble, and my Life draweth nigh unto the Grave.*

Here you see his constant Crying before the Throne of Grace, crying *Night and Day*; and yet the Man that cries, seems to be in a very black Cloud, and to find hard Work to bear up in his Soul; yet this he had, namely, the Knowledge of how God was the God of Salvation; yea, he called him his God as such, though with pretty much Difficulty of Spirit, to be sure.

Wherefore it must not be concluded that they come not at all to the Throne of Grace, that come not with a full Assurance; or that Men must forbear to come, till they come with Assurance: But this I say, they come not at all aright, that take not the Ground of their coming from the Death and Blood of Christ; and that they that come to the Throne of Grace with but little Knowledge of Redemption by Blood, will come but with little Hope of obtaining

ing Grace and Mercy to help in time of Need.

I conclude then, that it is the Privilege, the Duty and Glory of a Man, to approach the Throne of Grace as a Prince, as *Job* said, *Could he but find it, he would be sure to do: O that I knew where I might find him!* faith he, *that I might come even to his Seat, I would order my Cause before him, and would fill my Mouth with Arguments; I would know the Words that he would answer me, and understand what he would say unto me: Will he plead against me with his great Power? No, but he would put strength into me: There the Righteous might dispute with him: so should I be delivered for ever from my Judge.* Indeed God sometimes tries us.

He holdeth back, sometimes, the face of his Throne, and spreadeth a Cloud upon it: And this seems to be *Job's* Case here, which made him to confess he was at a loss and to cry out, *O that I knew where I might find him!* And this he doth for Tryal, and to prove our Honesty and Constancy; for the Hypocrite will not pray always, will he always call upon God; No verily, especially not when thou bindest them, afflictest them, and makest praying hard Work to them.

But difficulty as to finding of God's presence, and the sweet Shining of the Face of his Throne, doth not always lye in the Weakness of Faith; strong Faith may be in this Perplexity, and may be hard put to it to stand at times. 'Tis said here, that God did hold back the Face of his Throne, and did spread a Cloud upon it; not to weaken *Job's* Faith, but to try *Job's* Strength, and to shew to Men of after Ages, how valiant a Man *Job* was. Faith if it be strong, will play the Man in the Dark, will like a mettled Horse flounce in bad way, will not be discouraged at Tryals, at many or strong Tryals, *Though he slay me, yet will I trust in him,* is the Language of that Invincible Grace of God.

There is also an Aptness in those that come to the Throne of Grace, to cast all Degrees of Faith away, that carries not in its Bowels Self-evidence of its own Being and Nature, thinking that if it be Faith, it must be known to the Soul; yea, if it be Faith, it will do so and so; even so as the highest Degrees of Faith will do: When alas! Faith is sometimes in a Calm, sometimes up, and sometimes down, and sometimes at it with Sin, Death, and the Devil, as we say, Blood up to th' Ears. Faith now has but little time to speak Peace to the Conscience; 'tis now struggling for Life, 'tis now fighting with Angels, with Internals; all it can do now is to cry, groan, sweat, fear, fight and gasp for Life.

Indeed the Soul should now run to the Cross, for there is the Water, or rather the Blood and Water that is provided for Faith, as to the maintaining of the Comfort of

Justification; but the Soul whose Faith is thus attacked, will find hard Work to do this, though much of the well managing of Faith, in the good Sight of Faith, will lie in the Souls hearty, and constant adhering to the Death and Blood of Christ; but a Man must do as he can.

Thus now have I shewed you the Manner of right coming to the Throne of Grace, for Mercy and Grace to help in time of Need.

The next thing that I am to handle is, first, *To shew you, that it is the Privilege of the Godly to distinguish from all Thrones whatsoever, this Throne of Grace.*

This, as I told you, I gathered from the Apostle in the Text, for that he only maketh mention thereof, but gives no Sign to distinguish it by; no Sign, I say, though he knew that there were more Thrones than it; *Let us come boldly, faith he, to the Throne of Grace;* and so leaves it, knowing full well that they had a good Understanding of his Meaning, being *Hebrews*: They being now also enlightened from what they were taught by the placing of the Ark of the Testimony, and the Mercy-seat in the most holy Place; of which Particular the Apostle did then count it, not of absolute Necessity distinctly to discourse. Indeed the Gentiles, as I have shewed, have this Throne of Grace described, and set forth before them by those Tokens which I have touched upon in the Sheets that go before (for with the Book of *Revelations* the Gentiles are particularly concerned) for that it was writ to Churches of the Gentiles; also the great things prophesied of there, relate unto Gentile Believers, and to the Downfall of Antichrist, as he standeth among them.

But yet, I think, that *John's* Discourse of the things attending the Throne of Grace, were not by him so much propounded, because the Gentiles were incapable of finding of it without such Description, as to shew the Answerableness of the Antitype with the Type; and also to strengthen their Faith and illustrate the thing: For they that know, may know more, and better of what they know; yea, may be greatly comforted with another's dilating on what they know.

Besides, the Holy Ghost by the Word, doth always give the most perfect Description of Things; wherefore to that we should have Recourse for the compleating of our Knowledge: I mean not by what I say, in the least to intimate, as if this Throne of Grace was to be known without the Text, for 'tis that that giveth Revelation of Jesus Christ; but my meaning is, that a Saint as such, has such a working of Things upon his Heart, as makes him able by the Word, to find out this Throne of Grace, and to distinguish it to himself from others. For,

First, The Saint has strong Guilt of Sin upon his Conscience, especially at first; and

and this makes him better judge, what Grace in the Nature of Grace is, than others can that are not sensible of what Guilt is.

Act. 16. *What 'twas to be saved*, was better relished by the Jaylor when he was afraid of, and trembled at the Apprehensions of the Wrath of God, than ever it was with him all his Life before: *Peter* then also saw what saving was, when he began to sink into the Sea, *Lord save me*, said he, *I perish*. Sin is that without a Sense of which, a Man is not apprehensive what Grace is; Sin and Grace, Favour and Wrath, Death and Life, Hell and Heaven, are Opposites, and are set off or out, in their Evil or Good, Shame or Glory, one by another. What makes Grace so good to us, as Sin in its Guilt and Filth? What makes Sin so horrible and damnable a Thing in our Eye, as when we see there is nothing can save us from it, but the infinite Grace of God? Further there seems, if I may so term it to be, a kind of natural Instinct in the new Creature to seek after the Grace of God; for so saith the Word, *They that are after the Flesh, do mind the Things of the Flesh; and they that are after the Spirit, the Things of the Spirit*. The Child by Nature nuzzles in its Mother's Bosom for the Breast; the Child by Grace, does by Grace seek to live by the Grace of God. All Creatures, the Calf, the Lamb, &c. so soon as they are fallen from their Mother's Belly, will by Nature look for, and turn themselves towards the Teat, and the new Creature doth so too: For *Guilt* makes it Hunger and Thirst, as the hunted Hart does pant after the Water-brooks. Hunger directs to Bread, Thirst directs to Water; yea, it calls Bread and Water to mind: Let a Man be doing other Business, Hunger will put him in Mind of his Cupboard, and Thirst of his Cruse of Water; yea, 'twill call him, make him, force him, command him, to bethink what nourishing Victuals is, and will also drive him to a search out after where he may find it, to the satisfying of himself: All right Talk also to such an one, sets the Stomach and Appetite a craving; yea, into a kind of a running out of the Body after this Bread and Water, that it might be fed, nourished, and filled therewith. Thus it is by Nature, and thus it is by Grace; thus it is for the Bread that perisheth, and for that which endureth to everlasting Life. But,

Secondly, As Nature, the new Nature, teaches this by a kind of heavenly Natural Instinct; so Experience also herein, helpeth the Godly much: For they have found all other Places, the Throne of Grace excepted, empty, and Places or Things that hold no Water. They have been at Mount *Sinai* for help, but could find nothing there but Fire and Darknes, but Thunder and Lightning, but Earthquake and Trembling, and a Voice of killing Words; which Words they that heard them once, could never

endure to hear them again; and as for the Sight of Vengeance, there revealed against Sin, it was so terrible that *Moses*, even *Moses* said, *I exceedingly fear and quake*.

They have sought for Grace by their own Performances, but alas! they have yielded them nothing but Wind and Confusion; not a Performance, not a Duty, not an Act in any Part of religious Worship; but they looking upon it in the Glass of the Lord, do find it spaked and defective.

They have sought for Grace by their Resolutions, their Vows, their Purposes, and the like, but alas! they all do as the other; discover that they have been very imperfectly managed, and so such as can by no means help them to Grace.

They have gone to their Tears, their Sorrow and Repentance, if perhaps they might have found some help there; but all has either fled away like the early Dew, or if they have stood, they have stunk even in the Nostrils of those whose they were; how much more then in the Nostrils of an holy God?

They have gone to God as the great Creator, and have beheld how wonderful his Works have been; they have looked to the Heavens above, to the Earth beneath, and to all their Ornaments, but neither have these, nor what is of them, yielded Grace to those that had sensible want thereof.

Thus have they gone, as I said, with these Pitchers to their Fountains, and have returned empty and ashamed; they found no Water, no River of Water of Life; they have been as the Woman with her bloody Issue, spending, and spending till they have spent all, and been nothing better, but rather grew worse.

Had they searched into nothing but the Law, it had been sufficient to convince them that there was no Grace, nor Throne of Grace in the World. For since the Law, being the most excellent of all the Things of the Earth, is found to be such as yieldeth no Grace (for Grace and Truth comes by Jesus Christ, not by *Moses*) how can it be imagined that it should be found in any Thing inferior?

Paul therefore, not finding it in the Law, despairs to find it in any Thing else below, but presently betakes himself to look for it there, where he had not yet sought it (for he sometimes sought it not by Faith, but as it were by the Works of the Law) he looked for it, I say, by Jesus Christ, who is the Throne of Grace where he found it, and rejoiced in Hope of the Glory of God. But,

Thirdly, Saints come to know and distinguish the Throne of Grace from other Thrones, by the very Direction of God himself: as it is said of the Well that the Nobles digged in the Wilderness, *They digged it by the Direction of the Law-giver*:

N n n

So

So Saints find out the Throne of Grace, by the Direction of the *Grace-giver*. Hence *Paul* prays, *That the Lord would direct the Hearts of the People into the Love of God*.
 2 Thef. 3.
 5.
 Rom. 8. 26
 Joh. 6. 44.
 Man as Man, cannot aim directly at this Throne, but will drop his Prayers short, besides, or the like, if he be not helped by the Spirit. Hence the Son saith of himself, no Man can come to me, except the Father which hath sent me, draw him; which Text doth not only justifie what is now said, but insinuates that there is an unwillingness in Man of himself, to come to this Throne of Grace; he must be drawn therto; he setteth us in the Way of his Steps, that is, in that Way to the Throne, by which Grace and Mercy is conveyed unto us.

Fourthly, We know the Throne of Grace from other Thrones, by the Glory that it always appears in, when revealed to us of God; its Glory out-bids all: There is no such Glory to be seen any where else, either in Heaven or Earth. But I say this comes by the Sight that God gives, not by any Excellency that there is in my natural Understanding as such; my Understanding and Apprehension, simply as natural, is blind and foolish; wherefore, when I set to work in mine own Spirit, and in the Power of mine own Abilities to reach to this Throne of Grace, and to perceive somewhat of the Glory thereof, then am I dark, rude, foolish, see nothing; and my Heart grows flat, dull, favourless, lifeless, and has no warmth in the Duty: but it mounts up with Wings like an Eagle, when the Throne is truly apprehended.

Fifthly, Therefore that is another Thing by which the Christian knows the Throne of Grace from all others; it meets with that good there, that it can meet with no where else. But at present, let these Things suffice for this.

I come now to the Motives by which the Apostle stirreth up the *Hebrews*, and encourageth them to come boldly to the Throne of Grace.

First, The first is, because we have there such, or an High-Priest so and so qualified.

Secondly, Because we that come thither for Grace, are sure there to speed, or find Grace and obtain it.

For the first of these, to wit, we have an Encouragement to move us to come with boldness to the Throne of Grace, because we have an High-Priest there; because we have such an High-Priest there, *For we have not an High-Priest that cannot be touched with the feeling of our Infirmities, but was in all Points tempted like as we are; yet without Sin; let us therefore come boldly to the Throne of Grace.*

Of this High-Priest I have already made mention before, to wit, so far as to shew you that Christ Jesus is he, as well as He is the *Altar* and *Sacrifice* and *Throne* of Grace, before which he also himself makes Intercession: But for as much as by the Apostle

here, he is not only presented unto us as a Throne of Grace, but as an High-priest ministering before it; it will not be amiss, if I do somewhat particularly treat of his Priesthood also: But the main or chief of my Discourse will be to treat of his Qualifications to his Office, which I find to be in general of two Sorts.

First, *Legal*.

Secondly, *Natural*.

When I say *Legal*, I mean, as the Apostle's Expression is, *not by the Law of a Carnal Commandment, but by an Eternal Covenant, and the Power of an endless Life thereby*; which the Priesthood of old was but a Type, and the Law of their Priesthood but a Shadow. But because their Law and their Entrance into their Priesthood thereby, was, as I said, a Shadow of good Things to come; therefore where it will help to illustrate, we will make use thereof so to do; and where not, there we will let it pass.

The Thing to be now spoken to, is, that the Consideration of Jesus Christ, being an High-Priest before the Throne of Grace, is a Motive and Encouragement to us, to come boldly thither for Grace; *Seeing then that we have a great High-priest that is passed into the Heavens, Jesus the Son of God, Let us hold fast the Profession, and come boldly to the Throne of Grace.*

Now he was made an High-Priest for so is the Expression, made an High-Priest for ever after the order of *Melchisedec*.

First, he took not his Honour upon himself without a lawful Call thereto; thus the Priests under the Law were put into Office; and thus the Son of God; no Man taketh this Honour to himself, but he that is called of God, as was *Aaron*: So also Christ glorified not himself to be made an High-Priest, but he that said unto him, *Thou art my Son, this Day have I begotten thee*. Wherefore he was called of God to be an High-Priest after the order of *Melchisedec*. Thus far therefore the Law of his Priesthood answereth to the Law of the Priesthood of old; they both were made Priests by a legal Call to their Work or Office.

But yet the Law by which this Son was made High-Priest excelleth, and that in these Particulars.

1. He was made a Priest after the Similitude of *Melchisedec*, for he testifieth, *thou art a Priest for ever after the order of Melchisedec*: Thus they under the Law were not made Priests, but after the order of *Aaron*; that is, by a carnal Commandment; not by an everlasting Covenant of God.

2. And, saith he, in as much as not without an Oath he was made Priest, for those Priests were made without an Oath, but this with an Oath, by him that said unto him, *The Lord swear and will not repent, thou art a Priest for ever after the order of Melchisedec*.

3. The Priesthood under the Law, with their Law and Sacrifices were fading, and were

Ver. 23. were not suffered to continue, by Reason of
24. the Death of the Priest, and Ineffectualness
of his offering; but this Man because he
continueth ever, hath an unchangeable
Priesthood: For the Law maketh Men
Ver. 28. High-priests which have Infirmary, but the
Word of an Oath which was since the Law,
maketh the Son who is consecrated for ever-
more.

From what hath already been said, we
gather,

1. What kind of Person it is that is our
High-Priest.

2. The Manner of his being called to,
and stated in that Office.

Ch. 4. 14. First, what manner of Person he is: He
Ch. 7. 26. is the Son, the Son of God, Jesus the Son of
God. Hence the Apostle saith, *we have a
great High-Priest, SUCH an High-Priest
that is passed into the Heavens. Such an
High-Priest, as is made higher than the
Heavens.* And why doth he thus dilate
upon the Dignity of his Person, but because
thereby is insinuated the Excellency of his
Sacrifice, and the Prevalency of his Inter-
cession, by that, to God for us. There-
fore he saith again, every (Aaronical) Priest
Ch. 10. 1. standeth daily ministring, and offering often-
11. times the same Sacrifice which can never take
away Sin. But this Man, this GREAT
Man, this Jesus, this Son of God, after he
Ch. 9. 25, he had offered one (one only, one once, but
26. one) Sacrifice for Sin, sat down on the right
Hand of God, from henceforth expecting till
his Enemies be made his Foot-stool. For by
one offering he hath perfected for ever them
that are sanctified. Thus I say, the Apostle
toucheth upon the greatness of his Person,
thereby to set forth the Excellency of his
Sacrifice, and Prevalency of his Intercession.

Ch. 3. 1. Wherefore holy Brethren partakers of the
heavenly Calling, consider the Apostle and
High-Priest of our Profession Christ Jesus.
Or as he saith again, making mention of
Ch. 7. 4. Melchisedec; consider how great this Man
was, we have such an High-Priest, so great
an High-Priest; one that is entred into the
Heavens; Jesus the Son of God.

Secondly, the Manner also of his being
called to, and stated in his Office, is not
to be overlooked. He is made a Priest af-
ter the Power of an endless Life, or is to be
such an one as long as he lives, add as long
as we have need of his Mediation: Now
Christ being raised from the dead, dies no
more, Death hath no more Dominion over
him. He is himself the Prince of Life.

Ch. 7. 24, Wherefore it follows, *he hath an unchange-*
25. *Priest-hood: And what then? Why, then he
is able to save to the utmost all them that
come unto God by him, seeing he ever liveth
to make Intercession for them.*

But again, he is made a Priest with an
Oath, *the Lord swears and will not repent,
thou art a Priest for ever.* Hence I gather.

1. That before God there is no High-
Priest but Jesus, nor ever shall be.

2. That God is to the full pleased with
his High-priest-hood; and so with all those
for whom he maketh Intercession. For this
Priest, though he is not accepted for the
sake of another, yet he is upon the Account Ch. 5. 1, 2.
of another. *For every High-Priest taken
from among Men, is ordained for Men, in
Things pertaining to God, to make Reconcilia-
tion for the Sins of the People.* And again,
he is entred into Heaven it self, now to appear Ch. 9. 24.
in the Presence of God for us.

God therefore in that he hath made him
a Priest with an Oath, and also determined
that he will never repent of his so doing,
declareth that he IS, and for ever WILL,
be satisfied with his offering. And this is
a great Encouragement to those that come
to God by him; they have by this Oath, a
firm Ground to go upon, and the Oath is,
thou art a Priest for ever (shalt be accepted
for ever; for every one for whom thou
makest Intercession; nor will I ever reject
any Body that comes to me by thee) there-
fore here is Ground for Faith, for Hope
and Rejoycing; for this Consideration, a
Man has Ground to come boldly to the
Throne of Grace.

Secondly, But again, as Christ is made a
Priest by Call and with an Oath, and so, so
far legally: so he, being thus called, has
other preparatory legal Qualifications. The
High-Priest under the Law, was not by
Law, to come into the holiest, but in those
Robes that were ordained for him to mini-
ster in before God; which Robes were not
to be made according to the fancy of the
People, but according to the Command- Exod. 28.
ment of Moses. Christ our High-Priest in
Heaven, has also his Holy Garment with
which he covereth the nakedness of them
that are his, which Robe was not made of
corruptible Things, as Silver and Gold, &c.
but by a patient continuance in a holy Life
according to the Law of Moses, both mo-
ral and ceremonial; not that either of these
were that eternal Testament by which he
was made a Priest; but the moral Law was
to be satisfied, and the Types of the cere-
monial Law, to be as to this, eminently ful-
filled, and he was bound by that eternal
Covenant by which he is made a Mediator
to do so. Wherefore before he could enter
the Holiest of all, he must have these Holy
Garments made, neither did he trust others,
as in the Case of Aaron, to make these Gar-
ments for him, but he wrought them all
himself, according to all that Moses com-
manded.

This Garment Christ was a great while
a making. What Time, you may ask,
was required? And I answer, all the Days
of his Life; for all Things that were writ-
ten concerning him, as to this, were not
completed till the Day that he hanged upon
the Cross. For then it was that he said,
It is finished, and he bowed his Head and
gave up the Ghost.

This

This Robe is for Glory and for Beauty. This is it that afore I said was of the Colour of the *Rainbow*, and that compasseth even round about this Throne of Grace, unto which we are bid to come. This is that Garment that reaches down to his Feet, and that is girt to him with a golden Girdle. This is that Garment that covereth all his Body mystical, and that hideth the Blemishes of such Members from the Eye of God, and of the Law. And it is made up of his Obedience to the

Rom. 5. 19 Law, by his compleat perfect Obedience thereto; this Christ wears always; he never puts it off, as the High-Priest puts off theirs by a ceremonial Command. He ever lives to make Intercession, consequently he ever wears this Priestly Robe. He might not go into the Holy Place without it, upon Danger of Death, or at least of being sent back again: But he died not, but lives ever; is not sent back, but is set down at God's right Hand, and there shall sit till his Foes are made his Foot-stool.

Joh. 16.
10.

This is that for the sake of which all are made welcome, and embraced, and kissed, forgiven and saved, that come unto God by him.

This is that Righteousness, that Mantle spotless, that *Paul* so much desired to be found *wrapt* in; for he knew that being found in that, he must be presented thereby to God a glorious Man, not having Spot, or Wrinkle, or any such Thing.

This therefore is another of the Lord Jesus's legal Qualifications, as preparatory to the executing of his High-Priest's Office in Heaven. But of this something has been spoken before, and therefore I shall not enlarge upon it here.

Thirdly, When the High-priest under the Law was thus accomplished by a legal Call, and a Garment suitable to his Office, then again, there was another thing that must be done in order to his regular Execution of his Office; and that was, he must be consecrated, and solemnly ushered thereunto by certain Offerings, first presented to God for himself.

Ex. 29. 5,
6, 7, 19, 20,
21, 22.
Lev. 8.

This you have mention made of in the Levitical Law, you have there first commanded that in order to the High-priest's approaching the Holiest for the People, there must first be an Offering of Consecration for himself, and this is to succeed his Call, and the finishing of his holy Garments. For this Ceremony was not to be observed until his Garments were made and put upon him: Also the Blood of the Ram of Consecration was to be sprinkled upon him, his Garments, &c. that he might be hallowed, and rightly set apart for the High-priest's Office. The Holy Ghost, I think, this signifying, that Jesus the Son of God our great High-priest, was not only to sanctify the people with his Blood; but first, by Blood must to that work be sanctified himself For

their sakes, saith he, *sanctify I my self, that they may be sanctified through thy Truth.* John 17. 19

But it may be asked, *when was this done to Christ, or what Sacrifice of Consecration had he, precedent to the offering up of himself for our Sins?*

I answer, it was done in the Garden when he was washed in his own Blood, when his Sweat was his great Drops of Blood falling down to the Ground. For there it was that he was sprinkled with his Blood, not only the Tip of his Ear, his Thumb, and Toe, but there he was washed all over; there, therefore was his most solemn Consecration to his Office: at least so I think. And this, as *Aaron's* was, was done by *Moses*, 'twas *Moses* that sprinkled *Aaron's*, 'twas *Moses* that sprinkled *Aaron's* Garments. It was by Virtue of an Agony also that his bloody Sweat was produced; and what was the Cause of that Agony, but the Apprehension of the Justice and Curse of *Moses's* Law, which now he was to undergo for the Sins of the People?

With this Sacrifice he then subjoined another, which was also preparatory to the great Acts of his High-Priest's Office, which he was after to perform for us. And that was his Drink-Offering, his Tears, which were offered to God with strong Cries. For this was the Place and Time that in a special Manner he caused his strong Wine to be poured out, and that he drank his Tears as Water. This is called his Offering, his Offering for his own Acceptance with God. After he had offered up Prayers and Supplications, with strong Crying and Tears unto him that was able to save him, he was heard for his Piety, for his Acceptance as to this Office: For he merited his Office, as well as his People. Wherefore it follows and being made perfect, that his, by a compleat Performance of all that was necessary for the orderly attaining of his Office as High-priest, he became the Author of eternal Salvation unto all them that obey him.

For your better understanding of me as to this, mind that I speak of a twofold Perfection in Christ, one as to his Person, the other as to his Performances. In the Perfection of his Person, two things are to be considered: First the Perfection of his Humanity, as to the Nature of it; it was at first appearing wholly without Pollution of Sin, and so compleatly Perfect: But yet this Humanity was to have joined to this, another Perfection, and that was a Perfection of Stature and Age. Hence 'tis said, that as to his Humanity he *increased*, that is, grew more perfect. For this his increasing, was in order to a Perfection, not of Nature, simply as Nature, but of Stature; Jesus increased in Wisdom and Stature. The Paschal Lamb, was a Lamb the first Day it was *yeaned*; but it was not to be sacrificed until it attained such a Perfection of Age, as by

by the Law of God was appointed to it. It was necessary therefore, that Christ as to his Person should be perfect in both these Senses. And indeed in due Time Christ died for the Ungodly.

Again, as there was a Perfection of Person, or of Nature and Personage in Christ; so there was to be a Perfection of Performances in him also. Hence it is said, that *Luk. 2. 52.* Jesus *increased in favour with God*; that is, by Perfecting of his Obedience to him for us. Now his Performances were such, as had a respect to his bringing in of Righteousness for us, in the general; or such as respected Preparations for his Sacrifice as an High-Priest. But let them be applied to both, or to this or that in Particular; it cannot be, that while the most part of his Performances were wanting, he should be as perfect, as when he said, *the things concerning me have an End.*

Not but that every Act of his Obedience, was perfect, and carried in it, a Length and Breadth proportionable to that Law by which it was demanded; nor was there at any time in his Obedience, that which made to interfere one Commandment with another. He did all things well, and so stood in the Favour of God. But yet one Act was not actually all, though virtually any one of his Actions might carry in it, a Merit sufficient to satisfy and quiet the Law. Hence, as I said it is told us, not only that he is the Son of God's love, but that he *increased in Favour with God*; that is by a going on in doing; by a continuing to do that always, that pleased the God of Heaven.

A Man that pays Money at the day appointed, beginning first at one *Shilling*, or one *Pound*, and so ceaseth not untill he hath in current Coin told over the whole Sum to the Creditor, does well at beginning: But the first Shilling, or first Pound, not being the full Debt, cannot be counted, or reckoned the Whole, but a Part; yet is it not an imperfect Part: nor doth the Creditor find fault at all, because there is but so much now told; but concludes that all is at hand, and accepteth of this first, as a First-fruits: So Christ, when he came into the World, began to pay, and so continued to do, even until he had paid the whole Debt; and so increased in Favour with God.

There was then a gradual Performance of Duties, as to the Number of them, by our Lord when he was in the World, and consequently a time wherein it might be said that Christ had not, as to Act, done all, as was appointed him to do, to do as preparatory to that great thing which he was to do for us. Wherefore in conclusion he is said to be *made perfect*, and being made perfect he became the Author of eternal Salvation to all them that obey him.

It will be objected then, *That at some*

time it might be said of Christ, that he was imperfect in his Obedience.

Ans. There was a time, wherein it might have been said, Christ had not done all that he was to do for us on Earth. But it doth not follow thereupon, that he therefore was imperfect in his Obedience, for that all his Acts of Obedience were done in their proper Time, and when they should, according to the Will of God. The timing of Performances adds or diminishes as to the Perfection of Obedience, or the Imperfection of it. Had these *Jews* kill'd the Passover three Days sooner than the Time appointed, they had transgressed. Had the *Jews* done that on the fourth Day to *Jericho*, which was to have been done on the seventh Day, they had sinned. Duty is beautiful in its time, and the Son of God observed the time; *I must, saith he, work the Works of him that sent me, while it is Day*; that is, in their Seasons. You must keep in mind that we speak all this while, of that Part of Christ's Perfection as to Duties, which stood in the Number of Performances, and not in the Nature or Quality of Acts. And I say, as to the thing in hand, Christ had Duty to do, with respect to his Office as High-priest, for us, which immediately concerned himself; such Duties as gave him a legal Admittance unto the Execution thereof: such Duties, the which, had they not orderly been done, the want of them would have made him an undue Approacher of the Presence of God, as to that: Wherefore, as I said afore, by what he did *thereabout*, he consecrated, or sanctified himself for that Work, according to God, and was accepted for his Piety, or in that he feared, and did orderly do, what he should do.

Fourthly, The next thing Preparatory to the Execution of this Office of High-priest was, the *Sacrifice it self*. The Sacrifice you know, must as to the *Being* of it, needs precede the Offering of it. It must be, before it can be offered. Nor could Christ have been a High-priest, had he not had a Sacrifice to offer. *For every High-priest is ordained to offer Gifts and Sacrifices: wherefore it is of necessity, that this Man have somewhat also to offer.*

And I bring in the Sacrifice as the last thing preparatory, not that it was last, as to being, for it was before he could be capable of doing any of the afore named Duties, being his body, in and by which he did them; but it was the last as to fitness; it was not to be a Sacrifice before the time, the time appointed of the Father. For since he had prepared it to that End, 'twas fit as to the time of its being offered, that that should be when God thought best also.

Behold then, here is the High-Priest with his Sacrifice; and behold again, how he comes to offer it. He comes to offer his

his Burnt Offering at the Call of God; he comes to do it in his Priestly Garments, consecrated, and sanctified in his own Blood; he comes with Blood and Tears, or by Water and Blood, and offereth his Sacrifice, himself a Sacrifice unto God for the Sin of the World; and that too, at a Time when God began to be weary of the Service and Sacrifices of all the World. *Wherefore when he cometh into the World, he saith, Sacrifice and Offerings thou wouldst not, but a Body hast thou prepared me, (thou hast fitted me) in burnt Offerings and Sacrifices for Sin thou hast no Pleasure: Then said I, Lo I come (in the Volume of thy Book it is written of me) to do thy Will O God.*

Thus you see how our High-Priest proceeded to the Execution of his Priestly Office: And now we are come to his Sacrifice we will consider a little of the Parts thereof, and how he offered, and pleads the same.

The Burnt-Offering for Sin had two Lev. 3.12, 13, 14, 15, 16. Parts, the *Flesh* and the *Fat*, which *Fat* is called the *Fat of the Inwards*, of the Kidneys and the like. Answerable to this, the Sacrifice of Christ had two Parts, *the Body and the Soul*. The *Body* is the *Flesh*, and his *Soul* the *Fat*; that inward Part that must not by any Means be kept from the Fire. For without the Burning of the *Fat*, the Burnt-Offering and Sin-Offering, both which was a Figure of the Sacrifice of our High-Priest, was counted imperfect, and so not acceptable.

And it is observable that in these Kind of Offerings when they were to be burned, the *Fat* and the *Head* must be laid, and be burned together. Lev. 1. 8, 12. *And the Priest shall cut it in Pieces with his Head and his Fat; and the Priest shall lay them in Order upon the Wood that is on the Fire which is upon the Altar;* to signify, methinks, the feeling Sense that this Sacrifice of his *Body* and *Soul* should have of the Curse of God due to Sin all the while that it suffered for Sin. And therefore it is from this that this Sacrifice has the Name of Burnt-Offering, (it is the Burnt-Offering) for the Burning, because of the Burning upon the Altar all Night, until the Morning; and the Fire of the Altar shall be burning in it.

The *Fat* made the Flame to increase, and to ascend; wherefore God speaks affectionately of the *Fat*, saying, *The Fat of mine Offerings.* And again, *He shall see of the Travail of his Soul and be satisfied.* Isa. 53. 10, 11, 12. The *Soul-Groans*, the *Soul-Cries*, the *Soul-Conflicts* that the Son of God had, together with his *Soul-Submission* to his Father's Will; when he was made a Sacrifice for Sin, did doubtless flame bright, ascend high, and cast out a sweet Savour unto the Nostrils of God, whose Justice was now appeasing for the Sin of Men.

His *Flesh* also was part of this Sacrifice,

and was made to feel that Judgment of God for Sin, that it was capable of. And it was capable of feeling much, so long as natural Life, and so, bodily Sense remained. It also began to feel, *with the Soul*, by Reason of the Union that was betwixt them both; the *Soul* felt, and the *Body* bled; the *Soul* was in an Agony, and the *Body* sweat Blood; the *Soul* wrestled with the Judgment and Curse of the Law, and the *Body* to shew its Sense and Sympathy, sent out dolorous Cries, and poured out Rivers of Tears before God: We will not here at large speak of the Lashes, of the Crown of Thorns, of how his Face was blust with Blows and Blood; also how he was wounded, pierced, and what Pains he felt while Life lasted, as he suffered for our Sins; though these Things are also prefigured in the old Law, by the Nipping or Lev. 1. Wringing of the Head, the Cutting of the Sacrifice in Pieces, and Burning it in the Fire.

Now you must know, that as the High-Priest was to offer his Sacrifice, so he was to bring the Blood thereof to the Mercy-Seat or Throne of Grace, where now our Jesus is; he was to offer it at the Door of the Tabernacle, and to carry the Blood within the Veil: Of both which a little.

1. He was to offer it, and how? Not grudgingly, nor as by Compulsion, but of a voluntary Will and chearful Mind; *If his Offering be a Burnt-Sacrifice of the Herds, let him offer a Male without Blemish; he shall offer it of his own voluntary Will.* Thus did Christ when he offered up himself, as is manifest by that which follows,

1. He offered a Male, himself, without Heb. 7.27. Blemish.

2. He gave himself a Ransom: He gave Mat. 20.28 his Life a Ransom.

3. He laid down his Life of himself. John 10.18

4. He longed for the Day of his Death, that he might die to redeem his People.

5. Nor was he ever so joyful in all his Life, that we read of, as when his Sufferings grew near; then he takes the Sacrament of his Body and Blood into his own Hands, and with Thanksgiving bestows it among his Disciples; then he sings an Hymn, then he rejoyces, then he comes with a *Lo I come*. Oh the Heart, the great Heart, that Jesus Christ had for us to do us Good! He did it with all the Desire of his Soul.

2. He did it, not only voluntary, and of a free Will, but of Love and Affection to the Life of his Enemies: Had he done thus for the Life of his Friends, it had been much; but since he did it out of Love to the Life of his Enemies, that's much more: *Scarcely for a righteous Man will one die, yet peradventure for a good Man some would even dare to die; but God commended his Love towards us, in that while we were yet Sinners, Christ died for us.* Rom. 5.7, 8.

3. He

Hof. 13.
13, 14.

3. He did it without relinquishment of Mind, when he was in: No Discouragement disheartned him; cry and bleed he did, yea, roar by Reason of the Troubles of his Soul, but his Mind was fixed: His Father sware and did not repent, that he should be his Priest; and he vowed and said, he would not repent, that he had threatened to be the Plague and Death of Death.

4. He did it effectually and to purpose; he hath stopped the Mouth of the Law with Blood, he hath so pacified Justice, that it now can forgive: He hath carried Sin away from before the Face of God, and set us quite in his Sight; he hath destroyed the Devil, abolished Death; and brought Life and Immortality to Light through the Gospel; he hath wrought such a Change in the World by what he has done, for them that believe, that all Things work together for their good, from thence forward and for ever.

I should now come to the second Part of the Office of this High-Priest, and speak to that; as also to those Things that were preparatory unto his executing of it; but first, I think convenient a little to treat of the Altar also, upon which this Sacrifice was offered to God.

Some I conceive have thought the Altar, to be the Cross on which the Body of Christ was crucified, when he gave himself an Offering for Sin; but they are greatly deceived, for he also himself was the Altar, through which he offered himself; and this is one of the Treasures of Wisdom which are hid in him, and of which the World and Antichrist are utterly ignorant. I touched this in one hint before, but now a little more Express.

The Altar is always greater than the Gift; and since the Gift was the Body and Soul of Christ, for so saith the Text, *He gave himself for our Sins*: The Altar must be something else than a sorry bit of Wood, or than a cursed Tree.

Mat. 23.
18, 19.

Wherefore I will say to such, as one wiser than Solomon said to the Jews, when they superstitiated the Gift, in counting it more honourable than the Altar: *Ye Fools and Blind, for whether is it greater, the Gift, or the Altar that sanctifieth the Gift?*

If the Altar be greater than the Gift, and yet the Gift so great a Thing as the very Humanity of Christ, can it, I will now direct my Speech to the greatest Fool, can that greater Thing be the Cross? Is, was the Cross, the wooden Cross, the cursed Tree that some worship, greater than the Gift, to wit, than the Sacrifice which Christ offered, when he gave himself for our Sins? O Idolatry! O Blasphemy

Quest. *But what then was the Altar?*

Ans. The divine Nature of Christ, that *Eternal Spirit*, by and in the Assistance of which, he offered himself without Spot to

God; he through the eternal Spirit offered himself.

1. And it must be THAT, because as was said, *The Altar is greater than the Gift*; but there is nothing but Christ's Divine Nature, greater than his Human; to be sure a sorry bit of Wood, a Tree, the stock of a Tree, is not.

2. It must be this, because the Text says plainly, *the Altar sanctifies the Gift*, that is, puts Worth and Vertue into it; but was it the Tree or the Godhead of Christ, that put Vertue and Efficacy into this Sacrifice that he offered to God for us? If thou canst but tell thy Fingers, judge.

3. The Altar was it of old, that was to bear up the Sacrifice until it was consumed; and with reference to the Sacrifice under Consideration, the Tree could not bear up that: for our Sacrifice being a Man consisting of Soul and Body, that which could bear him up in his suffering Condition, must be that that could apply it self to his reasonable and sensible Part for Relief and Succour, and that was of Power to keep him even in his Spirit, and in a compleat Submissiveness to God, in the present Condition in which he was; and could the Tree do this, think you? Had the Tree that Command and Government of the Soul and Sense of Christ, of the Reason and Feeling of the Lord Jesus, as to keep him in this bitter Suffering, in that evenness and spotlessness in his Torment, as to cause that he should come off this great Work, without the least Smell or Tang of Imperfection? No, no, *It was through the eternal Spirit, that he offered himself without Spot to God.*

Quest. *Wherefore then served the Cross?*

Ans. I ask, and wherefore then served the Wood by which the Sacrifices were burned? The Sacrifices were burned with Wood upon the Altar, the Wood then was not the Altar, the Wood was that Instrument by which the Sacrifice was consumed, and the Cross that by which Christ suffered his Torment and Affliction. The Altar then was it that did bear both the Wood and Sacrifice, that did uphold the Wood to burn, and the Sacrifice to abide the burning: And with reference to the Matter in Hand, the Tree on which Christ was hanged, and the Sacrifice of his Body, were both upheld by his Divine Power; yet the Tree was no more a Sacrifice, nor an Altar, than was the Wood upon the Altar; nor was the Wood, but the Fire, holy, by which the Sacrifice was consumed. Let the Tree then be the Tree, the Sacrifice the Sacrifice, and the Altar the Altar; and let Men have a Care how in their Worship, they make Altars, upon which, as they pretend, they offer the Body of Christ; and let them leave off foolishly to dote upon Wood, and the Works of their Hands: The Altar is greater than the Gift or Sacrifice, that was, or is upon it.

We

We come now to the second Part of the Office of this High-Priest, and to shew how he performeth that. In order to which, I must, as I did with reference to the first, shew you what Things, as preparatory, were to proceed the Execution of it.

We have here as you see, our Passover sacrificed for us, for our Encouragement to come to the Throne of Grace; and now let us look to it; as it is presented in the Holiest of all, and to the order of its being so presented.

First then, before there was any Thing further done, I mean by this High-Priest, as to a further Application of his Offering, the Judgment of God was waited for by him, with Respect to his Estimation of what was already done, to wit, how that was resented by him; the which he declared to the full by raising him from the dead: For in that he was raised from the Dead, when yet he died for our Sins, 'tis evident that his Offering was accepted, or esteemed of Value sufficient to effect that, for the which it was made a Sacrifice, which was for our Sins; this therefore was in order to his being admitted into Heaven. God by raising him from the Dead, justified his Death, and counted it sufficient for the saving of the World. And this Christ knew would be the Effect of his Death, long before he gave himself a Ransom; where he saith, *This also shall please the Lord better than an Ox or a Bullock, that has Horns and Hoofs*: And again, *For the Lord God will help me, therefore I shall not be confounded; therefore I have set my Face like a Flint, and I know I shall not be ashamed. He is near that justifieth me, who will contend with me? Let us stand together; who is mine Adversary? let him come near me. Behold, the Lord God will help me, who is he that shall condemn me? Lo, they all shall wax old like a Garment, the Moth shall eat them up*. All this is the Work of the Lord God, his Father, and he had Faith therein, as I said before. And since it was God who was to be appeased, 'twas requisite that he should be heard in the Matter, to wit, whether he was pacified or no; the which he has declared, I say, in raising him up from the Dead.

And this the Apostles, both Paul and Peter insinuate, when they ascribe his Resurrection to the Power of another, rather than to his raising of himself, saying, *This Jesus hath God raised up; God hath raised him up from the Dead; but God raised him from the Dead*, and the like. I say therefore that God by raising up Christ from the Dead, hath said, that thus far his Offering pleased him, and that he was content.

Secondly, But least the World being befottered by Sin, should not rightly interpret Actions; therefore God added to his raising him up from the Dead, a solemn exposing of him to view, not to all Men, but to such

as were faithful, and that might be trusted with the communicating of it to others.

Him, saith Peter, God raised from the Dead, and shewed him openly, not to all the People, but to Witnesses chosen before of God, even to us who did eat and drink with him, after he rose from the dead. Act. 10. 40, 41.

And this was requisite, not for that it added any Thing to the Value and Worth of his Sacrifice, but for the help of the Faith of them that were to have eternal Salvation by him. And it is for this Cause that Paul 1 Cor. 15. 1, to 9. so enlargeth upon this very Thing, to wit, that there were them that could testify, that God had raised him up from the Dead, namely that Men might see that God was well pleased, and that they had Encouragement to come boldly by him to the Throne of Grace for Mercy. And this exposing of him to view, was not for the length of a surprizing or dazling Moment, but Days and Nights, to the Number of no less than Forty; and that to the self-same Persons, to wit, the Apostles whom he had chosen: *To whom also, says the Text, he shewed himself alive after his Passion, by many infallible Proofs, being seen of them forty Days, and speaking of the Things pertaining to the Kingdom of God.* Act. 1. 2, 3.

Thus God therefore being willing more abundantly to shew him unto the World, ordered this great Season betwixt his Resurrection and Ascension, that the World might see, that they had Ground to believe an Attonement was made for Sin.

Thirdly, But again, a third thing that was to preceed the Execution of the second Part of this his Priestly Office, was the Manner and Order of his going into the Holiest. I say, the Manner and Order of his going. He was to go thither in that ROBE, of which mention was made before, to wit, in the Virtue of his Obedience, for 'twas that which was to make his Way for him, as now sprinkled with his Blood. He was to go thither with a Noise which the Holy Ghost calls a Shout, saying, *God is gone up with a Shout, the Lord with the Sound of a Trumpet*. This was prefigured by the BELLS, as I said, which did hang on the Border of Aaron's Garments. This Shout seems to signify the Voice of Men and Angels: and this Trumpet, the Voice and Joy of God, for so it says, *He shall descend*. For the Lord himself shall descend from Heaven with a Shout, with the Voice of the Archangel, and with the Trump of God. Even as he ascended and went up; for Aaron's BELLS were to be heard when he went Exod. 28. 33, 34, 35. into, and when he came out of the Holy Mat. 27. 52, 53. Place. But what Men were to ascend with him? but, as was said afore, the Men that came out of their Graves after his Resurrection; and what Angels? but those that ministred to him here in the Day of his Humiliation. As for the evil ones, he then rode in triumph over their Heads, and Eph. 4. 8. crush'd

Psal. 69.
31.
Isa. 50. 6,
7, 8, 9.

Psal. 47.
5, 6.

crush'd them, as Captives, with his Chariot Wheels. *He is ascended on High, he has led Captivity captive, he has received Gifts for Men.*

Thus then he ascended unto, into the Holy Paradise, where he was waited for of a Multitude of the Heavenly Host, and of Thousands of Millions of the Spirits of just Men made perfect: So approaching the highest Heavens, the Place of the special Presence of God, he was bid sit down at his right Hand, in token that for his Sufferings sake, God had made him the highest of every Creature, and given him a Name above every Name, and commanded that at the Name of Jesus, *now* all things in Heaven should bow, and promised that at the Day of Judgment, all on Earth, and under it should do so too, to the Glory of God the Father.

Thus he presented himself on our Behalf unto God, a Sacrifice of a sweet smelling Savour, in which God resteth for ever; for that the Blood of this Sacrifice has always with him a pleasing and prevailing Voice. It cannot be denied, it cannot be out-weigh'd by the Heaviness, Circumstances, or Aggravations of any Sin whatsoever, of them that come unto God by him. He is always, as I said before, in the *midst* of the Throne, and *before* the Throne *a Lamb as it had been slain*, now appearing in the Presence of God for us. Of the Manner of his Intercession, whether it is *Vocal* or *Virtual*, whether by Voice of Mouth, or Merit of Deed, or both, I will not determine; we know but little, while here, how things are done in Heaven, and we may soon be too carnal, or fantastical in our Apprehensions. Intercession he makes, that is, he manages the Efficacy and Worth of his Suffering with God, for us; and is always prevalent in his thus managing of his Merits on our Behalf. And as to the Manner, though it may be in itself infinitely beyond what we can conceive while here: yet God hath stooped to our Weakness, and so expressed himself in this Matter, that we might somewhat, though but childishly apprehend him. And we do not amiss if we conceive as the Word of God hath revealed, for the Scriptures are the green *Poplar*, *Hazel*, and *Chestnut* Rods that lie in the Gutters where we should come to drink; all the Difficulty is, in seeing the white Strakes, the very Mind of God there, that we may conceive by it.

But the text says, he prayeth in Heaven, he makes Intercession there. Again, it saith, his Blood speaks, and consequently, why may not his Groans, his Tears, his Sighs, and strong Cries, which he uttered here in the Days of his Flesh? I believe they do, and have a strong Voice with God for the Salvation of his People. He may then interceed both *vocally*, and *virtually*; *virtually* to be sure he does, and we are

allowed so to apprehend, because the Text suggesteth such a Manner of Intercession to us: And because our Weakness will not admit us to understand fully the thing as it is, our Belief that he maketh Intercession for us, has also the Advantage of being purged from its Faultiness by his Intercession, and we shall be saved thereby because we have relied upon his Blood shed, and the Prevalency of the Worthiness of it with God for us; though as to this Circumstance, the Manner of his interceding, we should be something at a loss.

The Word says, that we have yet but the Image of heavenly Things, or of things in the Heavens. I do not at all doubt, but that many of those that were saved before Christ came in the flesh; though they were as to the Main, right, and relied upon him to the saving of their Souls; yet came far short of the Knowledge of many of the Circumstances of his suffering for them: Did they all know that he was to be betrayed of *Judas*? that he was to be scourged of the Souldiers? that he was to be Crowned with Thorns? that he was to be Crucified between two Thieves, and to be pierced till Blood and Water came out of his Side? or that he was to be buried in *Joseph's* Sepulchre? I say, did all that were saved by Faith that he was to come and die for them, understand these, with many more Circumstances that were Attendants of him to Death, it would be rude to think so; because for it we have neither Scripture nor Reason.

Even so, we now, that believe that he ever lived to make Intercession for us, are also very short of understanding of the Manner, or Mode of his so interceding. Yet we believe that he died, and that his Merits have a Voice with God for us? yea, that he manages his own Merits before God in way of Intercession for us, far beyond what we, while here, are able to conceive.

The Text saith, that all the Fulness of the Godhead dwells in him bodily. It saith also, that he is the Throne of God, and yet again, that he sits on the right hand of the Throne.

These things are so far from being comprehended by the Weakest, that they strain the Wits and Parts of the strongest, yet there is a heavenly Truth in all. Heavenly Things are not easily believed, no not of believers themselves, while here on Earth, and when they are, they are so but weakly and infirmly.

I believe that the very appearing of Christ before God is an Intercession as a Priest, as well as a Plea of an Advocate; and I believe again, that his very life there, is an Intercession there, a continual Intercession.

But there is yet something further to be said; Christ, the Humanity of Christ, if in it dwells *all* the Fulness of the Godhead bodily,

bodily, how then appears he before him to make Intercession; or if Christ is the Throne of Grace and Mercy-seat, how doth he appear before God as sitting there, to sprinkle that how with his Blood? Again; if Christ be the altar of Incense, how stands he as a Priest by that Altar to offer the Prayers of all Saints thereon, before the Throne?

That all this is written, is true; and that it is all Truth, is as true; but that it is all understood by every one that is saved, I do not believe is true. I mean so understood, as that they could all reconcile the seeming contradictions that are in these Texts.

There are therefore three Lessons, that God has set us as to the perfecting of our Understanding in the Mysteries of God.

First, Letters.

Secondly, Words.

Thirdly, Meanings.

First, *Letters*. I call the ceremonial Law so; for there all is set forth distinctly, every thing by it self, as *Letters* are to Children: There you have a Priest, a Sacrifice, an Altar, a Holy-Place, a Mercy-seat; and all distinct.

Secondly, Now in the Gospel, these Letters are put all into a *Word*, and Christ is that Word, that Word of God's Mind; and therefore the Gospel makes Christ, *that* Priest; Christ, *that* Sacrifice; Christ, *that* Altar; Christ, *that* Holy Place; Christ, *that* Throne of Grace; and all: for Christ is all: all these meet in him, as several Letters meet in one Word.

Thirdly, Next to the *Word*, you have the *Meaning*, and the *Meaning*, is more difficult to be learned than either the *Letters*, or the *Word*: and therefore the perfect understanding of that, is reserved till we arrive to a *higher Form*, till we arrive to a perfect Man, and when that which is perfect is come, that Knowledge which is in part, shall be done away. Mean time our Business is to learn to bring the Letters into a Word; to bring the Ceremonies to Christ, and to make them terminate in him: I mean, to find the Priest-hood, in Christ; the Sacrifice, in Christ; the Altar, in Christ; the Throne of Grace, in Christ; and also God in Christ reconciling the World unto himself by him. And if we can learn this well, while here, we shall not at all be blamed: for this is the utmost Lesson set us, to wit, to learn Christ, as we find him revealed in the Gospel. *I determined, saith Paul, not to know any thing among you, save Jesus Christ, and him Crucified.* And Christians after some time, I mean those that pray, and pry into the Word well, do attain to some good Measure of Knowledge of him. *'Tis Life eternal to know him*, as he is to be known here, as he is to be known by the Holy Scriptures. Keep then close to the Scriptures, and let

thy Faith obey the Authority of them; and thou wilt be sure to increase in Faith: for therein is the Righteousness of God revealed from Faith to Faith: as it is written, the Just shall live by Faith. Rom. 1. 16, 17. Chap. 16. 25, 26, 27.

Believe then that Christ died, was buried, rose again, ascended, and ever lived to make Intercession for thee; and take heed of prying too far, for in Mysteries Men soon lose their way. 'Tis good therefore that thou rest in this, to wit, *that he doth so*, though thou canst not tell *how* he doth it. A Man at Court gets by his Intercession, a Pardon for a Man in the Country; and the party concerned, after he hath Intelligence of it, knows that such an one hath obtained his Pardon, and that by his interceding; but for all that he may be ignorant of his Methods of Intercession, and so are we, at least, in part, of Christ.

The Meaning then is, that I should believe, that for Christ's sake, God will save me, since he has justified me with his Blood, *being justified by his Blood we shall be saved from Wrath through him.* Through his Intercession, or through his coming between the God whom I have offended, and me a poor Sinner, through his coming between with the *Voice of his Blood* and Merits, which speaketh on my Behalf to God, because that Blood was shed for me, and because those Merits, in the Benefit of them, are made over to me, by an Act of the Grace of God, according to his eternal Covenant made with Christ. This is what I know of his Intercession; I mean with Reference to *the Act itself*; to wit, HOW he makes Intercession. And since ALL the Fulness of the Godhead dwells in him bodily: and since he also, as to his Humanity, is the Throne of Grace; yea, and since he also is the Holiest of all, and the Rest of God forever; it has been some scruple to me, whether it be not too carnal to imagine as if Christ stood distinct in his Humanity, distinct I say as to Space, from the Father as sitting upon a Throne, and as so presenting his Merits, and making vocal Prayers for the Life and Salvation of his People. The more true Meaning in my Apprehension is, that the Presence and Worth of the human Nature, being with the Divine, yea, taken into Union with God for ever, for the Service that was done for God, by it, in the World, in reconciling his Elect unto him, is still, and ever will be, so deserving in his Sight, as to prevail (I know not how else to express it) with the Divine Nature (in whom alone is a Power to subdue all Impossibilities to itself) to preserve those so reconciled to eternal Life. Chap. 4. 8, 9.

When I speak of the human Nature, I mean the Man Christ, not bereft of Sense and Reason, nor of the Power of *willing* and *affecting*; but thus I mean, that the human Nature so terminates in the Will of the Divine; and again, the Will of the Divine,

1 Cor. 2.
2.

Joh. 17. 3.

Divine, so terminates, as to saving of Sinners in the Merit and Will of the human, that what the Father *would*, the Son *wills*; and what the Son *wills*, the Father *acquiesces* in for ever. And this the Son wills, and his Will is backed with infinite Merit, in which also the Father rests; that those, all those, whom the Father hath given him, be with him where he is, that they may behold his Glory. And now I am come to the *Will* and *Affections* of the High-Priest. This leads me to the second Head, namely, to the natural Qualifications of him. And,

John 17.24

First, This is one Thing that I would urge, he is not of a *Nature* foreign to that of Man; the Angels love us well, but they are not SO capable of sympathizing with us in our Distresses, because they are not *Partakers of our Nature*.

100. 107

Heb. 2.14, 16.

Nature has a peculiar Sympathy in it; now he is *naturally* one with us, Sin only excepted, and that is our Advantage too. He is Man as we are Flesh and Blood, as we are; born of a Woman, and in all Points made like unto us, that excepted which the Holy Ghost excepteth; *For as much then as the Children are Partakers of Flesh and Blood, he also himself likewise took Part of the same. For verily he took not on him the Nature of Angels; but he took the Seed of Abraham.* This doth qualify him much, for as I said before, there is a Sympathy in Nature. A Man will not be so affected with the Hurt that comes to a Beast, as he naturally will with the Hurt that comes to a Man: A Beast will be more affected with those Attempts that are made upon its own Kind to hurt it, than it will be with those that are made upon Man: Wherefore? Why there is a Sympathy in Nature. Now that Christ the High-Priest of the House of God, is naturally one with us, you see the Scriptures plainly affirm. *God sent forth his Son, made of a*

Gal. 4.4.

Rom. 1.3.

— 9. 5.

2 Tim. 2.8.

Woman: He was made of the Seed of *David*, according to the Flesh; the Fathers of whom, as concerning the Flesh, Christ came, &c. and this must needs tend to make him a well-qualified High-Priest. We will not now speak of the Necessity of his taking upon him the human Nature, to wit, that *he might destroy him that had the Power of Death, that is, the Devil*, and deliver his People; for that would be here too much beside our Matter, and be a Diversion to the Reader: We are now upon his High-Priest's Office, and of those natural Qualifications that attend him, as to that; and I say, Nature is a great Qualification, because in Nature there is Sympathy; and where there is Sympathy, there will be a Provocation to help, a Provocation to help with Jealousy and Indignation against those that afflict.

A Bear robbed of her Whelps is not more provoked, than is the Lord Jesus,

when there is Means used, to make them miss of Life eternal, for whom he hath died, and for whom he ever lives to make Intercession. But,

Secondly, As there is *natural* Sympathy in Christ to those for whom he is an High-Priest, so there is *relative* Sympathy; he has not only taken to or upon him our *Nature*, but he is become one *Brotherhood* with us; now you know Brotherhood will carry a Man *further* than Nature: So then, when Nature and Relation meet, there is a double Obligation. Now *both he that sanctifieth* (which is Christ) *and they who are sanctified* (his Saints) *are all of one*, (which is God) they are all of God, as Children of a Father; *for which Cause he is not ashamed to call them Brethren, saying, I will declare thy Name unto my Brethren, in the midst of the Church will I sing Praise unto thee.* Now a Relation is much, and a natural Relation most of all. Why, here is a natural Relation betwixt Christ the High-Priest, and those for whom *he ever liveth to make Intercession*; a natural Relation, I say, and that with Respect to the Humanity, which is the Nature subject to Affliction and Distress; *For as much then as the Children are Partakers of Flesh and Blood, he also himself likewise took Part of the same*: So then it is for a Brother that he is engaged, for a Brother that he doth make Intercession.

Heb. 2.11, 12.

When Gideon knew by the Confession of Zeba and Zalmunna, that the Men that they slew at *Tabor* were his Brethren, his Fury came into his Face, and he swore they should therefore die: Relation is a great Matter. And therefore it is said again, *In all Things it behoved him to be made like unto his Brethren, that he might be a merciful High-Priest. A Brother is born for Adversity*: And, *A Brother will go far*.

Judges 8. 18, 19.

This therefore is a second Thing or another Qualification, with which Christ Jesus is furnished to be an High-Priest; he is a Brother, there is a brotherly Relation betwixt him and us, therefore by Virtue of this Relation he maketh Intercession for us more affectionately.

Thirdly, There is another Thing in Christ Jesus that makes him naturally of an excellent Qualification with Reference to his Priesthood for us; and they are the Temptations and Infirmities wherewith he was exercised in the Days of his Humiliation. 'Tis true Temptations and Infirmities strictly considered, are none of our Nature, no more are they of his; but yet, if it be proper to say Temptations and Afflictions have a Nature, his and ours were naturally the same, and that in all Points too, for so says the Text, *He was tempted in all Points, like as we are, yet without Sin.* Are we tempted to distrust God? So was he: Are we tempted to murder our selves?

Heb. 4.15.

Mat. 4.3.

10.

Luke 4.3.

12.

elves? So was he: Are we tempted with the bewitching Vanities of this World? So was he: Are we tempted to commit Idolatry, and to worship the Devil? So was he. So that herein we also were alike; yea, from his Cradle to his Cross he was a *Man of Sorrows and acquainted with Griefs*, a Man of Affliction throughout the whole Course of his Life.

And observe it, he was *made so*, or subjected thereto, by the Ordinance of God; nay farther, *It behoved him to be made so*, that is, to be made like unto us in all Things, the better to capacitate him to the Work of his Priesthood, with the more Bowels and Compassion; we will read to you the Text; *Wherefore in all Things it behoved him to be made like unto his Brethren; that he might be* (qualified to be) *a merciful and faithful High-Priest, in Things pertaining to God, to make Reconciliation for the Sins of the People: For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.*

See here how he is qualified, and to what end; he was tempted as we are, suffered by Temptations as we do, in all Points and Things as we are; that he might be Bowels, that he might be a merciful and faithful High-Priest in Things pertaining to God, to make up the Difference that is made by Sin, between God and his People, to make Reconciliation for the Sins of the People.

Yea, he by being tempted, and by suffering as he did, he is prepared and enabled so to do; for in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Wherefore, I also call this Qualification, both *natural* and *necessary*; natural, because in Kind the same with ours; that is, his Temptations were the same with ours; the same in Nature, the same in Design, the same as to their own natural Tendency; for their natural Tendency was to have ruined both him and us, but God prevented. They also were necessary, though not of themselves, yet made so by him, that can bring Good out of Evil, and Light out of Darkness; made so, I say, to us, for whose Sakes they were suffered to assault and afflict him, namely, that he might be able to be merciful, faithful, and succouring to us.

Fourthly, Another Qualification with which our High-Priest is furnished for the better fitting of him to make Intercession for us is, that we are his Members; to be a Member is more than to be of the same Nature, or the nearest of Relations, that excepted. So then now he makes Intercession for his own self, for his own Body, and for the several Members of his Body. The High-Priest under the Law, did use to offer up Sacrifice for himself; first for himself, for his own Sins, and then for the Errors of

the People. I will not say that Christ had any Sin that was personally or by his Act, his own, for that would be to blaspheme the Name of that Holy One? but yet I will say, he made the Sins of the People his own, yea, God the Father made them his; those also for whom he ever liveth to make Intercession are united to him, made Members of his Body, of his Flesh, and of his Bones; and so are any Part of himself.

But we are now about his natural Qualifications, and this is one; that they for whom he ever liveth to make Intercession are his Members, the Members of his Body, *we are Members of his Body, of his Flesh, and of his Bones*, so saith the Word. Wherefore here is a near Concern, for that his Church is Part of himself; 'tis his own Concern, 'tis for our own Flesh; *Never Man yet hated his own Flesh, but nourisheth and cherisheth it.* (Things are thus spoken, because of the Infirmary of our Flesh.) So that had Christ no Love to us as we are Sinners, yet because we are Part of himself, he cannot but care for us, Nature puts him upon it; yea, and the more infirm and weak we are, the more he is touched with the feeling of our Infirmities, the more he is afflicted for us; *For we have not an High-Priest that cannot be touched with the feeling of our Infirmities.* He at no Time loseth this his Fellow-feeling, because he always is our Head, and we the Members of his. I will add, the infirm Member is most cared for, most pitied, most watched over to be kept from harms, and most consulted for.

I love to play the Child with little Children, and have learnt something by so doing: I have met with a Child that has had a sore Finger; yea, so sore as to be all together at present useless, and not only so, but by Reason of its Infirmary, has been a let or hindrance to the use of all the Fingers that have been upon that Hand; then have I began to bemoan the Child, and said, alas my poor Boy or Girl, *hast got a sore Finger?* Ah quoth the Child with Water in its Eyes, and hath come to me to be bemoaned. Then I have begun to offer to touch the sore Finger; Oh! saith the Child, *pray do not hurt me*: I then have replied, canst thou do nothing with this Finger? No, saith the Child, nor with this Hand neither: Then have I said, shall we cut off this Finger, and buy my Child a better, *a brave golden Finger?* At this the Child has started, stared in my Face, gone back from me, and entertained a kind of Indignation against me, and has no more cared to be intimate with me.

Then have I begun to make some use of that good Sermon which this little Child has preach'd unto me; and thus have I gone on: If Membership be so dear, if this Child has such tenderness to the most infirm, the most useless of its Members; if it

Heb. 2. 17, 18.

Eph. 5. 30.

Ver. 29.

Heb. 4. 15.

Psal. 69. 5.
2 Cor. 5. 21.

it counts me his Friend no longer than while I have a Mouth to bemoan, and Carriages that shew tenderneſs to this uſeleſs Finger; what an Intereſt doth Membership give one in the Body, and what Compaſſions hath the Soul for ſuch a uſeleſs Thing, becauſe it is a Member? And turning all this over to Jeſus Chriſt, then inſtead of Matter and Corruption, there preſently comes Honey to me out of this Child's fore Finger: I take leave to tell you now, how I uſe to play. And though I have told you this Tale upon ſo grave a Truth, as is the Membership of Chriſtians with their Head, yet bear with me; no Child can be ſo tender of its fore Finger, as is the Son of God of his afflicted Members; he cannot but be touched with the feeling of our Infirmities.

Ah! who would not make many Supplications, Prayers and Interceſſions for a Leg, for an Eye, for a Foot, for a Hand, for a Finger, rather than they will loſe it? And can it be imagined that Chriſt alone ſhall be like the fooliſh *Oſtrich*, hardned againſt his young, yea, againſt his Members! it cannot be.

Should he loſe a Member, he would be diſfigured, maimed, diſmembred, imperfect, next to monſtrous. For his Body is called his fulneſs, yea, the fulneſs of him that fills all in all. This therefore ſhews you that Chriſt as High-Prieſt, has naturally a reſpect for thoſe for whom he ever liveth to make Interceſſion; yea, an unſathomable Reſpect for them, becauſe they are his Members.

Fifthly, But again, when Nature, Relation, and Memberſhip is urged to ſhew the fit Qualifications wherewith Chriſt is endued, I intend not to intimate, as if the Bottom of all lay here, for then it might be urged, that one imperfect, has all theſe; for who knows not, that *ſinful* Man, has all theſe Qualifications in him, towards his Nature, Relations, and Members? I have therefore, as I ſaid, thus diſcourſed, only for Demonſtration ſake, and to ſuit my ſelf with the Infirmary of your Fleſh. I might come alſo in the next Place to tell you, that Jeſus Chriſt our High-Prieſt is thus, with reference to other Deſigns. We are his Purchase, and he counts us ſo; his Jewels, and he counts us ſo; his Eſtate real, and he counts us ſo. And you know, a Man will do much, ſpeak much, interceed much, and long for that which he thus is intereſted in: But we will come to ſpeak more particularly of the exceeding Excellency of his natural Qualifications, and ſhew you, that he hath ſuch as are peculiar to himſelf alone, and that we are concerned in them.

Fiſt then, he is Holy, and ſo a ſuitable High-Prieſt. There is a Holineſs that ſets further from, and a Holineſs that brings one nearer to, and to be concerned the more with the Condition of thoſe in Affliction,

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and that Holineſs is that which is intailed unto Office. When a Man is put into an Office, the more unholy he is, the worſe he performs his Office; and the more Holy, the better he performs his Office. For his Holineſs obliges him to be faithful unto Men, wherein he is concerned by his Office. Hence you read that he is a *faithful* High-Prieſt, becauſe he is a holy one, and ſuch an High-Prieſt became us, who is Holy, &c. Good and upright is the Lord *Jehovah*, Chriſt Jeſus, therefore he will teach Sinners in the Way. He that ruleth among Men muſt be Juſt, ruling in the fear of God. I mention theſe Texts to ſhew you, that Holineſs when intailed to Office, makes a Man do that Office the better. Now then, *Chriſt is Holy*, and he is made, called and made of God an High-Prieſt after the order of *Melchizedec*, and is to manage that his Office for thee with God; that is to ſay, to continue to make Reconciliation for Iniquity, for that Iniquity that cleaveth unto thee, and that ſpuriously breaketh, or iſſueth from thy Fleſh after thou art called and converted. For we are now upon the ſecond Part of the Execution of the Prieſthood of Chriſt: that which he executeth I ſay, and by executing takes away the Iniquity of our Holy Things, and of our Life after our turning to God by him. Now he that is to do this, *is Holy*, and ſo one that will make Conſcience of performing that Office for us, with which he is intruſted of God. Hence he is ſet in Oppoſition to thoſe High-Prieſts that had Infirmities, *that were not Holy*, and upon this very Account, preferred above them. For the Law maketh Men High-Prieſts that have Infirmities, but the Word of an Oath which was ſince the Law, maketh the Son, who is conſecrated, perfected, or Holy for evermore.

This therefore is a great Thing, to wit, that we have an High-Prieſt that is Holy, and ſo one that will not fail to perform to the utmoſt, the Truſt committed to him on our Behalf, to wit, to offer both Gifts and Sacrifices for Sin, this is one Thing.

2. There is added to this of his Holineſs, another; and that is HARMLESS. For ſuch an High-Prieſt became us who is Holy, Harmleſs. A harmful Man, when he is in Office, Oh how much Miſchief may he do! Such an one is partial in doing his Office, ſuch an one will put the Poor by his Right, ſuch an one will buy and ſell a Cauſe, a Man, an Intereſt, will do, or not do, as his harmfulneſs prompts him to it; So is an evil Ruler among the poor People. But now our Jeſus, our High-Prieſt is Holy, harmleſs; He will wrong no Man, he will deprive no Man, he will condemn no Man, he will deny to no Man that comes to God by him, the Benefit and Advantage of his bleſſed Interceſſion; He reſpecteth not Perſons, nor taketh Reward. A harmful Man will ſtomach, and hate, and prejudice a

Q q q

Man,

Man, will wait for an Opportunity to do him a Mischief, will take the Advantage if he can, to deny him his Right, and keep from him his due, when yet it is in the Power of his Hand to help him. Oh! but Christ is harmless, harmless as a Dove, he thinks no ill, intends no ill, doth no ill; but graciously, innocently, harmlessly, makes Intercession for thee; nor will he be prevailed with to prejudice thy Person, or to forbear to take up thy Name into his Lips, be thy Infirmities, and Weaknesses, and Provocations never so many, if thou indeed comest to God by him. He is Holy, and Harmless, and so the more fit to become our High-Priest, and to make Intercession for us.

3. But again, this is not all, he also is undefiled; for such an High-Priest became us, who is holy, harmless, undefiled. This Term is put in to shew, that he neither is, nor can be found, neither now, nor at any Time faulty in his Office. A Man that is *Holy*, may yet be defiled; a Man that is harmless, may yet be defiled. We are bid to be Holy and Harmless; and in a Gospel Sense so every Christian is: Oh! but Christ is so in a legal Sense, in the Eye of the Law, perfectly so. This is a great Matter, for it shews, that as nothing done by us, can tempt him to be hurtful to us, so there is nothing in himself that can tempt him so to be. A Man that is defiled, has that within him, that will put him upon using of his Office unfaithfully, though he should have no Provocation from those for whose good he is to execute his Office: But he that is undefiled, undefiled in a Law-sense, as our Lord Jesus is, is such an one that doth not only not do hurt, and not act falsely in his Office, but one that cannot, one that knoweth not how to be unfaithful to his Trust. He is Holy, harmless, undefiled, this therefore is a great Thing. He has not the Original of hurtfulness in him, there is no such *Root* there; *there is a*

Heb. 12. 15. *Root of bitterness springing up in us, by which, not only our selves, but oft-times others are defiled.* Oh! but our High-Priest is undefiled, he is not corrupt, nor corrupteth; he doth his Office fairly, faithfully, holily, justly, according to, or answering our Necessities, and the Trust reposed in him, and committed to him. But,

4. This is not all; as he is Holy, harmless, and undefiled; so he is separate from Sinners, both in his Conception, in his Composition, and the Place ordained for him to execute this Part of his High-Priest's Office in. He was not conceived in the Womb, by carnal Generation; he was not made up of polluted and defiled Nature; he officiateth not with those Materials that are corrupt, stained, or imperfect; but with those that are unspotted; even with the spotless Sacrifice of his own unblemished Offering. He, nor his Offer-

ing, has any such Taint, as had the Priests, and their Sacrifices under the Law, to wit, Sin, and Imperfection; he is separate from them in this Respect, further than is an Angel from a Beast. He has none of the Qualities, Actions, or Inclinations of Sinners; his Ways are only his own; he never saw them, nor learnt them, but of the Father: There is none upright among Men, wherefore he is separated from them to be a Priest. Again,

5. As he is thus, so again, he is said to be *higher than the Heavens*. For such an High-Priest became us, who is holy, harmless, undefiled, separate from Sinners, and *made higher than the Heavens*. The Text saith that neither Saint nor Heavens are clean in God's Sight. *Behold he putteth no Trust in his Servants, he chargeth his Angels with Folly; and again, behold he putteth no Trust in his Saints, yea, the Heavens are not clean in his Sight.* Wherefore by this Expression, he shews us, that our High-Priest is more noble, than either Heaven, or Angel; yea, more clean and perfect than any. It shews us also that all the Heavenly Host are at his Command, to do as his Intercession shall prevail with the Father for us. All Angels worship him, and at his Word they become, they all become ministering Spirits for them who shall be Heirs of Salvation.

Besides, by this Word he shews that it is impossible that our High-Priest should degenerate or decay: For that he is made *higher than the Heavens*; the Spirits, sometimes in the Heavens, have decayed; the Heavens themselves decay and wax old; and that is the farthest that by the Word we are admitted to go. But as for him that is above the Heavens; that is made higher than the Heavens; that is ascended up far above all Heavens: *He is the same, and his Tears fail not; the same Yesterday, to Day, and for ever.*

This therefore is added, to shew that Christ is neither as the Angels, nor Heavens, subject to decay, or degenerate or to flag and grow cold in the Execution of his Office; but that he will be found, even at the last, when he is come to the End of this Work, and is about to come out of the holy Place, as affectionate, as full of Love, as willing, and desirous after our Salvation as he was the first Moment that he was made High-Priest, and took upon him to execute that his blessed Office for us.

Wherefore our High-Priest is NO such one as you read of in the Law. He is no Dwarf, hath no Blemish, nor any Imperfection; therefore is not subject to flag or fail in the due Execution of his Office; but *is able to save to the uttermost them that come unto God by him, seeing he ever liveth to make Intercession for them.*

And it is well worth our Consideration, that it is said, he is MADE thus; that is, appointed

appointed, instituted, called, and qualified *thus* of God; this shews the Father's Heart as well as the Sons, to us-wards; to wit, that this Priesthood was of him, and the glorious Effects thereof by him. *Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of Need.*

I come now to the second Motive, to wit, that we may find Grace and Mercy to help in Time of Need; or we shall find Grace and Mercy to help, if we come as we should, to the Throne of Grace.

In this Motive we have these three Things considerable.

1. That Saints are like to meet with needy Times while they are in this World.

2. That nothing can carry us through our needy Times, but more, or a continual Supply of Mercy and Grace.

3. That Mercy and Grace is to be had at the Throne of Grace, and we must fetch it from thence by Prayer, if we would, as we should go through those needy Times.

For the first of these, that Saints are like to meet with needy Times; or with such Times as will shew them, that they need a continual Assistance of the Grace of God, that they may go rightly through this World. This is therefore a Motive, that weareth a Spur in the Heel of it, a Spur to prick us forward to supplicate at the Throne of Grace. This *needy Time*, is in other Places, called the *perilous Time*, the *evil Day*, the *Hour and Power of Darkness*, the *Day of Temptation*, the *cloudy and dark Day*.

2Tim. 3. 1.
Eph. 6. 13.
Luk. 22. 53.
Heb. 3. 8.
Ez. 34. 12.
Gen. 47. 9.

And indeed, in the general, all the Days of our Pilgrimage here, *are evil*, yea, *every Day* has a Sufficiency of Evil in it to destroy the best Saint that breatheth, were it not for the Grace of God. But, there are also, as I have hinted, particular, special Times, Times more eminently dangerous, and hazardous unto Saints. As,

1. There are there young Days, the Days of their Youth, and Child-hood in Grace. This Day is usually attended with much Evil towards him, or them that are asking the way to *Zion* with their Faces thitherward. Now the Devil has lost a Sinner: there is a Captive has broke Prison, and one run away from his Master: now Hell seems to be awaked from Sleep, the Devils are come out, they roar, and roaring they seek to recover their *Runaway*. Now tempt him, threaten him, flatter him, stigmatize him, throw dust in his Eyes, poyson him with Errors, spoyl him while he is upon the Potters Wheel; any thing to keep him from coming to Jesus Christ. And is not this a needy Time? doth not such an one want Abundance of Grace? is it not of absolute Necessity that thou, if thou art the Man thus beset, shouldest ply it at the Throne of Grace for Mercy and Grace to help thee in such a time of Need as this?

To want a Spirit of Prayer now, is as much as thy Life is worth. O therefore, you that know what I say, you that are broke loose from Hell, that are fled for Refuge to lay hold on the hope set before you, and that do hear the Lyon roar after you, and that are kept awake with the continual Voice of his chinking Chain; cry as you fly; yea, the Promise is, that they that come to God with Weeping, with Supplication, he will lead them.

Well, this is *one* needy Time, now thy Hedge is low, now thy Branch is tender, now thou art but in the bud. Pray that thou beest not marr'd in the Potter's Hand.

2. The time of *Prosperity* is also a time of Need, I mean, of thy *Spiritual Prosperity*.

Eph. 5. 12.

For as Satan can tell how to suit Temptations for thee in the Day of thy Want, so he has those that can entangle thee in the Day of thy Fulness. He has his spiritual Wickednesses in the high and Heavenly Places. He can tell how to lay a Snare for thee in the land of *Canaan*, as well as in the Wilderness; in thy time of receiving good things, as well as in thy hungry and empty Hours. Nay, such times seem to be the most dangerous, not in themselves, but through the Deceits of our Heart. Hence *Moses* gives this caution to the Children of *Israel*, that when God had given them the Promised Land, and Vineyards, and Wells, and Olive-Trees, and

Deut. 6.

10, to 14.

when they had eaten and were full, *Then, says he, beware lest thou forget the Lord which brought thee forth of the Land of Egypt; from the House of Bondage.* And again, he doubleth this Caution, saying;

Ch. 8: 10

to 15.

when thou hast eaten and art full: then thou shalt bless the Lord thy God, for the good Land which he has given thee. Beware that thou forget not the Lord thy God in not keeping his Commandments, and his Judgments, and his Statutes, which I command thee this Day; lest when thou hast eaten and art full, and thou in all good things art increased, then thy Heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the Land of *Egypt* from the House of Bondage; all this may be applied spiritually. For there are, as I said, Snares laid for us in our best things, and he that has great Enjoyments, and forgets to pray for Grace to keep him humble then, shall quickly be where *Peter* was, after his Knowledge of the Lord Jesus by the *Revelation* of the Father.

3. Another needy Time, is a time when Men are low and empty, as to worldly Good; this Time is full of Temptations and Snares. At this time, Men will, if they look not well to their *Doings* and *Goings*, be tempted to strain Curtesies both with Conscience, and with God's Word, and adventure to do things that are dangerous, and that have a Tendency to make all their Religion

Religion and Profession vain. This, *Holy Agur* was aware of, so he pray'd, Let me not be rich and full, lest I deny thee; Let me not be poor, lest I steal, and take the Name of my God in vain: There are many Inconveniences that attend him that is fallen into Decay in this World. It is an evil Day with him, and the Devils will be as busy with him, as the Flies are with a lean and scabbed Sheep. It shall go hard but such a Man shall be full of *Maggots*; full of silly, foolish, idle Inventions to get up, and to abound with Fullness again. It is not a time now, will Satan say, to retain a tender Conscience, to regard thy Word or Promise, to pay for what thou buyest, or to stick at pilfering, and filch from thy Neighbour. This *Agur* was afraid of; therefore he pray'd that God would keep him from that which would be to him a Temptation to do it. How many in our Day have, on these very Accounts, brought Religion to a very ill Savour, and themselves into the Snare of the Devil, and all because they have not addicted themselves to pray to God for Grace to help in this *Time of Need*, but rather have left off the thing that is good, and given up themselves to the Temptations of the Devil, and the subtle and ensnaring Motions of the Flesh?

4. Another needy Time is the Day of Persecution; this is called, as was hinted before, the Hour of Darkness, the cloudy and dark Day. This Day therefore is full of Snares and of Evils of every kind. Here is the Fear of Man, the Terrors of a Prison, of Loss of Goods and Life. Now all things look black, now the fiery Trial is come. He that cannot now pray; he that now applieth not himself to God on the Throne of Grace, by the Priesthood of Jesus Christ, is like to take a Fall before all Men upon the Stage; a foul Fall, a Fall that will not only break his own Bones, but also the Hearts of those that fear God and behold it. *Come therefore boldly to the Throne of Grace, that you may obtain Mercy, and find Grace to help in time of Need.*

5. Another time of Need is, *that time wherein thou changest thy Condition, and enterest into a new Relation.* For here also the Snares and Traps lie waiting for thee. There is a hopeful Child goes to Service, or to be an Apprentice: There is a young Man and a young Maid entered into a married Condition, and though they pray before, yet they leave off to pray then: Why, these People are oftentimes ruined and undone; the Reason is, this Change is attended with new Snares, with new Cares, and with new Temptations, of the which, because through Unwatchfulness they are not aware, they are taken, drawn to Perdition and Destruction by them.

Many in my short Day, have gone, I doubt, down to the Pit, this way, that have sometimes been to Appearance the very foremost,

and hopefullest in the Place where they have lived. Oh how soon has their Fire gone out, has their Lamps forborn to burn! How quickly have they lost their Love to their Ministers, by whom they were illuminated, and to the warmest Christians, through Communion with whom they used to be kept awake and favoury! How quickly have they found them out new Friends, new Companions, new Ways and Methods of Life, and new Delights to feed their foolish Minds withal! Wherefore, Oh thou that art in this fifth Head concerned, *come boldly to the Throne of Grace, to obtain Mercy and find Grace to help in time of Need.*

6. Another time of Need is, *when the generality of Professors are decay'd*; when the Custom of Fancies and Fooleries have taken away all Gravity and Modesty from among the Children of Men. Now pray, or thou diest; yea, pray against those Decays, those vain Customs, those foolish Fancies, those light and vain Carriages that have overtaken others; else they will assuredly knock at thy Door, and obtain Favour at thy Hand, the which if they do, they will quickly bring thee down into the Dirt with others, and put thee in Peril of Damnation as well as they.

7. Another time of Need is, the Time of *Guilt contracted, and of the hiding of God's Face.* This is a dangerous Time. If thou now shalt forbear to pray, thou art undone, for the natural Tendency of Guilt is to drive a Man from God. So it served our first Father; and oft times when God hides his Face, Men run into Desperation, and so throw up all Duties, and say as he of old, *Why should I wait upon the Lord any longer?* Now thy great Help against this is Prayer, continuing in Prayer. Prayer *wrestleth* with the Devil, and will overthrow him: Prayer *wrestleth* with God, and will overcome him: Prayer *wrestleth* with all Temptations, and makes them fly. Great Things have been done by Prayer, even by the Prayer of those that have contracted Guilt, and that have by their Sins lost the Smiles, and Sense of the Favour of God.

Wherefore, when this needy, this evil time has overtaken thee, pray. *Come boldly to the Throne of Grace, to obtain Mercy and find Grace to help in time of Need.*

8. The day of *Reproach and Slander*, is another time of Need, or a Day in which thou wilt want Supplies of Grace. Sometimes we meet with such Days wherein we are laden with Reproaches, Slander, scandals, and Lies. Christ found the Day of Reproach a burdensome Day unto him; and there is many a Professor driven quite away from all Conscience towards God and open Profession of his Name, by such things as these. Reproach is, when cast at a Man, as if he was stoning to Death with Stones. Now ply it hard at the Throne

Throne of Grace, for Mercy and Grace to bear thee up, or thou wilt either miscarry or sink under Ground by the Weight of Reproach that may fall upon thee.

John 6. 66. 9. Another Time of Need, is that, *where-
2 Tim. 1. in a Man's Friends desert and forsake him,
15. because of his Gospel Principles, or of those
Job 19. 13. Temptations that attend his Profession.* This
to 20. is a Time that often happeneth to those
Pl. 88. 18. that are good. Thus it was with *Christ*,
with *Paul*, with *Job*, with *Heman*, and
so has been with many other of God's Ser-
vants, in the Day of their Temptations in
this World. And a fore Time it is. *Job*
complained under it, so did *Heman*, *Paul*,
and *Christ*. Now a Man is as forlorn as a
Pelican in the Wilderness, as an *Owl* in
the Desert, or as a *Sparrow* upon the House
Top. If a Man cannot now go to the
Throne of Grace by Prayer, through
Christ, and so fetch Grace for his Support
from thence, What can he do? He can-
not live of himself: Wherefore this is a
fore Evil.

10. Another Time of Need, is, *the Day
of Death*; when I am to pack up all to be
gone from hence, the Way of all the Earth.
Now the greatest Trial is come, except-
ing that of the Day of Judgment. Now
a Man is to be stript of all, but that which
cannot be shaken: Now a Man grows near
the Borders of Eternity: Now he begins
to see into the Skirts of the next World:
Now Death is Death, and the Grave the
Grave indeed: Now he begins to see what
'tis for Body and Soul to part, and what to
go and appear before God: Now the dark
Entry, and the Thoughts of what is in the
Way from a Death-Bed to the Gate of the
holy Heaven, comes nearer the Heart than
when Health and Prosperity do compass a
Man about. Wherefore this is like to be
a trying Time, a Time of Need indeed.
A prudent Man will make it one of the
great Concerns of his whole Life, to get,
and lay up a Stock of Grace for this Day,
(though the Fool will rage and be confi-
dent) for he knows all will be little enough
to keep him *warm* in his Soul, while *cold*
Death stroaks his Hand over his Face, and
over his Heart, and is turning his Blood
into Jelly; while *strong* Death is loosing his
Silver Cord, and breaking his Golden
Bowl. Wherefore I say this Motive wear-
eth a Spur on his Heel, a Spur to prick us
on to the Throne of Grace for Mercy and
Grace to help in Time of Need.

But Secondly, I come now to the next
Thing, which is to shew, *that nothing can
carry us through our needy Times, but more,
or a continual Supply of Mercy and Grace.*
This the Text fully implies, because it di-
recteth us to the Throne of Grace for Mer-
cy and Grace for that very End. And had
there been any Thing else that could have
done it, the Apostle would have made
mention of it, and would also have directed

the Saints unto it. But for as much as he
here makes mention of the needy Time,
and directeth them to the Throne of Grace
for Mercy and Grace to help, it followeth
that Mercy and Grace, and that only, can
help us in the evil Time.

Now Mercy and Grace are to be distinct-
ly considered.

1. Mercy, for that by it we have through
Christ the Continuation and Multiplication
of Forgivenesses, without which there is
no Salvation.

2. Grace, for that by it we are upheld,
supported, and enabled to go through our
needy Times, as Christians, without which
there is no Salvation neither. The first all
will grant, the second is clear. *If any Heb. 10.
Man draws back, my Soul shall have no 38, 39.
Pleasure in him; but we are not of them
that draw back unto Perdition, but of them
that believe to the saving of the Soul.*

First, Mercy is that by which we are
pardoned, even all the Falls, Faults, Fail-
ings, and Weaknesses that attend us, and
that we are incident to, in this our Day of
Temptation; and for THIS Mercy we
should pray, and say, *Our Father, forgive Mat. 6. 9,
us our Trespases.* For though Mercy is 10, 11, 12.
free in the Exercise of it to us-ward, yet
God will have us ask, that we may have;
as he also saith in the Text, *Let us come
boldly to the Throne of Grace, that we may
obtain Mercy.* Here then we have one
Help, and that is, the Mercy of God is
to be extended to us from his Throne
through Jesus Christ, for our Pardon and
Forgiveness in all those Weaknesses that we
are attended with in the needy or evil
Times; and we should come to God for
this very Thing. This is that which *Da-
vid* means, when he says, *Surely Goodness Pl. 23. 5
and Mercy shall follow me all the Days of
my Life, and I will dwell in the House of
the Lord for ever.* And again, *When I said
my Foot slipt, thy Mercy, O Lord, held me
up.* Set me clear and free from Guilt, and
from the Imputation of Sin unto Death, by
Christ.

Nor can any thing help where this is
wanting: For our Parts, our Knowledge,
our Attainments, nor our Graces, cannot
so carry us through this World, but that
we shall be guilty of that that will sink us
down to Hell, without God's pardoning
Mercy. It is not the Grace that we have
received can do it, nor the Grace that is to
be received that can do it; nothing can do
it but the pardoning Mercy of God; for
because all our Graces are here imperfect,
they cannot produce a spotless Obedience.
But where there is not a spotless Obedi-
ence, there must of Necessity follow a
Continuation of Pardon and Forgiveness
by Mercy, or I know what will become
of the Soul.

Here therefore the Apostle lays an Obli-
gation upon thee to the Throne of Grace,

to wit, *that thou mayest obtain Mercy*, a Continuation of Mercy, Mercy as long as thou art like to live this vain Life on the Earth; Mercy that will reach through all thy Days: For there is not a Day, nor a Duty; not a Day that thou livest, nor a Duty that thou doest, but will need that Mercy should come after to take away thy Iniquity. Nay, thou canst not receive Mercy so clearly as not to stand in need of another Act of Mercy to pardon Weakness in thy no better receiving the last. We receive not our Mercies, so humbly, so readily, so gladly, and with that Thankfulness as we should; and therefore for the want of these, have the need of another, and another Act of God's Sin-pardoning Mercy, and need shall have thereof, as long as evil Time shall last with us.

But is not this *great* Grace that we should thus be called upon *to come to God for Mercy!* Yea, is not God unspeakably good, in providing such a *Throne* of Grace, such a *Sacrifice*, such an *High-Priest*, and so much Mercy for us, and then to invite us to come with Boldness to him for it? Nay, doth not his Kindness yet further appear, by giving of us Items and Intimations of needy Times, and evil Days, on purpose to provoke us to come to him for Mercy?

This then shews us, as also we have hinted before, that the *Throne* of Grace, and Christ Jesus our High-priest are both provided upon the Account of our Imperfections, namely, that we who are called, might not be by remaining Weaknesses hindered of, but obtain eternal Inheritance. Weaknesses, such Weaknesses remain in the justified, and such Slips and Failings are found in and upon them, that call for a Course of Mercy and Forgiveness to attend them.

Farther, This also intimates that God's People should not be dejected at the Apprehensions of their Imperfections; I say, not so dejected, as therefore to cast off Faith and Hope, and Prayer; for a *Throne* of Grace is provided for them, to the which they may, they must, they ought continually to resort for Mercy, Sin-pardoning Mercy.

Secondly, As we are here to obtain Mercy, so we are here to find Grace. They that *obtain Mercy*, shall *find Grace*, therefore they are put together. That they may obtain Mercy and find Grace; only they must obtain Mercy first; for as Forgiveness at first, goes before Sanctification in the general, so Forgiveness afterwards goes before particular Acts of Grace for further Sanctification: God giveth not the Spirit of Grace to those that he has not first forgiven by Mercy for the Sake of Christ: Also so long as he as a Father forbears to forgive us as his adopted, so long we go without those further Ad-

ditions of Grace that are here suggested in the Text. But when we have obtained Mercy to forgive, then we also find Grace to our renewing. Therefore he saith, first obtain Mercy, and then find Grace.

Grace here, I take to be that Grace, which God has appointed for us, to dwell in us; and that by, and through the continual Supply of which, we are to be enabled to do and suffer, and to manage our selves in doing and suffering according to the Will of God. Let us have Grace whereby we may serve him acceptably with reverence and godly Fear. So again, he giveth more Grace; wherefore he saith, God resisteth the Proud, but giveth Grace to the Humble. The Grace therefore that this Text intends is, Grace given or to be given; Grace received or to be received. Grace, a Root, a Principle of Grace with its continual Supplies for the perfecting of that Salvation that God has designed for us.

This was that which comforted *Paul*; when the Messenger of Satan was sent to buffet him, 'twas said unto him by Christ, *My Grace is sufficient for thee*; As who should say, *Paul*, be not utterly cast down, I have where-withal to make thee stand, and overcome, and that is *my Grace*, by which thou shalt be supported, strengthened, comforted, and made to live a triumphant Life, notwithstanding all that oppress thee. But this came to him upon his Praying; for this I prayed to God thrice, said he. So again, *God is able to make all Grace abound towards you, that ye always having all-sufficiency in all Things, may abound to every good Work.* Thus you see that by Grace in these Places is meant that Spirit, and those Principles of Grace, by the increase and continual Supply of which we are inwardly strengthened and made to abound to every good Work.

This then is the Conclusion; That as there is Mercy to be obtained by us, at the Throne of Grace for the Pardon of all our Weaknesses; so there is also Grace there to be found that will yet strengthen us more, to all good walking and living before him. He giveth more Grace, and they receive one Time or another abundance of Grace that shall reign in Life by one *Jesus Christ*.

This then teaches us several Things, some of which I will mention: As

1. That Nature, as Nature, is not capable of serving of God; no, not Nature where Grace dwells, as considered Abstract from that Grace that dwells in it. Nothing can be done aright without Grace, I mean no Part nor Piece of Gospel Duty. Let us have Grace whereby we may serve him acceptably. Nature managed by Grace, seasoned with Grace, and held up with Grace, can serve God acceptably. Let us have Grace, seek for and find Grace to do so; for we cannot do so but by Grace. *By the Grace of God I am what I am; and his*
Grace

1 Cor. 15.
10. *Grace which was bestowed on me, was not in vain; but I laboured more abundantly than they all; yet not I, but the Grace of God which was in me.*

What can be more plain than this beautiful Text? For the Apostle doth here quite shut out Nature, sanctified Nature, (for he indeed was a sanctified Man) and concludes that even he, as of himself, did nothing of all the great Works that he did; but they were done, he did them by the Grace of God that was in him. Wherefore Nature, sanctified Nature, as Nature, can of it self do nothing to the pleasing of God the Father.

Is not this the Experience of all the godly? can they do that at all Times, which they can do at some Times? can they Pray, Believe, Love, Fear, Repent, and bow before God always alike? No. Why so? they are the same Men, the same Human Nature, the same Saints: Ay, but the same Grace, in the same Degree, Operation and Life of Grace, doth not so now work on that Man, that Nature, that Saint; therefore notwithstanding he is what he is, he cannot do at all Times alike.

Thus therefore it is manifest, that Nature simply as such is a great Way off of doing that which is acceptable with God. Refined, purified, sanctified Nature cannot do but by the immediate Supplies, Lifts, and Helps of that Spirit and Principle of Grace by the which it is so sanctified.

2. As Nature, even *where* Grace is, cannot without the Assistance of that Grace do any Thing acceptably before God; so *Grace received, if it be not also supplied with more Grace, cannot cause that we continue to do acceptable Service to God.* This also is clear by the Text. For he speaketh there to them that had received Grace; yea, puts himself into the Number, saying, let us come boldly to the Throne of Grace, that we may find Grace to help in Time of need. If Grace received would do, what need of more? What need we pray for more? What need we go to the Throne of Grace for more? This very Exhortation saith it will not: Present Supplies of Grace are proportioned to our *present* need, and to help us to do a *present* Work or Duty. But is our *present* Need all the need that we are like to have, and the *present* Work, *all* the Work that we have to do in the World? Even so the Grace that we have received at present, though it can help us to do a present Work, it cannot without a further Supply, help us to do what is to be done hereafter. Wherefore the Apostle saith, that his continuing to do was through his obtaining help, continual help of God.

Acts 26.
22. *Having therefore, saith he, obtained Help of God, I continue to this Day witnessing both to small and great, &c.* There must be a daily imploring of God for daily Supplies from him, if we will do our daily Business as we should.

A present Dispensation of Grace, is like a good Meal, a seasonable Shower, or a Penny in ones Pocket, all which will serve for the present Necessity. But will that good Meal that I eat last Week, enable me, without Supply, to do a good Day's Work in this? or will that seasonable Shower that fell last Year, be without Supplies, a seasonable Help to the Grain and Grass that is growing now? or will that Penny that supplied my Want the other Day, I say, will the same Penny also, without a Supply, supply my Wants to Day?

The same may, I say, be said of Grace received, it is like the Oil in the Lamp, it must be fed, it must be added to: And there shall be a Supply, *wherefore he giveth more Grace.* Grace is the Sap, which from the Root maintaineth the Branches; stop the Sap, and the Branch will wither: Not that the Sap shall be stopt where there is Union, not stopt for altogether; for as from the Root the Branch is supplied, so from Christ is every Member furnished with a continual supply of Grace if it doth as it should, *of his fulness have all we received,* John 1. 16. *and Grace for Grace.*

The Day of *Grace*, is the Day of *Ex-pence*, this is our spending Time. Hence Heb. 11. we are called Pilgrims and Strangers in the Earth, that is, Travellers from Place to Place, from State to State, from Tryal to Tryal. Now as the Traveller at a fresh Inn is made to spend fresh Money: So Christians at a fresh Temptation, at a new Temptation are made to spend fresh and a new Supply of Grace. Great Men when, and while their Sons are Travellers, appoint that their Bags of Money be lodged ready, or conveniently paid in at such and such a Place for the suitable Relief of them; and so they meet with Supplies. Why so are the Sons of the great one, and he has allotted that we should travel beyond Sea, or at a great Distance from our Father's House; wherefore he has appointed that Grace shall be provided for us, to supply at such a Place, such a State or Temptation as need requires: But withal, as my Lord expecteth his Son should acquaint him with the present Emptiness of his Purse, and with the Difficulty he hath now to grapple with; so God our Father expects that we should plead by Christ our need, at the Throne of Grace, in order to a Supply of Grace. *Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy and find Grace to help in Time of need.*

Now then, this shews the Reason why many Christians that are indeed possessed with the Grace of God, do yet walk so oddly, act so poorly, and live such orderly Lives in the World. They are like to those Gentlemen's Sons that are of the more extravagant Sort; that walk in their lowzy Hue, when they might be maintained better.

Such

Such young Men care not, perhaps scorn to acquaint their Father with their Wants, and therefore walk in their threadbare Jackets, with Hose and Shoes out at Heels; a right Emblem of the uncircumspect Child of God.

This also shews the Reason of all those dreadful falls and miscarriages that many of the Saints sustain; they make it not their Business to watch to see what is coming, and to pray for a Supply of Grace to uphold them; they with *David* are too careless, or with *Peter* too confident, or with the Disciples too sleepy, and so the Temptation comes upon them, and their Want like an armed Man.

This also shews the Reason, why some, that to ones thinking, would fall every Day; for that their Want of Parts, their small Experience, their little Knowledge of God's Matters do seem to bespeak it; yet stand, walk better, and keep their Garments more white than those that have, when compared with them, twice as much as they. They are praying Saints, they are often at the Throne of Grace, they are sensible of their Weakness, keep a Sight of their Danger before their Faces, and will not be contented without more Grace.

3. And this leads me in the third Place, to shew you, that were we wise, and did we ply it at the Throne of Grace, for Grace, as we should, O what spotless Lives might we live! We should then have always help in Time of need. For so the Text insinuates, *that we may obtain Mercy, and find Grace to help in Time of need.*

2 Pet. 1.
5, to 12. This is that which *Peter* means, when he says, *And besides all this, that is, besides your Faith in Christ, and besides your happy State of Justification, Giving all Diligence, add to your Faith, Vertue; and to Vertue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness; and to Godliness, brotherly Kindness; and to brotherly Kindness, Charity. For if these Things be in you and abound, (and be continually supplied with a Supply from the Throne of Grace) they make you that ye shall neither be barren nor unfruitful in the Knowledge of our Lord Jesus Christ; but he that lacketh these Things is blind, and cannot see afar off, and has forgotten that he was purged from his old Sins. Wherefore the rather Brethren give Diligence to make your Calling and Election sure; for if you do these Things, ye shall never fall. For so an Entrance shall be ministred unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ.*

The greatest Part of Professors now-a-days take up their Time in contracting of Guilt, and asking for Pardon, and yet are not much the better. Whereas if they had but the Grace to add to their Faith, Vertue, &c. they might have more Peace, live better Lives, and not have their Heads so

often in a Bag as they have. *To him that ordereth his Conversation aright, will I shew the Salvation of God.* To him that disposeth his Way aright; now this cannot be done without a constant supplicating at the Throne of Grace for more Grace. This then is the Reason why every new Temptation that comes upon thee, so foys, so overcomes thee; that thou wilt need a new Conversion to be recovered from under the Power and Guilt that cleaves to thee by its overshadowing of thee.

A new Temptation, a sudden Temptation, an unexpected Temptation usually foys those that are not upon their Watch, and that have not been before with God to be inlayed with Grace proportionable to what may come upon them.

That ye may find Grace to help in Time of need. There is Grace to be found at the Throne of Grace, that will help us under the greatest Straits. *Seek and ye shall find;* 'tis there, and it is to be found there; 'tis to be found there of the seeking Soul, of the Soul that seeketh him. Wherefore I will conclude as I did begin: *Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy and find Grace to help in Time of need.*

We will now speak something by way of Conclusion, and so wind up the Whole.

First, You must remember that we have been hitherto speaking of the Throne of Grace, and shewing what it is: That we have also been speaking of Christ's Sacrifice, and how he manages his High-priest's Office before the Throne of Grace: We have also here, as you see, been speaking of the Mercy and Grace that is to be obtained and found at this Throne of Grace, and of what Advantage it is to us in this our Pilgrimage; Now from all this, it follows, *That Sin is a fearful thing;* for all this adoe is, that Men might be saved from Sin. What a Devil then is Sin, 'tis the worst of Devils, 'tis worse than all Devils; those that are Devils, Sin has made them so, nor could any thing else have made them Devils but Sin. Now I pray, what is it to be a Devil, but to be under, for ever, the Power and Dominion of Sin, an implacable Spirit against God? Such an one, from which Implacableness all the Power in Heaven and Earth cannot release them, because God of his Justice has bound them over to Judgment. These Spirits are by Sin carried quite away from themselves, as well as from God that made them; they cannot design their own good, they cannot leave that which yet they know will be everlastingly mischievous to themselves. Sin has bound them to it self so fast, that there can be no deliverance for them, but by the Son of God, who also has refused them, and left them to themselves and to the Judgment which they have deserved. Sin also has got a Victory over Man, has made

made him an Enemy to God, and to his own Salvation; has caught him, captivated him, carried away his mind, and will, and heart from God; and made him choose to be vain, and to run the hazard of eternal Damnation with Rejoycing and Delight. But God left not Man where he left those wicked Spirits, to wit, under the everlasting Chains of Darknes, reserved unto Judgment; but devised Means for their Ransom, and Reconciliation to himself, which is the thing that has been discoursed of in the foregoing Part of this Book. But I say what a thing is sin, what a Devil, and Master of Devils is it, that it should, where it takes hold, so hang, that nothing can unclinch its Hold, but the Mercy of God, and the Heart-blood of his dear Son? Oh the fretting, eating, infecting, defiling, and poisonous Nature of Sin, that it should SO eat into our Flesh and Spirit, Body and Soul, and so stain us with its vile and stinking Nature! yea, it has almost turned Man into the Nature of it self: in-
 Eph. 2. 3: somuch as that sometimes, when *Nature*
 — 5. 8. is mentioned, *Sin* is meant, and when *Sin* is mentioned, *Nature* is meant.

Wherefore *Sin is a fearful Thing*; a Thing to be lamented, a Thing to be abhorred, a Thing to be fled from with more Astonishment and Trembling than one would fly from any Devil; because it is the worst of Things, and that without which nothing can be bad; and because where it takes hold, it so fastneth, that nothing, as I have said, can release whom it has made a Captive, but the Mercy of God and the Heart-blood of his dear Son. Oh what a Thing is Sin!

Secondly, As by what hath been said, Sin appears to be exceeding sinful; so from
 49. 8. hence it also follows, *that the Soul is a precious Thing*. For you must know all this is for the Redemption of the Soul. (*The Redemption of the Soul is precious*) I say 'tis for the Redemption of the Soul, 'twas for this that Christ was made a Priest, a Sacrifice, an Altar, a Throne of Grace; Yea, Sin, a Curse, and what not that was necessary for our Deliverance from Sin, and Death, and everlasting Damnation.

He that would know what a Soul is, let him read in Letters of Blood, the Price and Purchase of the Soul. It was not for a light, a little, an inconsiderable Thing that Christ Jesus underwent what he suffered, when he was in the World, and gave himself a Ransom for Souls. No, no. The Soul is a great, a vast great Thing, notwithstanding it is so little set by, of some. Some prefer any Thing that they fancy, above the Soul; a Slut, a Lie, a Pot, an Act of Fraudulency, the Swing of a prevailing Passion, any thing shall be preferred when the Occasion offereth it self. If Christ had set as little by Souls, as some Men do, he had never left his Father's Bo-

lom, and the Glory that he had with him; he had never SO humbled himself, SO gave himself to Punishment, Affliction, and Sorrow; and made himself SO the Object of Scorn, and Contempt, and Reproach as he did, and all that the Souls of Sinners might live a Life in Glory with him.

But methinks this is the Mystery of all as to this, that the SOUL should take that Pains, contrive such Ways, and take such Advantages against it self! For 'tis the *Soul* that sins, that the *Soul* might die. Oh Sin, what art thou! What hast thou done! and What wilt thou further do! if Mercy, and Blood, and Grace doth not prevent thee. Oh filly Soul! what a Fool has Sin made of thee, what an Ass art thou become to Sin! That ever an immortal Soul, at first made in the Image of God, for God, and for his Delight, should so degenerate from its first Station, and so abase it self that it might serve Sin, as to become the Devil's Ape, and to play like *Jack Pudding* for him upon any Stage, or Theater in the World.

But I recal my self; for if Sin can make one, who was sometimes a glorious Angel in Heaven, now SO to abuse himself as to become, to Appearance, as a filthy Frog, a Toad, a Rat, a Cat, a Fly, a Mouse, a Dog, or Bitches Whelp, to serve its Ends upon a poor Mortal that it might gull them of everlasting Life; no marvel if the Soul is so beguiled as to sell it self from God, and all Good, for so poor a Nothing as a momentary Pleasure is. But,

Thirdly, if Sin and the Soul are such great Things, then behold the *Love* and *Care* of God; the Love to Souls, the Care he hath taken to deliver them from Sin. Sin, as I have said, is such a Thing, as from which no Man can deliver himself; the Soul is such a Thing, so rich and valuable, in the Nature of it, that scarce one in twenty Thousand counts of it as they should. But God, the Lover of Mankind and the greatest Enemy to Sin, has provided Means effectually to overthrow the one, and to save and secure the other. Behold therefore the Love of God, the Care of God for us; for when we neither loved nor cared for our selves, God both loved us and cared for us. God commended his Love towards us in sending his Son to be the Propitiation for our Sins.

Let it be then concluded, *that God is Love*, and that the Love that God hath to us, is such, as we never had for ourselves. We have been often tried about our own Love to ourselves, and it has been proved over and over, that sometimes, even we that are Christians, could, and would, had it been possible, have pawned ourselves, our Souls, and our Interest in Christ, for a foul and beastly Lust. But God, who is rich in Mercy for his great Love where-

with he loved us, would not suffer it so to be. Now if we are so fickle and uncertain in our Love to ourselves, as to value our Salvation at so low and so base a rate; can it be imagined that ever we should, had it been left to our Choice, have given the best of what we have for the Salvation of our Souls.

Yet God gave his Son to be the Saviour of the World. I say again, if our Love is so slender to our own Souls, can any think that it should be more full to the Souls of others! and yet God had such Love to us as to give his only begotten Son for OUR Sins. Yet again, how should it be that we, who are usually so affected with the Conceit of our own Happiness, since we care no more for our own Souls, do our best to secure the Souls of others? And yet God, who is infinitely above all Creatures, has so condescended, as to concern himself, and to give the best of his Flock, even his only beloved Son for very Dust and Ashes.

^{John 4. 10} Wherefore herein is Love, not that we loved God (or our Neighbour) but that God loved us, and gave his Son to be a Propitiation for our Sins.

Fourthly, Is Sin so vile a thing, is the Soul so precious a thing, and is God's Love and Care of the Salvation of the Souls of Sinners infinitely greater, than is their own Care for their own Souls: *Then this should teach those concerned, to blush, to blush, I say, and to cover their Faces with Shame.* There is nothing, as I know of, that more becomes a Sinner, than blushing and Shame doth. For he is the Harboured, the Nurse, and the Nourisher of that vile thing called SIN; that, SO great an Enemy of God, and that, SO great an Enemy to the Soul. It becomes him also, if he considers what a Creature God has made him, and how little he hath set by his own Creation, and by the Matter of which God has made his Soul. Let him also consider unto what base things he has stooped, and prostrated himself, while things infinitely better have stood by and offered themselves unto him freely; yea, how he has cast that God that made him, and his Son that came to redeem him, quite behind his Back, and before their Faces imbraced, loved, and devoted himself unto him that seeks nothing more than the Damnation of his Soul.

Ah Lord! when will foolish Man be wise, and come to God with his Hands upon his Head, and with his Face covered with Shame, to ask him Forgiveness for that Wickedness which he has committed; which is Wickedness committed not only against Holiness, and Justice, against which also Men by Nature have an Antipathy, but against Mercy and Love, without which Man cannot tell what to do.

Blush Sinner, blush. Ah that thou hadst Grace to blush! But this is God's Complaint: Were they ashamed when they had

committed Abomination? Nay, they were ^{Jer. 8. 12} not at all ashamed, neither could they blush; 'tis a sad Thing that Men should be thus void of Consideration, and yet they are so. They are at a continual Jest with God and his Word, with the Devil and Sin, with Hell and Judgment. But they will be in earnest one Day; but that one Day, will be too late.

Fifthly, Is it so that God, though Sin is so fearful a Thing, has prepared an effectual remedy against it, and purposed to save us from the evil and damning Effects thereof? 1. Then this should beget Thankfulness in the Hearts of the Godly, for they are made Partakers of this Grace, I say it should beget Thankfulness in thy Heart. *Thanks be to God for his unspeakable Gift,* ^{2 Cor. 9. 15} said the Apostle, when he seriously thought of that which was much inferior to what we have been a discoursing of. That was about Man's willingness to do good, this is about God's: That was about Men's willingness to give Money to poor Saints, this about God's Willingness to give Christ Jesus his Son to the World. 'Twas the Thoughts of this Redemption and Salvation that made *David* say, *Bless the Lord, O my* ^{Psal. 103.} *Soul, and all that is within me, bless his* ^{1, 2, 3.} *holy Name.*

Oh! they that are partakers of redeeming Grace, and that have a Throne of Grace, (a Covenant of Grace) and a Christ that is the Son of God's Love, to come to, and to live by, should be a thankful People. By ^{Heb. 13.} him therefore let us offer the Sacrifice of ^{15.} Praise continually, giving Thanks in his Name.

How many Obligations has God laid upon his People, to give Thanks to him at every Remembrance of his Holiness.

2. Study the Priest-hood, the High-Priest-hood of Jesus Christ, both the first and second Part thereof: The first Part was that, when he offered up himself without the Gate, when he bear our Sins in his own Body on the Tree: The second Part is that which he executeth there whither he is now gone, even in Heaven it self, where the Throne of Grace is. I say study what Christ has done and is a doing. Oh! what is he a doing now? he is sprinkling his Blood with his priestly Robes on, before the Throne of Grace; that is too little thought on by the Saints of God. We ^{Heb. 8. 1,} have such an High-Priest who is set down ^{2, 3.} on the right Hand of the Majesty in the Heavens, a Minister of the Sanctuary and of the true Tabernacle, which the Lord pitched, and not Man. Busie thyself Fellow-Christian about this blessed Office of Christ. 'Tis full of good, 'tis full of sweet, 'tis full of Heaven, 'tis full of Relief and Succour for the tempted and dejected; wherefore I say again study these Things, give thyself wholly to them.

Sixthly, Since God has prepared himself a Lamb,

a Lamb, a Sacrifice, a Priest, a Throne of Grace, and has bid thee come to him, come to him as there sitting; come, come boldly, as he bids thee. What better Warrant canst thou have to come, than to be bid to come of God? When the good Man himself bids the Beggar come to his House, then he may come boldly; the Consideration of the Invitation doth encourage. That we have our Friend at Court, should also make us come boldly. Jesus as has been shewed, as Sacrifice and High-Priest

Ephes. 3. ^{12.} is there, *In whom we may have boldness, and access with Confidence by the Faith of him.* Again, *By him also we have Access by Faith unto this Grace, wherein we stand, and rejoice in hope of the Glory of God.* Again, Heb. 10. ^{19, 20.} we have boldness Brethren, to enter in to

the holiest by the Blood of Jesus.

What can be more plain, more encouraging, more comfortable to them that would obtain Mercy, and find Grace to help in Time of need!

'Tis a dishonour to God, Disadvantage to thee, and an Encouragement to Satan, when thou hangeest back and seemest afraid to come boldly to the Throne of Grace. Let us therefore draw near with a true Heart in full Assurance of Faith, having our Hearts sprinkled from an evil Conscience, and our Bodies washed with pure Water; let us hold fast the Profession of our Faith without wavering, (for he is faithful that promised) and let us consider one another to provoke unto Love and to good Works.



CHRIST a Compleat Saviour;

O R, T H E

Intercession of Christ, and who are privileged in it.

H E B. VII. 25.

Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make Intercession for them.

THE Apostle in this Chapter, presenteth us with two Things: That is, with the greatness of the Person, and of the Priesthood of our Lord Jesus.

First, He presenteth us with the greatness of his Person, in that he preferreth him before *Abraham*, who is the Father of us all: Yea, in that he preferreth him before *Melchisedec*, who was above *Abraham*, and blessed him who had the Promises.

Secondly, As to his Priesthood, he sheweth the greatness of that, in that he was made a Priest, not by the Law of a carnal Commandment, but by the Power of an endless Life. Not without, but with an Oath, by him that said, *The Lord swear and will not repent, thou art a Priest for ever after the order of Melchisedec*; wherefore *this Man, because he liveth ever, hath an unchangeable Priesthood*. Now my Text is drawn from this Conclusion, namely that Christ abideth a Priest continually. *Wherefore he is able also to save to the uttermost them that come unto God by him, seeing he ever liveth to make Intercession for them.*

In the Words I take Notice of four Things.

1. Of the *Intercession* of Christ. He maketh *Intercession*.
2. Of the Benefit of his *Intercession*,

wherefore he is able also to save to the uttermost, &c.

3. We have also here set before us the Persons *interested* in this *Intercession* of Christ: *And they are those that come unto God by him.*

4. We have also here the certainty of their reaping this Benefit by him, to wit, seeing he ever liveth to make *Intercession* for them. *Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make Intercession for them.*

We will begin with his *Intercession*, and will shew you,

1. What that is.

2. For what he interceeds: And,

3. What is also to be inferred from Christ's making *Intercession* for us.

I begin then with the first, that is, to shew you, *what Intercession is*. *Intercession* is Prayer; but all Prayer is not *Intercession*. *Intercession* then is, that Prayer that is made by a third Person, about the Concerns that are between two. And it may be made either to set them at further Difference, or to make them Friends. (For *Intercession* may be made against, as well as for a Person or People) *Wot ye not what the Scripture saith of Elias, how he maketh Intercession to God against*

Rom. 11.
2, 3.

against Israel? But the Intercession that we are now to speak of, is not an Intercession of this Kind, not an Intercession against, but an Intercession for a People. *He ever liveth to make Intercession for them.* The High-Priest is ordained for, but not to be against the People. *Every High-Priest taken from among Men, is ordained for Men, in Things pertaining to God, to make Reconciliation for the Sins of the People,* or that he may offer both Gifts and Sacrifices for Sin. This then is Intercession, and the Intercession of Christ is to be between two, between God and Man, for Man's good. And it extendeth it self unto these:

1. To pray that the Elect may be brought all home to him, that is, to God.
2. To pray that their Sins committed after Conversion, may be forgiven them.
3. To pray that their Graces which they receive at Conversion, may be maintained and supplied.

4. To pray that their Persons may be preserved unto his heavenly Kingdom.

This is the Intercession of Christ, or that for which he doth make Intercession.

First, he prays for all the Elect, that they may be brought home to God, and so into the Unity of the Faith, &c. This is clear, for that he saith, *neither pray I for these alone,* that is, for those only that are converted, but for them also that shall believe on me through their Word, for all them that shall, that are appointed to believe, or as you have it a little above, *for all them which thou hast given me.* And the Reason is, for that he hath paid a Ransom for them. Christ therefore, when he maketh Intercession for the ungodly, (and all the unconverted Elect are such) doth but petitionarily ask for his own, his purchased ones, those, for whom he died before, that they might be saved by his Blood.

Secondly, When any of them are brought home to God, he yet prays for them; namely, that the Sins which through Infirmary they after Conversion may commit, may also be forgiven them.

This is shewed us by the Intercession of the High-Priest under the Law that was to bear away the Iniquities of the holy Things of the Children of Israel: Yea, and also by his Attonement for them that sinned: For that it saith, *And the Priest shall make an Attonement for him, for the Sin which he hath sinned; and it shall be forgiven him.*

This also is intimated even where our Lord doth make Intercession, saying, *I pray not that thou shouldest take them out of the World, but that thou shouldest keep them from the Evil.*

That Christ pray'd that the converted should be kept from all manner of Commis-
 sion of Sin, must not be supposed: For that's the Way to make his Intercession, at least in some Things, invalid, and to contradict himself; For saith he, *I know thou hearest me*

always: But the Meaning is, I pray that thou wouldest keep them from Soul-damning Delusions, such as are unavoidably such, also that thou wouldest keep them from the Soul-destroying Evil of every Sin, of every Temptation: Now this he doth by his *prevailing*, and by his *pardonning* Grace.

Thirdly, In his Intercession, he prayeth also that those Graces which we receive at Conversion, may be maintained and supplied. This is clear where he saith, *Simon, Simon, Satan has desired to have you, that he might sift you as Wheat, but I have prayed for thee that thy Faith fail not.* Ay, may some say, he is said to pray here for the Support and Supply of Faith, but doth it therefore follow, that he prayed for the maintaining and Supply of all our Graces? Yes, in that he prayed for the Preservation of our Faith, he prayed for the Preservation of all our Graces. For Faith is the Mother Grace, the Root Grace, the Grace that hath *all others* in the Bowels of it, and *that*, from the which all others *flow*: Yea, it is that which *gives* Being to all our other Graces, and that by which all the rest do live. Let then Faith be preserved, and all Graces continue and live, that is, according to the present State, Health, and Degree of Faith. So then Christ prayed for the Preservation of every Grace, when he prayed for the Preservation of Faith. That Text also is of the same Tendency, where he saith, *Keep* John 17. 11

through thine own Name those whom thou hast given me: Keep them in thy Fear, in the Faith, in the true Religion, in the Way of Life by thy Grace, by thy Power, by thy Wisdom, &c. This must be much of the Meaning of this Place, and he that excludes this Sense, will make but poor Work of another Exposition.

Fourthly, He also in his Intercession, prayeth that our Persons be preserved, and brought safe unto his heavenly Kingdom.

And this he doth,

1. By pleading Interest *in them.*
2. By pleading that *he had given*, by Promise, Glory to them.
3. By pleading his own Resolution *to have it so.*
4. By pleading the Reason why *it must be so.*

1st, He prays that their Persons may come to Glory, for that they are *his*, and that by the best of Titles: *Thine they were,* — 17. 6. *and thou gavest them me.* Father, I will have them: Father, I will have them, for they are mine: *Thine they were, and thou gavest them me.* What is mine, my Wife, or my Child, or my Jewel, or my Joy; sure I may have it with me. Thus therefore he pleads, or cries in his Intercession, that our Persons might be preserved to Glory: They are mine, *and thou gavest them me.*

2dly,

2dly, He also pleads that *he had given, given already, that is, in the Promise, Glory to them,* and therefore they must not go without it. *And the Glory which thou*
 Joh. 17. 22 *gavest me, I have given them.* Righteous Men when they give a good Thing by Promise, they design the Performance of that Promise. Nay, they more than design it, they purpose, they determine it. As the mad Prophet also saith of God, in
 Numb. 23 *another Case, Hath he said, and shall he*
 19. *not do it? Or hath he spoken, and shall he not make it good?* Hath Christ given us Glory, and shall we not have it? Yea, hath the Truth it self bestowed it upon us, and shall those to whom 'tis given, even given by Scripture of Truth, be yet deprived thereof?

3dly, He pleads, in his interceding that they might have Glory, *his own Resolution*
 John 17. 24 *to have it so. Father, I will that those whom thou hast given me, be with me where I am.* Behold ye here, he is resolved to have it so. It must be so. It shall be so. I will have it so. We read of *Adonijah*, that his Father never denied him in any thing. He
 1 Kings 1 *never said to him, Why hast thou done so?*
 6. (Indeed he denied him the Kingdom, for his Brother was Heir of that from the Lord) How much more will our Father let our Lord Jesus have his Mind and Will in this, since he also is as willing to have it so, as is the Son himself. *Fear not, little*
 Luke 12. *Flock, it is your Father's good Pleasure to*
 32. *give you the Kingdom.* Resolution will drive Things far, especially Resolution to do that which none but they that cannot hinder shall oppose. Why this is the Case, The Resolution of our Intercessor, is, that we be preserved to Glory; yea, and this Resolution he pleads in his Intercession. *Fa-*
 John 17. 24 *ther, I will that those which thou hast given me, be with me where I am, &c.* Must it not therefore now be so?

4thly, He also in the last Place, in this his Intercession, urges a Reason why he will have it so, namely, *That they may behold my Glory, which thou hast given me, for thou lovedst me before the Foundation of the World.*

And this is a Reason to the Purpose. It is as if he had said, Father, These have continued with me in my Temptations; these have seen me under all my Disadvantages; these have seen me in my poor, low, contemptible Condition; these have seen what Scorn, Reproach, Slanders, and Disgrace I have born for thy Sake in the World: And now I will have them also be *where they shall see me in my Glory.* I have told them that I am thy Son, and they have believed *that*; I have told them that thou lovest me, and they have believed *that*; I have also told them that thou wouldst take me again to Glory, and they have believed *that*: But they have not *seen* my Glory, nor can they but be like the

Queen of *Sheba*, they will but believe by the Halves, unless their own Eyes do behold it. Besides, Father, these are they that love me, and 'twill be an Increase of their Joy, if they may but see me in Glory: 'Twill be as an Heaven to their Hearts, to see their Saviour in Glory. *I will therefore that those which thou hast given me, be with me where I am, That they may behold my Glory.* This therefore is a Reason why Christ Jesus our Lord interceeds to have his People with him in Glory.

I come now to the third Thing, namely, to shew you what is to be inferred from Christ's making Intercession for us.

First, This is to be inferred from hence, *That Saints* (for I will here say nothing of those of the Elect uncalled) *do oftentimes give Occasion of Offence to God, even they that have received Grace.* For Intercession is made to continue one in the Favour of another, and to make up those Breaches that at any Time shall happen to be made by one, to the alienating of the Affections of the other. And thus he makes Reconciliation for Iniquity. For Reconciliation may be made for Iniquity two Ways, *First*, By paying of a Price. *Secondly*, By insisting upon the Price payed for the Offender, by way of Intercession. Therefore you read that as the Goat was to be killed, so his Blood was by the Priest to be brought within the Veil, and in a way of Intercession to be sprinkled before, and upon the Mercy-seat. *Then shall he kill the Goat of*
 Levit. 16. *the Sin-Offering that is for the People, and*
 15, 16. *bring his Blood within the Veil, and do with that Blood as he did with the Blood of the Bullock, and sprinkle it upon the Mercy-seat, and before the Mercy-seat: And he shall make an Attonement for the holy Place, because of the Uncleanesses of the Children of Israel, and because of their Transgressions in all their Sins. And so shall he do for the Tabernacle of the Congregation, that remaineth among them, in the midst of all their Uncleanesses.* This was to be done as you see, that the Tabernacle, which was the Place of God's Presence and Graces, might yet remain among the Children of *Israel*, notwithstanding their Uncleanesses and Transgressions. This also is the Effect of Christ's Intercession, it is that the Signs of God's Presence and his Grace might remain among his People, notwithstanding they have by their Transgressions so often provoked God to depart from them.

Secondly, By Christ's Intercession, I gather, That awakened Men and Women, such as the Godly are, dare not after Offence given, come in their own Names to make unto God an Application for Mercy. God in himself is a consuming Fire, and Sin has made the best of us, as Stubble is to Fire: Wherefore they may not, they cannot, they dare not approach God's Presence

sence for Help, but by and through a Mediator and Intercessor. When *Israel* saw the Fire, the Blackness and Darkness, and heard the Thunder (and Lightning) and the terrible Sound of the Trumpet, they said to *Moses*, *Speak thou unto us, and we will hear: But let not God speak with us, lest we die.* Guilt, and Sense of the Disparity that is betwixt God and us, will make us look out for a Man that may lay his Hand upon us both; and that may set us right in the Eyes of our Father again. This, I say, I infer from the Intercession of Christ. For, if there had been a Possibility of our Ability to have approached God with Advantage, without, what Need had there been of the Intercession of Christ?

2 Sam. 14. *Absalom* durst not approach, no not the Presence of his Father by himself, without a Mediator and Intercessor; wherefore he sends to *Joab* to go to the King and make Intercession for him. Also, *Joab* durst not go upon that Errand himself, but by the Mediation of another. Sin is a fearful Thing, it will quash and quail the Courage of a Man, and make him afraid to approach the Presence of him whom he has offended; though the offended is but a Man. How much more then shall it discourage a Man, when once loaden with Guilt and Shame, from attempting to approach the Presence of a holy and a Sin-revenging God? Unless he can come to him through, and in the Name of an Intercessor. But here now is the Help and Comfort of the People of God. There is to help them under all their Infirmities, an Intercessor prepared, and at Work; *He ever liveth to make Intercession.*

Thirdly, I also infer from hence, That should we out of an ignorant Boldness and Presumption, attempt, when we have offended, by our selves to approach the Presence of God, God would not accept us. He told *Eliphaz* so. What *Eliphaz* thought, or was about to do, I know not; but God said unto him, *My Wrath is kindled against thee, and against thy two Friends, for you have not spoken of me the Thing that is right, as my Servant Job hath. Therefore take unto you seven Bullocks, and seven Rams, and go to my Servant Job, and offer up for your selves (that is, by him) a Burnt-Offering, and my Servant Job shall pray for you, for him will I accept, lest I deal with you after your Folly, in that you have not spoken of me the Thing that is right, like my Servant Job.* See here, an Offence is a Bar and an Obstruction to Acceptance with God, but by a Mediator, but by an Intercessor. He that comes to God by himself, God will answer him by himself, that is, without an Intercessor: And I will tell you, such are not like to get any pleasant or comfortable Answer, *I will answer him that (so) cometh, according to the Multitude of his Idols. And I will set my Face against*

that Man, and will make him a Sign and a Proverb, and I will cut him off from the midst of my People, and ye shall know that I am the Lord.

He that interceedes for another, with an holy and just God, had need be clean himself, lest he with whom he so busieth himself, say to him, First clear thy self, and then come and speak for thy Friend. Wherefore this is the very Description and Qualification of this our High-Priest and blessed Intercessor, *For such an High-Priest* *Heb. 7.26,* *became us, who is holy, harmless, undefiled,* *27.* *separate from Sinners, and made higher than the Heavens, who needeth not daily, as those High-Priests, to offer up Sacrifice first for his own Sins, &c.* Had we not had such an Intercessor, we had been but in a very poor Case; but we have one that *becomes us*, one that fits us to the Purpose, one against whom our God hath nothing, can object nothing; one in whose Mouth no Guile could be found.

Fourthly, Since Christ is an Intercessor, I infer, That he has wherewithal in Readiness to answer to any Demands that may be propounded by him that hath been by us offended, in Order to a renewing of Peace, and letting out of that Grace to us that we have sinned away, and yet have need of. Oft-times the Offended saith to the Intercessor, Well, thou comest to me about this Man; what Interest he has in thee, is one Thing; what Offence he has committed against me, is another. (I speak now after the Manner of Men) Now what can an Intercessor do, if he is not able to answer this Question? But now, if he be able to answer this Question, that is according to Law and Justice, no Question but he may prevail with the Offended, for him for whom he makes Intercession.

Why this is our Case, to be sure thus far it is, we have offended a just and a holy God, and Jesus Christ is become Intercessor. He also knows full well, that for our Parts, if it would save us from Hell, we cannot produce, towards a Peace with God, so much as poor two Farthings; that is, not any Thing that can by Law and Justice be esteemed worth an Half-penny; yet he makes Intercession. It follows therefore, that he has wherewith of his own, if that Question afore is propounded, to answer to every reasonable Demand. Hence it is said that he has Gifts as well as Sacrifice for Sin. *Every High-Priest is or-* *Heb. 8.3,4* *dained to offer Gifts, and Sacrifices: Wherefore it is of Necessity that this Man have somewhat also to offer.* And observe it, the Apostle speaks here of Christ as in Heaven, there ministring in the second Part of his Office: *For if he were on Earth, he should not be a Priest.* These Gifts therefore, and this Sacrifice, he now offereth in Heaven, by way of Intercession, urging, and pleading, as an Intercessor, the Valuableness of his

his Gifts, for the pacifying of that Wrath that our Father hath conceived against us for the Disobediences that we are guilty of.

Prov. 21. 14. *A Gift in Secret pacifieth Anger, and a Reward in the Bosom strong Wrath.*

Joh. 6. Gal. 1. 4. 1 Tim. 2. 6. Mat. 20. 28. What Gifts these are the Scripture every where testifies. He gave himself, he gave his Life, he gave his *All* for us.

These Gifts, as he offered them up at the Demand of Justice, on *Mount Calvary* for us; so now he is in Heaven, he presenteth them continually before God, as Gifts and Sacrifice, valuable for the Sins, for all the Sins that we through Infirmary do commit, from the Day of our Conversion to the Day of our Death. And these Gifts are so satisfactory, so prevalent with God, that they always prevail for a continual Remission of our Sins with him. Yea, they prevail with him for more than for the Remission of Sins; we have through *their* Procurement, our Graces often renewed, the Devil often rebuked, the Snare often broken, Guilt often taken away from the Conscience, and many a blessed Smile from God, and Love-look from his Life-creating Countenance.

Fifthly, Since Christ is an Intercessor, I infer that Believers should not rest at the Cross for Comfort; Justification they should look for there; but *being justified by his Blood*, they should ascend up after him to the Throne: at the Cross you will see him in his Sorrows and Humiliations, in his Tears and Blood; but follow him to where he is now, and then you shall see him in his *Robes*, in his *Priestly* Robes, and with his *Golden* Girdle about his Paps. Then you shall see him wearing the Breast-plate of Judgment, and with all your Names written upon his Heart. Then you shall perceive that the whole Family in Heaven and Earth is named by him, and how he prevaieth with God, the Father of Mercies, for you. Stand still awhile, and listen, yea, enter with Boldness into the Holiest, and see your Jesus, as he now appears in the Presence of God for you; what work he makes against the Devil and Sin, and Death, and Hell for you. Ah! 'tis brave following of Jesus Christ to the Holiest, the Veil is rent, you may see with open Face, as in a Glass, the Glory of the Lord. This then is our High-priest, this is Intercession, these the Benefits of it. It lieth in our Part to improve it; and Wisdom to do that also, comes from the Mercy-seat or Throne of Grace, where he, even our High-priest, ever liveth to make Intercession for us. To whom be Glory for ever and ever.

And thus have I spoke to the first Thing, to wit, Of the Intercession of Christ: and now I come more particularly to speak to (the second) the Benefits of his Intercession, namely, *that we are saved hereby; wherefore he is able also to save them*, seeing he maketh Intercession for them. *He is able to save them to the uttermost.*

In my handling of this Head, I must shew you

1. What the Apostle means here by [*save*], wherefore he is able to [*save*]

2. What he means here by saving to the [*uttermost.*] *He is able to save to the [uttermost.]*

3. And then, thirdly, we shall do as we did in that foregoing, to wit, gather *some Inferences from the Whole*, and speak to them.

First, What doth the Apostle mean here by [*save*] *He is able to [save] them.*

To *Save*, may be taken two Ways; (in the general) I know it may be taken many ways, for there are many Salvations that we enjoy, yea, that we never knew of, nor can know, until we come thither, where all secret Things shall be seen, and where that which has been done in Darkness shall be proclaimed upon the House Tops.

But I say there are two Ways that this Word may be taken.

1. To *save* in a Way of Justification.

2. Or to *save* in a Way of Preservation.

Now Christ saves both these Ways: but which of these, or whether both of them are intended in this Place, of that I shall tell you my thoughts anon; mean while I will shew you,

1. What it is to be saved in the first Sense.

2. And also how that is brought to pass.

To be *saved*, is to be delivered from Guilt of Sin that is by the Law, as it is the Ministration of Death and Condemnation; or, to be set free therefrom, before God. This is to be saved: for he that is not set free therefrom, whatever he may think of himself, or whatever others may think concerning him, he is a condemned Man. It saith not, he *shall be*, but, he *is* condemned *already*. The Reason is, for that he has deserved the Sentence of the Ministration of Condemnation, which is the Law. Yea, that Law has already arraigned, accused, and condemned him before God, for that it hath found him guilty of Sin. Now he that is set free from this, or as the Phrase

is, *being made free from Sin*, that is, from the Imputation of Guilt, there can to him be no Condemnation, no Condemnation to Hell-fire; but the Person thus made free, may properly be said to be saved. Wherefore, as sometimes it saith, we *shall be saved*, respecting saving in the second Sense, or the utmost compleating of Salvation. So sometimes, it saith, we *are saved*, as respecting our being already secured from Guilt, and so from Condemnation to Hell for Sin, and so set safe, and quit from the second Death before God.

2. Now saving thus, comes to us by what Christ did for us in *this* World, by what Christ did for us, *as suffering* for us. I say, it comes to us *thus*; that is, it comes to us by Grace, through the Redemption that is in Christ. And thus to be saved, is called

Heb. 10. Ch. 9.

Joh. 3. 18.

Rom. 6. 22

1 Cor. 1.

Eph. 2. 5.

1 Cor. 1. called *Justification*; Justification to Life, because one thus saved, is, as I said, acquitted from Guilt, and that everlasting Damnation, to which for Sin he had made himself *obnoxious* by the Law.

Hence we are said to be *saved* by his Death, *justified* by his Blood, and *reconciled* to God by the Death of his Son; all which must respect his offering of himself on the Day he died, and not his improving of his so dying in a Way of Intercession, because in the same Place the Apostle reserveth a second, or an additional Salvation, and applyeth that to his Intercession, *much more then being now, or already, justified by his Blood, we shall be saved from Wrath through him*, that is, through what he will further do for us. *For if when we were Enemies, we were reconciled to God by the Death of his Son, much more being reconciled, (that is, by his Death) we shall be saved by his Life, his Intercession, which he ever liveth to compleat.*

See here, we are said to be justified, reconciled *already*, and therefore we *shall* be saved, justified by his Blood and Death, and saved through him by his Life.

Now the saving intended in the Text, is saving in *this* second Sense; that is, a saving of us by preserving us, by delivering of us from all those Hazards that we run betwixt our State of Justification, and our State of Glorification. Yea, such a saving of us, as we that are justified, need, to bring us into Glory. Therefore,

Secondly, When he saith he is able to save, seeing he ever liveth to make Intercession, he addeth saving to saving; saving by his Life, to saving by his Death; saving by his improving of his Blood, to saving by his spilling of his Blood. He gave himself a Ransom for us, and now improves that Gift in the presence of God, by way of Intercession.

For, as I have hinted already, the High-priests, under the Law, took the Blood of the Sacrifices that were offered for Sin, and brought it within the Veil, and there sprinkled it before, and upon the Mercy-seat, and by it made Intercession for the People to an *additional* Way of saving them: the Sum of which, *Paul* thus applies to Christ, when he saith, *he can save, seeing he ever liveth to make Intercession.*

That also in the *Romans* is clear to this purpose, *Who is he that condemneth? 'Tis Christ that died.* That is, Who is he that shall lay any thing to the charge of God's Elect to Condemnation to Hell, since Christ has taken away the Curse, by his Death, from before God? Then he adds, that there is nothing that *shall yet* happen to us, shall destroy us, since Christ also liveth to make Intercession for us. *Who shall condemn? It is Christ that died, yea rather that is risen again, who even is at the right Hand of God, and maketh Intercession for us.*

Christ then by his Death, saveth us as we are Sinners, Enemies, and in a State of Condemnation by Sin? and Christ by his Life, saveth us as considered justified, and reconciled to God by his Blood. So then, we have Salvation from that Condemnation that Sin had brought us unto, and Salvation from those ruins that all the Enemies of our Souls *would yet* bring us unto, but cannot: for the Intercession of Christ preventeth.

Christ hath redeemed us from the Curse of the Law; whatever the Law can take hold of to curse us for, that Christ has redeemed us from, by being made a Curse for us. But this Curse that Christ was made for us, must be confined to his Sufferings, not to his Exaltation; and consequently, not to his Intercession, for Christ is made no Curse but when he suffered; not in his Intercession: so then, as he died, he took away the Curse, and Sin that was the Cause thereof, by the Sacrifice of himself, and by his Life, his Intercession, he saveth us from all those things that attempt to bring us into that Condemnation again.

The Salvation then that we have by the Intercession of Christ, as was said (I speak now of them that are capable of receiving Comfort, and Relief by this Doctrine) is Salvation that follows upon, or that comes after Justification. We that are saved, as to Justification of Life, need yet to be saved with that *that* preserveth to Glory. For though by the Death of Christ we are saved from the Curse of the Law: Yet Attempts are made by many, that we may be kept from the Glory, that justified Persons are designed: for And from these we are saved by his Intercession.

A Man, then, that must be eternally saved, is to be considered,

1. As an Heir of Wrath.
2. As an Heir of God.

An Heir of Wrath he is in himself by Sin: Eph. 2. 3. An Heir of God, he is by Grace through Christ. Now, as an Heir of Wrath, he is redeemed; and as an Heir of God, he is preserved: As an Heir of Wrath he is redeemed by Blood, and as an Heir of God he is preserved by *this* Intercession. Gal. 4. 7.

Christ by his Death then, puts me, I being reconciled to God thereby, into a justified State, and God accepts me to Grace and Favour through him: But this doth not hinder, but that, all this notwithstanding, *there are*, that would frustrate me of the End to which I am designed by this Reconciliation to God, by Redemption through Grace: and from the accomplishing of this Design, I am saved by the blessed Intercession of our Lord Jesus Christ.

Object. 1. Perhaps some may say, *we are not saved from all Punishment of Sin by the Death of Christ; and if so, so not from all Danger of Damnation by the Intercession of Christ.*

Answer.

Ans. We are saved from all Punishment in Hell-Fire, by the Death of Christ. Jesus has delivered us *from the Wrath to come*. So that as to *this* great Punishment, ^{1 Thes. 1. 10.} God for *his* sake has forgiven us *all* Trespases. But we being translated from being Slaves to Satan, to be Sons of God; God reserveth yet this Liberty in his Hand to chastise us, if we offend, *as a Father chastizeth his Son*: But this Chastisement is not in legal Wrath, but in Fatherly affection, not to destroy us, but that still we might be made to get Advantage thereby, even be made Partakers of his Holiness. This is, that we might not be condemned with the World. As to the second Part of the Objection: There do (as we say, many things happen betwixt, or between, the Cup and the Lip) many things attempt to overthrow the Work of God, and to cause that we should perish through our Weakness, notwithstanding the Price that hath by Christ been paid for us; but what saith the Scripture; *Who shall separate us from the Love of Christ? shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword? (As it is written, for thy sake we are killed all the Day long, we are accounted as Sheep for the Slaughter) nay, in all these things we are more than Conquerors, through him that loved us. For I am perswaded that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come; nor Height, nor Depth, nor any other Creature: shall be able to separate us from the Love of God, which is in Christ Jesus our Lord.*

Thus the Apostle reckoneth up all the Disadvantages that a justified Person is incident to in this Life, and by Way of Challenge declares, that not any one of them, nor all together shall be able to separate us from the Love of God, that is towards us by Christ, his Death and his Intercession.

Object. 2. It may be further objected, *that the Apostle doth here leave out Sin, unto which we know the Saints are subject, after Justification. And Sin of it self, we need no other Enemies, is of that Nature, as to destroy the whole World.*

Ans. Sin is Sin, in the Nature of Sin, wherever it is found. But Sin as to the damning Effects thereof, is taken away from them unto whom Righteousness is imputed for Justification. Nor shall any, or all the Things aforementioned, though there is a tendency in every one of them to drive us unto Sin; drown us through it, in Perdition and Destruction. I am perswaded, says *Paul*, they shall never be able to do that. The Apostle therefore doth implicitly, though not expressly, challenge Sin, yea, Sin by all its Advantages; and then glorieth in the Love of God in Christ Jesus, from which he concludeth it shall never separate the justified. Besides, it

would now have been needless to have expressly here put in Sin by it self, seeing before he had argued, that those he speaks of, were freely justified therefrom.

One Word more before I go to the second Head. The Father, as I told you, has reserved to himself a Liberty to chastise his Sons, to wit, with temporal Chastisements, if they offend. This still abideth to us, notwithstanding God's Grace, Christ's Death, or blessed Intercession. And this Punishment is so surely intailed to the Transgressions, that we who believe shall commit, that it is impossible that we should be utterly freed therefrom. Infomuch that the Apostle positively concludeth them to be *Bastards*, what Pretences to Sonship soever they have, they are not, for Sin, Partakers of fatherly Chastisements.

For the reversing of this Punishment, it is that we should pray, if perhaps God will remit it, when we are taught to say, *Our Father, forgive us our Trespases*. And he that admits of any other Sense as to this Petition, derogates from the Death of Christ; or Faith, or both. For either he concludes that for some of his Sins, Christ did not die; or that he is bound to believe that God, though he did, has not yet, nor will forgive them, till from the Petitioner some legal Work be done. [*For Mat. 6. 14. give us, as we forgive them that trespass against us.*] But now apply this to temporal Punishments, and then 'tis true that God has reserved a Liberty in his Hand to punish even the Sins of his People upon them: Yea, and will not pardon their Sin, as to the remitting of such Punishment, unless some good Work by them be done. *If you Chap. 13. forgive not Men their Trespases, neither will 28, to 35. your heavenly Father forgive your Trespases.*

And this is the Cause, why some that belong to God are yet so under the afflicting Hand of God: They have sinned, and God who is their Father, punisheth: Yea, and this is the Reason why some who are dear to God, have this kind of Punishment never forgiven, but it abides with them to their Lives end, goes with them to the Day of their Death: Yea, is the very Cause of their Death: By this Punishment they are cut off out of the Land of the Living. But ^{1 Cor. 11. 32.} all this is that they might not be condemned with the World.

Christ died not, to *save from this Punishment*, Christ interceeds not, to *save from this Punishment*: Nothing but a good Life will save from this Punishment, nor always that neither.

The hidings of God's Face, the harshness of his Providences, the severe and sharp Chastisements that oft-times overtake the very Spirits of his People: plainly shews that Christ died not to save from temporal Punishments: prays not to save from temporal Punishments, that is absolutely. God has reserved a Power to punish with tempo-

ral Punishments the best and dearest of his People, if need be. And sometimes he remits them, sometimes not, even as it pleases him.

I come now to the second Thing.

Secondly, I shall now shew you something of what it is for Christ by his Intercession to save to the [uttermost.] *He is able to save them to the uttermost.*

Gen. 49.
26.

Deut. 30.4

Mat. 5.26.

Mar. 13.

27.

Luke 15.

This is a great Expression, and carrieth with it much. Uttermost, signifieth, to the outside, to the end, to the last, to the furthest Part. And it hath Respect both to Persons and Things.

1. To Persons. Some Persons are in their own Apprehensions, even further from Christ than any Body else; afar off, a great Way off, yet a coming, as the Prodigal was. Now these many Times are exceedingly afraid: the Sight of that Distance, that they think is betwixt Christ and them, makes them afraid. As it is said in another Case, *They that dwell in the uttermost Parts, are afraid at thy Tokens*: So these are afraid they shall not speed, not obtain that for which they come to God. But the Text says, *He is able to save to the uttermost, to the very hindermost, them that come to God by him.*

Psal. 65.8.

Two Sorts of Men seem to be far, very far from God.

1. The Town-sinner.

Neh. 1.9.

2. The great Backslider: But both these, if they come, he is able to save to the uttermost. He is able to save them from all those Dangers that they fear will prevent their obtaining of that Grace and Mercy they would have to help them in Time of need. The Publicans and Harlots enter into the Kingdom of Heaven.

Secondly, As this Text respecteth Persons: So it respecteth Things. There are some Things with which some are attended, that are coming to God by Christ, that make their coming hard, and very difficult.

1. There is a more than ordinary breaking up of the Corruptions of their Nature. It seems as if all their Lusts and vile Passions of the Flesh were become Masters, and might now do what they will with the Soul. Yea, they take this Man, and toss and tumble him like a Ball in a large Place. This Man is not Master of himself, of his Thoughts, nor of his Passions: *His Iniquities like the Wind do carry him away.* He thinks to go forward, but this Wind blows him backward, he laboureth against this Wind, but cannot find that he getteth Ground. He takes what Advantage Opportunity doth minister to him; but all he gets is to be beat out of Heart, out of Breath, out of Courage. He stands still, and pants, and gapeth as for Life. *I opened my Mouth, and panted,* said David, *for I longed for thy Commandments.*

Psal. 119.
131.

He sets forward again, but has nothing but Labour and Sorrow.

2. Nay, to help forward his Calamity, Satan (Angels) will not be wanting, both to trouble his Head with the Fumes of their stinking Breath; nor to throw up his Heels in their dirty Places. *And while he was yet a coming, the Devil threw him down and tare him.* How many strange, hideous, and amazing Blasphemies, have those, some of those, that are coming to Christ, injected and fixed upon their Spirits against him. Nothing so common to such, as to have some hellish Wish or other against God they are coming to, and against Christ, by whom they would come to him. These Blasphemies are like those Frogs that I have heard of, that will leap up, and catch hold of, and hang by their Claws. Now help, Lord, now Lord Jesus what shall I do? Now Son of David have Mercy upon me: I say, to say these Words, is hard Work for such an one. But he is able to save to the uttermost this Comer to God by him.

3. There are also the Oppositions of Sense and Reason hard at Work, for the Devil, against the Soul. The Men of his own House are aisen up against him. Ones Sense and Reason, one would think, should not fall in with the Devil against our selves; and yet nothing more common, nothing more natural, than for our own Sense and Reason to turn the unnatural, and war both against our God and us. And now 'tis hard coming to God. Better can a Man hear, and deal with any Objections against himself, than with those that himself doth make against himself. They lie close, stick fast, speak aloud and will be heard: Yea, will haunt, and hunt him (as the Devil doth some) in every Hole and Corner. But come, Man, come, for he is able to save to the uttermost.

4. Now Guilt is the Consequence and Fruit of all this, and what so intolerable a Burden as Guilt: They talk of the Stones, and of the Sands of the Sea; but 'tis guilt that breaks the Heart with its Burden. And Satan has the Art of making the uttermost of every Sin, he can blow it up, make it swell, make every Hair of his Head as big as a Cedar. He can tell how to make it a hainous Offence, an unpardonable Offence, an Offence of that Continuance, and committed against so much Light, that (says he) it is impossible it should ever be forgiven. But, Soul, he is able to save to the uttermost, *he can do exceeding abundantly above all that we can ask or think.*

Eph. 3.20.

5. Join to all this the Rage and Terror of Men, which Thing of it self, is sufficient to quash and break to Pieces all Desires to come to God by Christ. Yea, and it doth do so to thousands that are not willing to go to Hell. Yet thou art kept, and made to go panting on; a whole World of Men, and Devils, and Sin, are not able to keep thee from coming. But how comes it to pass

pass that thou art so hearty, that thou fettest thy Face against so much Wind and Weather. I dare say, it arises not from thy self, not from any of thine Enemies: This comes from God, though thou art not aware thereof, and is obtained for thee by the Intercession of the blessed Son of God, who is also able to save thee to the uttermost, that comest to God by him.

6. And for a Conclusion, as to this, I will add, that there is much of the Honour of the Lord Jesus engaged, as to the saving of the coming Man to the uttermost. *I am glorified in them*, saith He. He is exalted to be a Saviour: And if the blessed one doth count it an Exaltation to be a Saviour: Surely, it is an Exaltation to be a Saviour, and a great one. *They shall cry unto the Lord because of their Oppressors, and he shall send them a Saviour and a great one, and he shall deliver them.* If it is a Glory to be a Saviour, a great Saviour; then 'tis a Glory for a Saviour, a great one, to save, and save, and save to the uttermost. To the uttermost Man; to the uttermost Sin; to the uttermost Temptation. And hence it is that he saith again, speaking of the Transgressions, Sins, and Iniquities that he would pardon, that it should turn to him *for a Name of Joy, a Praise, and an Honour before all Nations.* He therefore counts it an honour to be a great Saviour, to save Men to the uttermost.

When Moses said, *I beseech thee shew me thy Glory*: The Answer was, *I will make all my Goodness pass before thee*; and *I will proclaim the Name of the Lord before thee.*

And when he came indeed to make Proclamation, then he proclaimed, *The Lord, the Lord God merciful and gracious, long suffering, and abundant in Goodness and Truth. Keeping Mercy for thousands, forgiving Iniquities, Transgressions and Sins, and that will by no Means clear the Guilty; That will by no Means clear them that will not come to me, that they may be saved.*

See here, if it is not by himself accounted his Glory, to make his Goodness, all his Goodness pass before us: And how can that be, if he saveth not to the uttermost them that come unto God by him? For Goodness is by us no Ways seen, but by those Acts by which it expresseth it self to be so. And I am sure, to save, to save to the uttermost, is one of the most eminent Expressions by which we understand it is great Goodness. I know Goodness has many Ways to express it self to be what it is, to the World: But then it expresseth its Greatness, when it pardons and saves: When it pardons and saves to the uttermost. *My Goodness*, says Christ, *extends not it self to my Father*, but to my Saints; my Father has no need of my Goodness, but my Saints have, and therefore it shall reach forth it self for their Help, in whom is all my Delight. And, *O how great is thy Goodness, which thou hast laid*

up for them that fear thee. Which thou hast wrought for them that trust in thee before the Sons of Men.

It is therefore that which tendeth to get Christ a Name, a Fame and Glory; to be able to save to the uttermost them that come to God by him.

But some may say, *What is the Meaning of this Word Able? Wherefore he is [able] to save: He is able to save to the uttermost: How comes it to pass that his Power to save, is rather put in than his Willingness. For Willingness, saith the Soul would better have pleased me.*

I will speak two or three Words to this Question. And,

First, By this Word [Able] is suggested to us the Sufficiency of his Merit, the great Worthiness of his Merit; for, as Intercessor, he sticks fast by his Merit, all his Petitions, Prayers, or Supplications, are grounded upon the Worthiness of his Person as Mediator, and on the Validity of his Offering as Priest. This is the more clear, ^{Heb. 10. 1; 15.} if you consider that the Reason why those to 15. Priests and Sacrifices under the Law, could not make the Worshippers perfect: It was, I say, because there wanted in them *Worthiness, and Merit* in their Sacrifices. But this Man, when he came and offered his Sacrifice, he did by that one Act perfect for ever them that are sanctified, or set apart for Glory. Wherefore *this Man, after he had offered up one Sacrifice for Sin, for ever sat down on the right Hand of God.*

When Moses prayed for the People of Israel, thus he said, *And now I beseech thee let the Power of my Lord be great, according as thou hast spoken.* But what had he spoken? *The Lord is long-suffering, and of great Mercy, forgiving Iniquity and Transgression, and by no Means clearing the Guilty. Pardon, I beseech thee, the Iniquity of this People, according to the Greatness of thy Mercy, and as thou hast forgiven this People from Egypt until now.*

2. Has he but Power, we know he is willing, else he would not have promised; 'tis also his Glory to pardon and save. So then, in his Ability lies our Safety. What if he were never so willing, if he were not of Ability sufficient, What would his Willingness do? But he has shewed, as I said, his Willingness by promising; [*Him that cometh to me, I will in no wise cast out*] so that now our Comfort lies in his Power, in that *he is able to make good his Word.* ^{Rom. 4. 20} And this also will then be seen, when he ^{21.} hath saved them that come to God by him, when he hath saved them to the uttermost; not to the uttermost of his Ability, but to the uttermost of our Necessity. For to the uttermost of his Ability, I believe he will never be put to it to save his Church: Not for that he is loth so to save; but because there is no Need so to save; he shall not need to put out all his Power, and to press the

the *utmost* of his Merit for the saving of his Church. Alas ! There is Sufficiency of Merit in him, to save a thousand times as many more as are like to be saved by him ; he is *able* to do exceeding abundantly above all that we ask or think. Measure not therefore what he *can* do, by what he *has*, *doth*, or will do ; neither do thou interpret this Word, to the *uttermost*, as if it related to the uttermost of his Ability, but rather as it relateth (for so it doth indeed) to the Greatness of thy Necessity. For as he is *able* to save thee, though thy Condition be, as it may be supposed to be, the worst that ever Man was in that was saved ; so he is *able* to save thee, though thy Condition were ten times worse than it is.

What ! Shall not the *Worthiness* of the Son of God be sufficient to save from the Sin of Man ? Or shall the Sin of the World, be of that Weight to destroy ; that it shall put Christ Jesus to the *uttermost* of the Worth of his Person and Merit, to save therefrom ? I believe it is Blasphemy to think so. We can easily imagine that he can save all the World ; that is, that he is of Ability to do it. But we cannot imagine that he can do more than we can think he can. But our Imagination and Thoughts set no Bound to his Ability. He is *able* to do exceeding abundant above all that we ask or think. But what that is, I say, no Man can think ; no Man can imagine. So then, Jesus Christ can do more than ever any Man thought he could do, as to saving : He can do, *we know not what*.

This therefore should encourage *Comers* to come to him ; and them that come, to *hope*. This, I say, should encourage them to let out, to lengthen, and heighten their Thoughts by the Word, to the *uttermost*, seeing he can *save to the uttermost them that come to God by him*.

Thirdly, And now I come to the third Thing that I told you I should speak to, and that is, to those Inferences that may be gathered from these Words.

First, Are they that are justified by Christ's Blood such as have need yet to be saved by his Intercession ? Then from hence it follows, *that Justification will stand with Imperfection*. It doth not therefore follow, that a justified Man is without Infirmary. For he that is without Infirmary, that is, perfect with absolute Perfection, has no need to be yet saved by an Act yet to be performed by a Mediator, and his Mediation.

When I say, *Justification will stand with Imperfection* : I do not mean, that it will allow, countenance, or approve thereof ; but I mean, there is no Necessity of our Perfection, of our personal Perfection, as to our Justification : And that we are justified without it : Yea, that that, in justified Persons remains.

Again, when I say, that Justification Col. 2. 10. will stand with Imperfection, I do not mean, *that in our Justification we are imperfect* : For in *that* we are compleat : *We are compleat in him who is our Justice* : If otherwise, the Imperfection is in the Matter that justifieth us, which is the Righteousness of Christ. Yea, and to say so, would conclude that wrong Judgment proceedeth from him that imputeth that Righteousness to us to Justification, since an imperfect Thing is imputed to us for Justification. But far be it from any that believe that God is true, to imagine such a Thing ; all his Works are perfect, there is nothing wanting in them as to the present Design.

But what then do we mean when we say, Justification will stand with a State of Imperfection ?

Ans. Why, I mean, that justified Men are yet Sinners in themselves ; are yet full of Imperfections, yea, sinful Imperfections. Justified Paul said, *I know that in me (that is, in my Flesh) dwells no good Thing*. While Rom. 7. 18
— 5, 8, 9.
— 4, 5. we are yet Sinners, we are justified by the Blood of Christ : Hence again, 'tis said, *he justifies the Ungodly*. Justification then *only* covereth our Sin from the Sight of God, it maketh us *not* perfect with *inherent Perfection*. But God for the sake of that Righteousness which by his Grace is imputed to us, *declareth* us quit and discharged from the Curse, and sees Sin in us no more to Condemnation.

And this is the Reason, or one Reason, why they that are justified have need of an Intercessor : To wit, to save us from the Evil of the Sin that remains in our Flesh, after we are justified by Grace, through Christ, and set free from the Law as to Condemnation. Therefore, as 'tis said, *we are saved, so 'tis said, He is able to save to the uttermost them that come to God by him, seeing he ever liveth to make Intercession for them*.

The Godly, (for now we will call them the Godly, though there is yet abundance of Sin in them) feel in themselves many Things, *even after Justification*, by which they are convinced they are still attended with personal, sinful Imperfections.

1. They feel Unbelief, Fear, Mistrust, Doubting, Despondings, Murmurings, Blasphemies, Pride, Lightness, Foolishness, Avarice, Fleshly Lusts, Heartlessness to Good, wicked Desires, low Thoughts of Christ, too good Thoughts of Sin, and, at Times, too great an Itching after the worst of Immoralities.

2. They feel in themselves an Aptness to incline to Errors, as to lean to the Works of the Law for Justification ; to question the Truth of the Resurrection, and Judgment to come ; to dissemble and play the Hypocrite in Profession, and in Performance of Duties ; to do religious Duties, rather

rather to please Man, than God, who trieth the Heart.

3. They feel an Inclination in them, in Times of Trial, to faint under the Cross, to seek too much to save themselves, to dissemble the known Truth, for the obtaining a little Favour with Men, and to speak Things that they ought not, that they may sleep in a whole Skin.

4. They feel Wearisomness in religious Duties, but a natural Propensity to Things of the Flesh. They feel a Desire to go beyond Bounds both at Board and Bed, and bodily Exercise, and in all lawful Recreation.

5. They feel in themselves an Aptness to take the Advantage of using of Things that are lawful, as Food, Raiment, Sleep, Talk, Estates, Relations, Beauty, Wit, Parts, and Graces, to unlawful Ends. These Things, with many more of the like Kind, the justified Man finds, and feels in himself to his humbling, and often casting down: And to save him from the destroying Evil of these, Christ ever liveth to make Intercession for him.

Again, The justified Man is imperfect in his Graces: And therefore needeth to be saved by the Intercession of Christ from the bad Fruit that that Imperfection yields.

Justifying Righteousness is accompanied with Graces, the Graces of the Spirit. Though these Graces are not that Matter, by and through which we are justified, nor any Part thereof, that being only the Obedience of Christ imputed to us of meer
Rom. 5. Pleasure and good Will: But, I say, they come when Justification comes: And though they are not so easily discerned at the first, they shew forth themselves afterwards. But, I say, how many soever they are, and how fast soever they grow, their utmost arrivement here, is but a State short of Perfection.

None of the Graces of God's Spirit, in our Hearts, can do their Work in us without Shortness, and that because of their own Imperfections, and also because of the Oppositions that they meet with from our Flesh.

1. Faith, which is the Root-Grace, the grand Grace; its Shortness is sufficiently manifest, by its Shortness of Apprehension of Things pertaining to the Person, Offices, Relations, and Works of Christ now in the heavenly Place, for us. It is also very defective in its fetching of Comfort from the Word to us, and in continuing of it with us, when, at any Time, we attain unto it. In its receiving of Strength to subdue Sin, and in its Purifyings of the Heart, (though indeed it doth what it doth in reality) yet how short is it of doing of it throughly? Often-times, were it not for
Luke 22. 31, 32. Supplies, by Vertue of the Intercession of Christ, Faith would fail of performing its Office in any Measure.

2. There is Hope, another Grace of the Spirit bestowed upon us, and how often is that also, as to the Excellency of working, made to flag? *I shall perish* (saith David) *I am cut off from before thine Eyes*, said he. And now where was his Hope in the right Gospel Discovery of it? Also all our Fear of Men, and Fears of Death, and Fears of Judgment, they arise from the Imperfections of Hope. But from all those Faults, Christ saves us by his Intercessions.

3. There is Love, that should be in us, as hot as Fire. 'Tis compared to Fire, to Fire of the hottest Sort; yea, 'tis said to be hotter than the Coals of Juniper. Song 8. 6. But who finds this Heat in Love, so much? as for one poor Quarter of an Hour together? Some little Flashes, perhaps some, at some Times, may feel; but where is that constant Burning of Affection, that the Word, the Love of God, and the Love of Christ calls for? Yea, and that the Necessities of the poor and afflicted Members of Christ call for also. Ah! Love is cold in these frozen Days, and short when 'tis at the highest.

4. The Grace of Humility, When is it? Who has a Thimbleful thereof? Where is he that is clothed with Humility, and that does what he is commanded with all Humility of Mind? 1 Pet. 5:5; Acts 20:19

5. For Zeal, where is that also? Zeal for God, against Sin, Profaneness, Superstition, and Idolatry. I speak now to the Godly, who have this Zeal in the Root and Habit; but Oh how little of it puts forth it self into Actions, in such a Day as this is!

6. There is Reverence, Fear, and standing in Awe of God's Word and Judgments, Where are the excellent Workings thereof to be found? And where it is most, how far short of perfect Acts is it?

7. Simplicity, and Godly Sincerity also, with how much Dirt is it mixed in the best, especially among those of the Saints that are rich, who have got the poor and beggerly Art of Complementing? For the more Complement, the less Sincerity, *Many Words will not fill a Bushel*. But in the Multitude of Words there lacks no Sin. Plain Prov. 10: Men are thin come up in this Day; to find a Mouth without Fraud and Deceit now, is a rare Thing. Thus might one count up all the Graces of the Spirit, and shew wherein every one of them are scanty and wanting of Perfection. Now look what they want of Perfection, is supplied with Sin and Vanity; for there is a Fulness of Sin and Flesh at hand, to make up all the vacant Places in our Souls. There is no Place in the Souls of the Godly, but 'tis filled up with Darknes, when the Light is wanting, and with Sin, so far forth as Grace is wanting: Satan also diligently waiteth to come in at the Door, if Careless has left it a little a-jarr.

X x x

But,

But, Oh! the Grace of our Lord Jesus Christ, who ever liveth to make Intercession for us, and that by so doing, saves us from all the imperfect Acts and Workings of our Graces, and from all the Advantages that Flesh, and Sin, and Satan getteth upon us thereby.

Further, as Christ Jesus our Lord doth save us by his Intercession from that Hurt that would unavoidably come upon us by these; so also, by *that*, we are saved from the Evil that is at any Time found in any, or all our holy Duties and Performances, that is our Duty daily to be found in. That our Duties are imperfect follows upon what was discoursed before; for if our Graces be imperfect, how can our Duties but be so too?

1. Our *Prayers* how imperfect are they? With how much Unbelief are they mixed? How apt is our Tongue to run in Prayer before our Hearts? With how much Earnestness do our Lips move, while our Hearts lie within as cold as a Clod? Yea, and oft-times, 'tis to be feared, we ask for that with our Mouth, that we care not whether we have or no. Where is the Man that pursues, with all his Might, what but now he seemed to ask for with all his Heart? Prayer is become a Shell, a Piece of Formality, a very empty Thing, as to the Spirit and Life of Prayer, at this Day. I speak now of the Prayers of the Godly. I once met with a poor Woman, that, in the greatest of her Distresses, told me, she did use to rise in the Night, in cold Weather, and pray to God while she sweat, with Fears of the Loss of her Prayer, and Desires that her Soul might be saved. I have heard of many that have *played*, but of few that have *prayed* till they have sweat, by Reason of their wrestling with God for Mercy in that Duty.

2. There is the Duty of *Alms-giving*, another Gospel Performance, but how poorly is it done in our Days? We have so many foolish Ways to lay out Money in Toys and Fools Baubles for our Children, that we can spare none, or very little, for the Relief of the Poor. Also do not many give that to their Dogs, yea, let it lye in their Houses until it stinks so vilely, that neither Dog nor Cat will eat it; which had it been bestowed well in Time, might have been a Succour and Nourishment to some poor Member of Christ.

3. There is *Hearing of the Word*; but, alas! the Place of Hearing is the Place of Sleeping, with many a fine Professor. I have often observed, that those that keep Shops can briskly attend upon a Two-penny Customer; but when they come themselves to God's Market, they spend their Time too much in letting their Thoughts to wander from God's Commandments, or in a nasty drowsy Way. The Heads also,

and Hearts of most Hearers, *are* to the *Word*, as the *Sieve* is to *Water*, they can hold no *Sermons*, remember no *Text*, bring home no *Proofs*; produce none of the Sermon to the Edification and Profit of others. And do not the best take up too much in Hearing, and mind too little, what, by the Word, God calls for at their Hands to perform it with a good Conscience?

4. There is *faithfulness* in Callings, *faithfulness* to Brethren, *faithfulness* to the World, *faithfulness* to Children, to Servants, to all according to our Place and Capacity: Oh how little of it is there found in the Mouths and Lives, to speak nothing of the Hearts, of Professors.

I will proceed no farther in this kind of Repetition of Things, only thus much give me leave to say over again, even many of the truly godly, are very faulty here: But what would they do if there were not one always at the right Hand of God, by Intercession taking away these kind of Iniquities?

Secondly, Are those that are justified by the Blood of Christ such, after that, as have need also of saving by Christ's Intercession? From hence then we may infer, that as Sin, so Satan will not give over from assaulting the best of the Saints.

'Tis not Justification that can secure us from being assaulted by Satan, *Simon, Satan has desired to have you.* Luk. 22. 31, 32.

There are two Things that do encourage the Devil to set upon the People of God.

First, He knows not who are Elect, for all that profess are not; and therefore he will make tryal if he can get them into his *Sieve*, whether he can cause them to perish. And great Success he hath had this Way. Many a brave Professor has he overcome: He has cast some of the Stars from Heaven to Earth. He pickt one out from among the Apostles, and one, as 'tis thought, from among the seven Deacons; and many from among Christ's Disciples. But how many think you now adays doth he utterly destroy with his Net?

Secondly, If it so happeneth that he cannot destroy, because Christ by his Intercession prevaieth; yet will he set upon the Church, to defile and afflict it. For,

1. If he can but get us to fall with *Peter*, then he has obtained that Dishonour be brought to God, the Weak to be stumbled, the World offended, and the Gospel vilified, and reproached. Or,

2. If he cannot throw up our Heels, yet by buffeting of us, he can grieve us, afflict us, put us to Pain, fright us, drive us to many Doubts, and make our Life very uncomfortable unto us, and make us go groaning to our Father's House. But blessed be God for his Christ, and for that *he ever liveth to make Intercession for us.*

Thirdly, Are those that are justified by the

the Blood of Christ, such, as after that, have need to be saved by Christ's Intercession: Then hence I infer, *That it is dangerous going about any Thing in our own Name, and Strength.* If we would have helps from the Intercession of Christ, let us have a Care that we do what we do according to the Word of Christ. Do what he bids us, as well as we can, as he bids us, and then we need not doubt but to have Help and Salvation in those Duties, by the Intercession of Christ. Do all, says the Apostle, *In the Name of the Lord Jesus Christ. Ob but then the Devil and the World will be most of all offended.* Well, well, but if you do nothing but as in his Fear, by his Word; in his Name you may be sure of what help his Intercession can afford you, and that can afford you much help, not only to begin, but to go through with your Work, in some good Measure, as you should; and by that also you shall be secured from those Dangers, if not Temptations to Dangers, that those that go out about Business in their own Names and Strength, shall be sure to meet withal.

Fourthly, Are those that are justified by the Blood of Christ such as after that, have need of being saved by Christ's Intercession: then hence I infer again, that God has a great dislike of the Sins of his own People, and would fall upon them in Judgment and Anger much more severely than he doth, were it not for Christ's Intercession. The Gospel is not, as some think, a loose and licentious Doctrine, nor God's Discipline of his Church a negligent and careless Discipline. For though those that believe already, have also an Intercessor: Yet God to shew his Detestation against Sin, doth often make them feel to purpose, the Weight of his Fingers. The sincere that fain would walk oft with God, have felt what I say, and that to the breaking of their Bones full oft. *The loose ones*, and those that God loves not, may be utter Strangers, as to this; but those that are his own indeed, do know it is otherwise. *You have I known above all others*, says God, *therefore you I will punish for your Iniquities.* God keeps a very strict House among his Children. David found it so, Haman found it so, Job found it so; and the Church of God found it so. And I know not that his Mind is ever the less against Sin, notwithstanding we have an Intercessor. True, our Intercessor saves us from damning Evils, from damning Judgments; but he neither doth nor will secure us from temporal Punishment, from spiritual Punishment, unless we watch, deny our selves, and walk in his Fear. I would to God, that those who are otherwise minded, did but feel for three or four Months something of what I have felt for several Years together for base sinful Thoughts. I wish it, I say, if it might be for their good, and for the better regulating of their Under-

standings. But whether they obtain my Wish or no, sure I am that God is no Countenancer of Sin; no, not in his own People: Nay he will bear it least of all in them. And as for others, however he may for a while have Patience towards them, if perhaps his Goodness may lead them to Repentance: Yet the Day is coming when he will pay the Carnal and Hypocrites, home with devouring Fire for their Offences.

But if our Holy God will not let us go altogether unpunished, though we have to able and blessed an Intercessor, that has always to present God with, on our Behalf, so valuable a Price of his own Blood, now before the Throne of Grace: What should we have done if there had been no Days-Man, none to plead for us, or to make Intercession on our behalf? Read that Text. *For I am with thee, saith the Lord, to save thee: though I make a full End of all Nations whither I have scattered them; yet I will not make a full end of thee, but I will correct thee in Measure, and will not leave thee altogether unpunished.* If it be so, I say, what had become of us, if we had had no Intercessor? and what will become of them concerning whom the Lord has said already, *I will not take up their Names into my Lips?* I pray not for them.

Fifthly, Are those that are already justified by the Blood of Christ, yet such as have need of being saved by his Intercession? Then hence I infer, that Christ is not only the Beginner, but the Compleater of our Salvation; or, as the Holy Ghost calls him, *the Author and Finisher of our Salvation*; or, as it calls him again, *The Author of Eternal Salvation*; of Salvation throughout, from the beginning to the end, from first to last. His Hands have laid the Foundation of it, in his own Blood, and his Hands shall finish it, by his Intercession: As he has laid the beginning lastly, so he shall bring forth the head Stones with shootings, and we shall cry, Grace, Grace at the last, Salvation only belongeth to the Lord.

Many there be that begin with Grace, and end with Works, and think that is the only Way. Indeed Works will save from temporal Punishments, when their Imperfections are purged from them by the Intercession of Christ; but to be saved and brought to Glory, to be carried through this dangerous World, from my first moving after Christ, 'till I set my Foot within the Gates of Paradise: This is the Work of my Mediator, of my High-Priest and Intercessor: 'Tis he that fetches us again when we are run away, 'tis he that lifteth us up when the Devil and Sin has thrown us down; 'tis he that quickeneth us when we grow cold; 'tis he that comforteth us when we despair; 'tis he that obtains fresh Pardon when we have contracted Sin; and he that purges our Consciences, when they are laden with Guilt.

I know

I know also, that Rewards do wait for them in Heaven, that do believe in Christ, and shall do well on Earth; but this is not a Reward of Merit, but of Grace. We are saved by Christ; brought to Glory by Christ; and all our Works are no other Ways made acceptable to God, but by the Person and personal Excellencies and Works of Christ: Therefore whatever the Jewels are, and the Bracelets, and the Pearls that

¹ Pet. 2. 5. thou shalt be adorned with as a Reward of
Heb. 13. Service done for God in the World; for
15. them thou must thank Christ, and before
all, confess that he was the meritorious

Rev. 5. 9. Cause thereof. He saves us, and saves our
to 14. Services too. They would be all cast back

as Dung in our Faces, were they not rinsed and washed in the Blood, were they not sweetned and perfumed in the Incense, and conveyed to God himself, through the
Rev. 8. 3, 4 white Hand of Jesus Christ: For that is
Chap. 7. his golden Censer, from thence ascends the
12, 13. Smoke that is the Nostrils of God, of such a sweet Savour.

Sixthly, Are those that are already justified by the Blood of Christ, such as do still stand in need of being saved by his Intercession? Then hence I infer again, that we that have been saved hitherto, and preserved from the Dangers that we have met with since our first Conversion to this Moment, should ascribe the Glory to Jesus Christ, to God by Jesus Christ. *I have prayed that thy Faith fail not: I pray that thou wouldest keep them from the evil,* is the true Cause of our standing, and of our continuing in the Faith and Holy Profession of the Gospel to this very Day. Wherefore we must give the Glory of all to God by Christ: *I will*

Psal. 44. 6, 7, 8. *not trust in my Bow, said David, neither*

2 Cor. 2. *shall my Sword save me. But thou hast saved*

Phil. 3. 3. *us from our Enemies, and hast put them to*

shame that hated us. In God we boast all the Day long, and praise thy Name for ever.

Selah. He causeth us always to triumph in Christ; we rejoyce in Christ Jesus, and have no Confidence in the Flesh. Thus you see, that both in the Old and New Testament, all the Glory is given to the Lord, as well for Preservation to Heaven, as for Justification of Life. And he that is well acquainted with himself, will do this readily: Though light Heads, and such as are not acquainted with the desperate Evil that is in their Natures, will sacrifice to their own Net. But such will so sacrifice but a while. *Sir Death* is coming, and he will put them into the view of what they see not now, and will feed sweetly upon them, because they made not the Lord their Trust. And therefore ascribe thou the Glory of the Preservation of thy Soul in the Faith hitherto, to that Salvation which Christ Jesus our Lord obtaineth for thee by his Intercession.

Seventhly, Are those that are already justified by the Blood of Christ, such as do still

stand in need of being saved by his Intercession? Then is this also to be inferred from hence, that Saints should look to him for that saving, that they shall yet have need of 'twixt this and the Day of their Dissolution; yea, from henceforward, even to the Day of Judgment. I say they should still look to him for the remaining Part of their Salvation, or for that of their Salvation which is yet behind; and let them look for it with Confidence, for that it is in a faithful Hand; and for thy Encouragement, to look and hope for the completing of thy Salvation in Glory, let me present thee with a few Things:

1. The hardest or worst Part of the Work of thy Saviour is over; his bloody Work, his bearing of thy Sin and Curse, his loss of the Light of his Father's Face for a Time: His dying upon the cursed Tree, that was the worst, the forest, the hardest and most difficult Part of the Work of Redemption; and yet this he did willingly, cheerfully, and without thy Desires; yea, this he did, as considering those for whom he did it, in a State of Rebellion and Enmity to him.

2. Consider also, that he has made a beginning with thy Soul to *reconcile* thee to God, and to *that* end has bestowed his Justice upon thee, put his Spirit within thee, and began to make the unweeldable Mountain and Rock, *thy heart*, to turn towards him, and desire after him; to believe in him, and rejoyce in him.

3. Consider also, that *some* comfortable Pledges of his love thou hast already received, namely, as to *feel* the Sweetness of his Love; as to *see* the Light of his Countenance; as to be *made* to know his Power, in raising of thee when thou wast down; and *how* he has made thee stand while Hell has been pushing at thee, utterly to overthrow thee.

4. Thou mayst consider also, that *what* remains behind of the work of thy Salvation in his hands, as it is the most easie Part, so the most comfortable; and *that* Part which will more immediately issue in his Glory: and therefore he will mind it.

5. That which is behind, is also more safe in *his* Hand, than if it was in *thine* own: *he* is wise, *he* is powerful, *he* is faithful; and therefore will manage that Part that is lacking to our Salvation, *well*, until he has completed it. 'Tis his Love to thee that has made him *that he putteth no trust in thee*; he knows that he can himself bring thee to his Kingdom *most* surely; and therefore has not left that Work to thee, no, not *any* part thereof.

Live in hope then, in a lively hope, that since Christ is risen from the Dead, he lives to make Intercession for thee, and that thou shalt reap the blessed Benefit of this two-fold Salvation that is *wrought*, and that is *working* out for thee, by Jesus Christ our Lord.

Job. 5. 18.
Chap. 15.

Lord. And thus have we treated of the Benefit of his Intercession, in that he is able to save to the uttermost. And this leads me to the third Particular.

The third Particular is to shew who are the Persons interested in this Intercession of Christ; and they are those that come to God by him. The Words are very concise and distinctly laid down; they are they that come, that come to God, that come to God by him. Wherefore he is able also to save them, to save to the uttermost them that come to God by him, seeing he ever liveth to make Intercession for them.

A little first to comment upon the order of the words, *that come unto God by him*.

1. There are that come unto God, but not by him; and these are not included in this Text, have not a Share in this Privilege. Thus the Jews came to God, the unbelieving Jews, who had a zeal of God, but not according to Knowledge. These submitted not to Christ, the Righteousness of God, but thought to come to him by Works of their own, or at least, as it were, by them, and so came short of Salvation by Grace, for that reigns to Salvation only in Christ. To these Christ's Person and Undertakings were a Stumbling-stone: for at him they stumbled, and did split themselves to pieces, though they indeed were such as came to God for Life.

2. As there are that come to God, but not by Christ; so there are that come to Christ, but not to God by him: of this Sort are they, who hearing that Christ is Saviour, therefore come to him for Pardon; but cannot abide to come to God by him, for that he is Holy, and so will snub their Lusts, and will change their Hearts and Natures. Mind me what I say: There are a great many that would be saved by Christ, but love not to be sanctified by God thro' him. These make a Stop at Christ, and will go no further; might such have Pardon, they care not whether ever they went to Heaven or no. Of this kind of coming to Christ, I think it is, of which he warneth his Disciples, when he saith, *In that Day you shall ask me nothing: Verily, verily I say unto you, Whatsoever you shall ask the Father in my Name, he will give it you.* As who should say, when you ask for any thing, make not a Stop at me, but come to my Father by me: For they that come to me, and not to my Father through me, will have nothing of what they come for. Righteousness shall be imputed to us, if we believe in him that raised up Jesus our Lord from the Dead. To come to Christ for a Benefit, and stop there, and not come to God by him, prevaileth nothing. Here the Mother of Zebedee's Children erred; and about this it was that the Lord Jesus cautioned her, Lord, saith she, grant that these my two Sons may sit, the one on thy right hand, and the other on thy left in thy Kingdom.

N^o XII

But what is the Answer of Christ? *To sit on my right Hand, and on my left, is not mine to give, but for whom it is prepared of my Father.* As who should say, Woman, of my self I do nothing, my Father worketh with me. Go therefore to him by me, for I am the Way to him; what thou canst obtain of him by me, thou shalt have; that is to say, what of the things that pertain to eternal Life, whether Pardon or Glory.

'Tis true, the Son has Power to give Pardon and Glory, but he gives it not by himself, but by, and according to the Will of his Father. They therefore that come to him for an eternal Good, and look not to the Father by him, come short thereof; I mean now, Pardon and Glory.

And hence, though it be said the Son of Man hath Power on Earth to forgive Sins; to wit, to shew the Certainty of his Godhead, and of the Excellency of his Mediation; yet Forgiveness of Sin is said to lie more particularly in the Hand of the Father, and that God for Christ's sake forgiveth us.

The Father, as we see, will not forgive, unless we come to him by the Son: why then should we conceit that the Son will forgive those that come not to the Father by him?

So then, justifying Righteousness is in the Son, and with him also is Intercession; but Forgiveness is with the Father: yea, the Gift of the Holy Ghost, yea, and the Power of imputing of the Righteousness of Christ is yet in the Hand of the Father. Hence Christ prays to the Father to forgive, prays to the Father to send the Spirit, and 'tis God that imputeth Righteousness to Justification to us. The Father then doth nothing but for the sake of and through the Son; the Son also doth nothing derogating from the Glory of the Father: But it would be a Derogation to the Glory of the Father, if the Son should grant to save them that come not to the Father by him: Wherefore you that cry Christ, Christ, delighting yourselves in the Thoughts of Forgiveness, but care not to come by Christ to the Father: For it you are not at all concerned in this blessed Text, for he only saves by his Intercession, them that come to God by him.

There are three Sorts of People that may be said to come to Christ, but not to God by him.

First, They whose utmost Design in coming is, only that Guilt and Fear of Damning may be removed from them. And there are three Signs of such a one.

1. He that takes up in a Belief of Pardon, and so goes on in his Course of Carnality, as he did before.

2. He whose Comfort in the Belief of Pardon, standeth alone, without other Fruits of the Holy Ghost.

3. He that having been washed, can be content to tumble in the Mire as the Sow again,

Y y y

Mat. 9. 6.
Joh. 17.
22.

Eph. 4. 32.

Luk. 23.

Joh. 14. 16
Rom. 4. 6.

Rom. 9.
30 to 34.
Ch. 10. 1,
2, 3, 4.

Joh. 16. 23

Rom. 4.
24, 25.

Mat. 20.
21, 22, 23.

again, or as the *Dog* that did *spue*, to lick up his *Vomit* again.

Mat. 5. 8. Secondly, They may be said to come to Christ, but not to God by him, who do pick and chuse Doctrines, itching only after that which sounds of Grace: But secretly abhorring of that which presseth to moral Goodness. These did never see God, what Notions soever they may have of the Lord Jesus, and of Forgiveness from him.

3. They surely did never come to God by Christ, however they may boast of the Grace of Christ, that will from the Freedom of Gospel Grace plead an Indulgence for Sin.

And now to speak a few Words of coming to God, of coming, as the Text intends. And in speaking to this, I must touch upon two things.

1. Concerning GOD.

2. Concerning the *Frame* of the *Heart* of him that comes to him.

First, Of God. God is the chief Good. Good so as nothing is but himself. He is in himself most happy, yea all Good, and all true Happiness is only to be found in God, as that which is essential to his Nature; nor is there any Good, or any Happiness in or with any Creature, or Thing, but what is communicated to it by God. God is the only desirable Good, nothing without him is worthy of our Hearts. Right Thoughts of God are able to ravish the Heart; how much more happy is the Man, that has Interest in God. God alone is able by himself to put the Soul into a more blessed, comfortable and happy Condition, than can the whole World. Yea, and more, than if all the created Happiness of all the Angels of Heaven did dwell in one Man's Bosom. God is the Upholder of all Creatures, and whatever they have that is a suitable good to their Kind, it is from God; by God all things have their Subsistence, and all the Good that they enjoy. I cannot tell what to say. I am drowned. The Life, the Glory, the Blessedness, the Soul-satisfying Goodness that is in God, is beyond all Expression.

Secondly, Now there must be in us something of a Suitableness of Spirit to this God, before we can be willing to come to him.

Before, therefore, God has been with a Man, and has left some Impression of his Glory upon him, that Man cannot be willing to come to him aright. Hence 'tis said concerning *Abraham*, that, in order to his coming to God (and following of him) aright, the Lord himself did shew himself unto him. *Men, Brethren and Fathers, hearken, The God of Glory appeared unto our Father Abraham, when he was in Mesopotamia, before he dwelt in Charran: And said unto him, Get thee out of thy Country, and from thy Kindred, and come into the Land which I shall shew thee.*

Gen. 12. 1.
Acts 7. 2, 3

It was this God of Glory, the Sight and Visions of this God of Glory, that provoked *Abraham* to leave his Country and Kindred to come after God. The Reason why Men are so careless of, and so indifferent about their coming to God, is because they have their Eyes blinded, because they do not perceive his Glory. God is so blessed a one, that did he not hide himself, and his Glory, the whole World would be ravished with him: But he has, I will not say, Reasons of *State*, but Reasons of *Glory*; glorious Reasons, why he hideth himself from the World, and appeareth but to particular ones. Now by his thus appearing to *Abraham*, down fell *Abraham's* Vanity, and his idolatrous Fancies and Affections; and his Heart began to turn unto God, for that there was in this appearance an alluring and Soul-instructing Voice.

Hence that which *Moses* calls here an appearing, Christ calls a *hearing* and a *teaching*, and a *learning*. It is written in the Prophets, *And they shall be all taught of God: Every man therefore that hath heard, and learned of the Father, cometh unto me.* That is, to God by me. But, I say, what must they *hear* and *learn* of the Father, but that Christ is the Way to Glory, the Way to the God of Glory. This is a *drawing* Doctrine: Wherefore that which in this verse is called, *Teaching*, and *Learning*, is called in the Verse before, the *Drawing* of the Father. *No man can come to me, except the Father which hath sent me, draw him:* that is, with powerful Proposals, and alluring Conclusions, and heart subduing Influences.

Having thus touched upon this, we will now proceed to shew you what kind of people they are that come to God by Christ; and then shall draw some Inferences from this also.

There are therefore three sorts of people, that come to God by Christ.

1. Men newly awakened.
2. Men turned back from backsliding.
3. The sincere and upright Man.

First, *Men newly awakened.* (By *awakened*, I mean awakened thoroughly.) So awakened as to be made to see themselves, what *they* are; the World, what *it* is; the Law, what *it* is; Hell what *it* is; Death what *it* is; Christ what *he* is; and God, what *he* is, and also what Judgment is.

A Man that will come to God by Christ aright, must needs *precedent* to his so coming, have a competent Knowledge of things of this kind.

1. *He must know himself*, what a wretched and miserable Sinner he is, before he will take one step forward in order to his coming to God by Christ. This is plain from a great many Scriptures. As that of the Parable of the *Prodigal*, that of the three thousand, that of the *Gaoler*; and those of many more besides. The whole have

Luke 15.
Acts 2.
Ch. 16.

have no need of the Physician. They were not the *Sound*, and *Whole*, but the *Lame* and *Diseased*, that came to him to be cured of their Infirmities: And it is not the Righteous but the Sinners, that do well know themselves to be such, that come to God by Christ.

Job. 21. 7, to 15. It is not in the Power of all the Men on Earth, to make one Man come to God by Christ, because it is not in their Power to make Men see their State by Nature. And what should a Man come to God for, that can live in the World without him? Reason says so, Experience says so, the Scripture beareth witness, that so it is of a truth. 'Tis a Sight of what I am, that must *unroust* me, that must *shake* my Soul, and make me leave my present Rest. No Man comes to God by Christ, but he that knows himself, and what Sin hath done to him, that's the first.

Gen. 4. 16. Secondly, As he must know himself, and what a Wretch he is. *So he must know the World, and what an empty thing it is.* Cain did see himself, but saw not the Emptiness of this World, and therefore instead of going to God by Christ, he went to the World, and there did take up to his dying Day. The World is a great Snare to the Soul, even to the Souls of awakened Sinners, by reason of its *Big Looks*, and the *fair Promises* that it makes to those that will please to entertain it. 'Twill also make as though it could do as much to the quieting of the Spirit, as either

Psal. 4. 6. *Sermon, Bible, or Preacher.* Yea, and it has its Followers ready at its Heels continually to blow its applause abroad, saying, Who will shew us any (other) Good; And though this their way is their folly, yet there *Posterity approveth their Sayings.* So that unless a Man, under some Awakenings, sees the Emptiness of the world, he will take up in the good things thereof; and not come to God by Christ. Many there be now in Hell that can seal to this for truth: 'Twas the *World* that took *awakened Cain*, *awakened Judas*, *awakened Demas.* Yea *Balaam*, though he had some kind of visions of God, yet was kept by the World from coming to him aright. See with what Earnestness the Young Man in the Gospel came to Jesus Christ, and that for eternal Life. He ran to him, he *kneeled* down to him, and *asked*, and that before a *Multitude*, *Good Master, what shall I do that I may inherit eternal Life?* And yet when he was told; he could not come, the World soon slept betwixt that Life and him, and persuaded him to take up in it self, and so for ought we know he never looked after Life more.

There are four things in the World that have a Tendency to *lull* an awakened Man asleep, if God also makes him not afraid of the World.

Luk. 8. 14. I. *There is the Bustle and Cumber of the*

World, that will call a Man off from looking after the Salvation of his Soul. This is intimated by the Parable of the thorny Ground. *Worldly Cumber* is a devilish thing. 'Twill hurry a Man from his Bed, without Prayer: To a Sermon, and from it again, without Prayer. 'Twill choke Prayer, 'twill choke the Word, 'twill choke Conversions, 'twill choke the Soul, and cause that awakening shall be to no saving Purpose.

2. *There is the Friendship of this World*, to which if a Man is not mortified, there is no coming for him to God by Christ. And a Man can never be mortified to it, unless he shall see the Emptiness and Vanity of it. Whosoever makes himself a Friend of this World, is the Enemy of God. And how then can he come to him by Christ? Jam. 4. 4.

3. *There are the Terrors of the World*, if a Man stands in fear of them, he also will not come to God by Christ. The Fear of Man brings a Snare. How many have in all Ages been kept from coming to God aright, by the Terrors of the World? Yea, how many are there to ones thinking, have almost got to the Gates of Heaven, and have been scared, and driven quite back again, by nothing but the Terrors of this World? This is that which Christ so cautioneth his Disciples about, for he knew it was a deadly thing. Peter also bids the Saints beware of this, as of a thing very destructive. Luke 12. 4, 5, 6. 1 Pet. 3. 14, 15.

4. *There is also the Glory of the World*, an absolute Hindrance to Conversions and Awakenings: To wit, Honours and Greatness, and Preferments. *How can ye believe,* said J. h. 5. 44. *Christ, that receive Honour one of another, and seek not the Honour that cometh from God only.* If therefore a Man is not in his Affections crucified to these, it will keep him from coming to God aright.

Thirdly, As a Man must know himself, *how vile he is*, and know the World, *how severe it is*: So he must know the Law, *how empty it is.* Else he will not come to God by Jesus Christ our Lord.

A Man that is under Awakenings, is under a double Danger of falling short of coming to God by Christ. If he knows not the Severity of the Law,

1. He is either in Danger of slighting its Penalty, or,

2. Of seeking to make Amends to it, by doing of good Works. And *nothing* can keep him from *splitting* his Soul upon one of these two Rocks, but a sound Knowledge of the Severity of the Law.

First, *He is in Danger of slighting the Penalty.* This is seen by the Practice of all the Profane in the World. Do they not know the Law? Verily many of them can say the Ten Commandments without Book. But they do not know the Severity of the Law; and therefore when at any time Awakenings come upon their Consciences, they strive to drive away the Guilt of one Sin, by wallowing in the Filth of another. But

But would they do thus if they knew the *Severity of the Law*? they would as soon eat Fire. The Severity of the Law would be an intolerable, unsupportable Burden to their Consciences. It would drive them, and make them fly for Refuge to lay hold on the Hope set before them.

Secondly, Or if he slight not the Penalty, he will seek to make amends to it, by doing of good Works, for the Sins he has committed. This is manifest by the Practice of the *Jews* and *Turks*, and all that swerve on that hand; to wit, to seek Life and Happiness by the Law. *Paul* also was here, before he met with Jesus in the way. This is natural to Consciences that are awakened, unless also they have given to them to see the *true Severity of the Law*. The which that thou mayst do, if my Mite will help, I will cast in for thy Conviction these four things:

First, The Law charges thee with its *Curse*, as well for the *Pollution of thy Nature*, as for the *Defilements of thy Life*; yea, and if thou hadst never committed sinful Act, thy Pollution of Nature must stand in thy way to Life, if thou comest not to God for Mercy by Christ.

Prov. 24.9 *Secondly*, The Law takes Notice of (and chargeth thee with its *Curse*, as well for) sinful Thoughts, as for vile and sinful Actions. *The very Thought of Foolishness is Sin*, tho' it never breaks out into Act, and will as surely merit the Damnation of the Soul, as will the greatest Transgression in the World.

Thirdly, If now thou couldest keep all the Commandments, *That will do thee no good at all*, because thou hast sinned first: *The Soul that sinneth shall die*. Unless then thou canst endure the *Curse*, and so in a legal way, overcome it for the Sins that thou hast committed: Thou art gone if thou comest not to God by Christ for Mercy and Pardon.

Fourthly, And never think of Repentance, thereby to stop the Mouth of the Law, for the Law calleth not for Repentance, but Life; nor will it accept of any, shouldst thou mourn and weep for thy Sins till thou hast made a Sea of Blood with Tears. This, I say, thou must know, or thou wilt not come to God by Christ for Life. For the Knowledge of this will cause that thou shalt neither slight the Severity of the Law, nor trust to the Works thereof for Life. Now when thou doest neither of these, thou canst not but speed thee to God by Christ for Life: for now thou hast no Stay; Pleasures are gone, all Hope in thy self is gone. Thou now diest, and that is the way to live: for this inward Death is, or feels like an hunger-bitten Stomach, that cannot but crave and gape for Meat and Drink. Now 'twill be as possible for thee to sleep with thy Finger in the Fire, as to forbear craving of Mercy, so long as this Knowledge remains,

Fifthly, As a Man must know himself, the *Emptiness* of this *World*, and the *Law*; so it is necessary for him to know that there is a *Hell*, and how unsupportable the Torments of it are: for all Threatnings, Curses, and Determinations to punish in the next World, will prove but Fictions and Scarecrows, if there be no woful Place (no woful State) for the Sinner to receive his Wages in for Sin, when his Days are ended in this World. Wherefore this Word [*Saved*] supposeth such a Place and State. *He is able to save* from Hell! from the woful Place, from the woful State of Hell, them that come unto God by him.

Christ therefore often insinuates the Truth of an *Hell*, in his Invitations to the Sinners of this World to come to him? as where he tells them, they shall be saved if they do; they shall be damned if they do not. As if he had said, There is a *Hell*, a terrible *Hell*, and they that come to me I will save them from it; but they that come not, the *Law* will damn them in it. Therefore that thou mayst indeed come to God by Christ for Mercy, believe there is a *Hell*, a woful terrible Place: *Hell* is God's Creature, he hath made it deep and large! the Punishments are by the Lashes of his Wrath, which will issue from his Mouth like a Stream of burning Brimstone, ever kindling it self upon the Soul. Thou must know this by the *Word*, and fly from it, or thou shalt know it by thy *Sins*, and lie and cry in it. Isa. 30. 33.

I might enlarge, but if I did I should be swallowed up: for we are, while here, no more able to set forth the *Torments of Hell*, than we are (while here) to set forth the Joys of Heaven; only this may and ought to be said, That God is able, as to save, so to cast into Hell. And as he is able to make Heaven sweet, good, pleasurable and glorious beyond thought; so he is able to make the Torments of Hell so exquisite, so hot, so sharp, so intolerable that no Tongue can utter it, no not the damned in Hell themselves. If thou lovest thy Soul, slight not the Knowledge of *Hell*, for that, with the Law, are the *Spurs* which Christ useth to prick Souls forward to himself withal. What is the Cause that Sinners can play so delightfully with Sin? It is for that they forget that there is a Hell for them to descend into for their so doing when they go out of this World. For here usually he gives our stop to a sinful course; we perceive that Hell hath opened her Mouth before us. Lest thou shouldst forget, I beseech thee, another time, to retain the Knowledge of Hell in thine Understanding, and apply the burning-hot Thoughts thereof to thy Conscience; this is one way to make thee gather up thy Heels and mend thy Pace in thy coming to Jesus Christ, and to God the Father by him. Luk. 12. 5.

Sixthly, 'Tis also necessary, that he that cometh

cometh to God by the Lord Jesus, should know what Death is, and the Uncertainty of its Approaches upon us. *Death* is, as I may call it, *The Feller*, the *Cutter* down.

Heb. 11. *Death* is that that puts a Stop to a further living here, and that which lays Man where it finds him: If he is in the Faith in Jesus, it lays him down there to sleep, till the Lord comes: If he be not in the Faith, it lays him down in his Sins, 'till the Lord comes. Again, If thou hast some Beginnings that look like good, and Death should overtake thee before those Beginnings are ripe, thy Fruit will wither, and thou wilt fall short of being gathered into God's Barn.

Job 24. Some Men are cut off like the Tops of the Ears of Corn, and some are even nipped by Death, in the very Bud of their Spring; but the Safety is, when a Man is ripe, and shall be gathered to his Grave, as a Shock of Corn to the Barn in its Season.

Now if Death should surprise and seize thee before thou art fit to die, *all's lost*: For there is no Repentance in the Grave; or rather as the wise Man has it, *whatsoever thy Hand findeth to do, do it with all thy Might; for there is no Work, nor Device, nor Knowledge, nor Wisdom in the Grave whither thou goest.*

Eccl. 9.10 *Death* is God's Serjeant, God's Bailiff, and he arrests in God's Name when he comes; but seldom gives warning before he clappeth us on the Shoulder: And when he arrests us, though he may stay a little while, and give us leave to pant, and tumble, and tols our selves for a while upon a Bed of languishing; yet at last he will prick our Bladder, and let out our Life, and then our Soul will be poured upon the Ground; yea, into Hell, if we are not ready and prepared for the Life Everlasting. He that doth not watch for, and is not afraid lest Death should prevent him, will not make haste to God by Christ. What *Job* said of temporal Afflictions, such an one will Death be, if thou art not aware: When I looked for good, *evil came* ----- *The Days of affliction prevented me.* If thou lookest, or beginnest to look for good, and the Day of Death shall cut thee off before thou hast found that good thou lookest for; all's lost, Soul, and Life, and Heaven, and All. Wherefore it is convenient that thou conclude, the Grave is thy House, and that thou make thy Bed once a Day, in the Grave:

Job 17. Also, that thou say unto Corruption, *Thou art my Father, and to the Worm, thou art my Mother and my Sister.* I say be acquainted with the Grave and Death. The Fool puts the evil Day far away; but the wise Man brings it nigh. Better be ready to die seven Years before Death comes, than want one Day, one Hour, one Moment, one Tear, one sorrowful Sigh at the Remembrance of the ill-spent Life that I have lived. This then is that which I admonish thee of, namely, That thou know Death, what it

is, what it doth when it comes. Also, that thou consider well of the Danger that Death leaves that Man in, to whom he comes before he is ready and prepared to be laid by it in the Grave.

Sixthly, Thou must also be made by thy Awakenings to see what Christ is. This is of absolute Necessity: For how can or shall a Man be willing to come to Christ, that knows not what he is, what God has appointed him to do? He is the Saviour, every Man will say so; but to Sense, Smell, and Taste, what saving is, and so to understand the Nature of the Office and Work of a Saviour, is a rare Thing, kept close from most, known but by some. Jesus of Nazareth is the Saviour, or the Reconciler of Men to God, in the Body of his Flesh through Death. This is he whose Business in coming from Heaven to Earth, was to save his People from their Sins. Now, as was said, to know how he doth this, is that which is needful to be enquired into: For some say he doth it one Way, some he doth it another; (and it must be remembred, that we are now speaking of the Salvation of that Man that from new, or first Awakenings, is coming to God by Christ for Life.)

1. Some say he doth it, by giving of us Precepts and Laws to keep, that we might be justified thereby.

2. Some say that he doth it by setting himself a Pattern for us to follow him.

3. Some again hold, that he doth it by our following the Light within.

But thou must take heed of all these, for he justifies us by none of these Means, (and thou dost need to be justified;) I say, he justifieth us not either by giving Laws unto us, or by becoming our Example, or by our following of him in any sense, but by his Blood shed for us; his Blood is not Laws, nor Ordinances, nor Commandments, but a Price, a redeeming Price. He justifies us, by bestowing upon us, not by expecting from us. He justifies us by his Grace, not by our Works. In a Word, thou must be well grounded in the Knowledge of what Christ is, and how Men are justified by him, or thou wilt not come unto God by him.

As thou must know him, and how Men are justified by him, so thou must know the readiness that is in him to receive and to do for those, what they need, that come unto God by him. Suppose his Merits were never so efficacious, yet if it could be proved that there is a lothness in him that these Merits should be bestowed upon the coming ones, there would but few adventure to wait upon him. But now, as he is full, he is free. Nothing pleases him better, than to give what he has away; than to bestow it upon the poor and needy. And it will be convenient that thou, who art a coming Soul, shouldst know this for thy Comfort,

Comfort, to encourage thee to come to God by him. Take two or three Sayings of his for the confirming of what is now said: *Come unto me all ye that labour, and are heavy laden, and I will give you Rest.* All that the Father giveth me, shall come to me; and him that comes to me, I will in no wise cast out. I am not come to call the Righteous, but Sinners to Repentance. This is a faithful Saying, and worthy of all Acceptation, that Christ Jesus came into the World to save Sinners; of whom I am chief.

Seventhly, As a Man that would come to God by Christ, must Antecedent to his so coming, know himself what he is; the World, how empty it is; the Law, how severe it is; Death, and what it is; and Christ, and what he is: So also he must know God, *He that cometh to God, must believe that he is, and that he is a Rewarder of those that diligently seek him.* God must know, else how can the Sinner propound him as his End, his ultimate End? For so doth every one that indeed doth come to Christ aright: He comes to Christ, because he is the Way; he comes to God, because he is the End. But, I say, if he knows him not, how can he propound him as the End? The End is that, for the sake of which I propound to my self any Thing, and for the sake of which I use any means. Now then, I would be saved; but why? Even because I would enjoy God. I use the Means to be saved, and why? Because I would enjoy God. I am sensible that Sin has made me come short of the Glory of God, and that Christ Jesus is he, the only he, that can put me into a Condition of obtaining the Glory of God: and therefore I come to God by him.

But, I say, again, who will propound God for his End, that knows him not, that knows him not aright? yea, that knows him not to be worth being propounded as my End, in coming to Jesus Christ: and he that thus knows him, must know him to be above all, best of all, and him in whom the Soul shall find that Content, that Bliss, that Glory and Happiness, that can by no Means be found elsewhere. And, I say, if this be not found in God, the Soul will never propound him to himself as the only, highest and ultimate End in its coming to Jesus Christ. But it will propound something else, even what it shall imagine to be the best good: perhaps Heaven; perhaps Ease from Guilt; perhaps to be kept out of Hell, or the like. I do not say, but a Man may propound all these to himself in his coming to Jesus Christ; but if he propounded these as his ultimate End, as the chiefest good that he seeks: If the Presence and Enjoyment of God, of God's glorious Majesty, be not his chief Design, he is not concerned in the Salvation that is propounded in our Text. *He is able, and so will save to the uttermost them that come unto [God] by him.*

What's Heaven without God? what's

Ease without the Peace and Enjoyment of God? What's Deliverance from Hell, without the Enjoyment of God? The propounding therefore these, and only these, to thy self for thy Happiness, in thy coming to Jesus Christ, is a Proposal not a hair's breadth higher than what a Man without Grace can propound. What, or who is he that would not go to Heaven? What, or who is he that would not also have Ease from the Guilt of Sin? And where is the Man that chuseth to go to Hell? But many there be that cannot abide God; no, they like not to go to Heaven, because God is there. If the Devil had a Heaven to bestow upon Men, a vicious and a beastly Heaven, (if it be lawful thus to speak,) I durst pawn my Soul upon it, were it a thousand Times better than it is, that upon a bare Invitation, the Soul Fiend would have twenty to God's one. They, I say, cannot abide God; nay, for all the Devil has nothing but a Hell for them, yet how thick Men go to him, but how thinly to God Almighty. The Nature of God lieth cross to the Lusts of Men. A Holy God, a glorious Holy God, an infinitely Holy God; this spoils all. But to the Soul that is awakened, and that is made to see Things as they are, to him God is what he is in himself, the blessed, the highest, the only eternal Good, and he without the Enjoyment of whom, all Things would found but emptily in the Ears of that Soul.

Now then, I advise thee, that hast a Mind to come to God by Christ, that thou seek the Knowledge of God. *If thou seekest Wisdom, as Silver, and searchest for her as for hid Treasures; then shalt thou understand the Fear of the Lord, and find the Knowledge of God.*

And to encourage thee yet further, he is so desirous of Communion with Men, that he pardoneth Sins for that. Hence he is called, not only *Loving*, but *Love*. *God is Love; and he that dwelleth in Love, dwelleth in God, and God in him.* 1 Joh. 4. 16.

Methinks when I consider what Glory there is, at Times, upon the Creatures, and that all their Glory is the Workmanship of God: O Lord, say I, what is God himself! He may well be called *the God of Glory*, as well as the *Glorious Lord*: for as all Glory is from him, so in him is an inconceivable Well-Spring of Glory, of Glory to be communicated to them that come by Christ to him. Wherefore let the Glory, and Love, and Bliss, and eternal Happiness that is in God, allure thee to come to him by Christ.

Eighthly, As thou shouldst, nay must, have a good Knowledge of all these, so thou must have it of *Judgment to come*. They that come to God by Christ, are said *to fly from the Wrath to come: To fly for Refuge; to lay hold on the Hope set before them.* Mat. 3. 7.

This Judgment to come, is a warm Thing

Thing to be thought of, an awakening Thing to be thought of: It is called the Eternal Judgment, because it is, and will be, God's final Conclusion with Men. This Day is called the great and notable Day of the Lord, the Day that shall burn like an Oven; the Day in which the Angels shall gather the Wicked together, as Tares into Bundles, to burn them; but the rest into his Kingdom and Glory. This Day will be it, in which all Bowels of Love and Compassion shall be shut up to the Wicked, and that in which the Flood-gates of Wrath shall be opened, by which shall a plentiful Reward be given to Evil-doers, but Glory to the Righteous. This is the Day in which Men, if they could, would creep into the Ground for fear; but because they cannot, therefore they will call and cry to the Mountains to fall upon them, but they shall not: Therefore they stand bound to bear their Judgment.

This Day will be the Day of breaking up of Closet-Councils, Cabinet-Councils, Secret-Purposes, hidden Thoughts; yea, God shall bring every Work into Judgment with every secret Thing; I say he shall do it then. For he will both bring to Light the hidden Things of Darkness, and will make manifest the Councils of the Heart. This is the Day that is appointed to put them to Shame and Contempt in, that have, in this World, been bold and audacious in their vile and beastly Ways. At this Day God will cover all such bold and brazen Faces with Shame. Now they will blush till the Blood is ready to burst through their Cheeks: O the Confusion and Shame that will cover their Faces, while God is discovering to them what a nasty, what a beastly, what an uncomely, and what an unreasonable Life they lived in the World. They shall now see they contemned God that fed them, that cloathed them, that gave them Life and Limb, and that maintained their Breath in their Nostrils. But Oh! when they see the Gulph before them, and all Things ready to receive them in thither, then, then, they will know what finning against God means.

And, I say, Thou that art for coming to God by Christ, must know this, and be well assured of this, or thou wilt never come to God by him.

What of the Glory of God shall be put upon them that do indeed come to him, will also help in this spiritual Journey, if it be well considered by thee: But perhaps, Terror and Unbelief will suffer thee to consider but little of that. However the Things aforementioned will be *Goods*: And will serve to prick thee forward: And if they do so, they will be God's great Blessing unto thee, and that for which thou wilt give him thy Thanks for ever.

Thus I have in few Words, spoken something as to the first sort of Comers to God

by Christ; namely, of the coming of the newly awakened Man. And I say again, if any of the Things aforementioned be wanting, and are not with his Heart, 'tis a Question whether notwithstanding all the Noise that he may make about Religion, he will ever come to God by Christ.

1. If he knows not *himself* and the *Badness* of his Condition, wherefore should he come?

2. If he knows not the *World*, and the *Emptiness* and *Vanity* thereof, wherefore should he come?

3. If he knows not the *Law*, and the *Severity* thereof, wherefore should he come?

4. If he knows not *Hell*, and the *Torments* thereof, wherefore should he come?

5. If he knows not what *Death* is, wherefore should he come?

6. And if he knows not the *Father* and the *Son*, how can he come?

7. And to know that there is a *Judgment* to come, is as necessary to his coming as most of the rest of the Things propounded. Coming to God by Christ, is for *Shelter*, for *Safety*, for *Advantage*, and *everlasting Happiness*. But he that knows not, that understands not the Things aforementioned, sees not his Need of taking Shelter, of flying for Safety, of coming for Advantage to God by Christ. I know there are Degrees of this Knowledge, and he that has it most warm upon him, in all Likelyhood will make most Haste; for, as David saith, will *hasten his Escape from the windy Storm and Tempest*: And he that sees least, is in most Danger of being the *Laiterer*, and so of losing the Prize. For all that run do not obtain it; all that fight do not win it; and all that strive for it have it not.

Secondly, I shall now come to the *second* Man mentioned, to wit, the Man that is *turning back* from his *Backsliding*; and speak something also about his coming again to God by Christ.

There are two Things remarkable in the returning of a *Backslider* to God by Christ.

1. The first is, he gives a second Testimony to the Truth of all Things spoken of before.

2. He also gives a second Testimony of the Necessity of coming to God by Christ.

Of the Manner of his coming to God by Christ, perhaps I also may speak a Word or two. But,

First, The returning again of the *Backslider*, gives a second Testimony to the Truth of Man's State being by Nature miserable, of the Vanity of this World: Of the Severity of the Law, Certainty of Death, and Terribleness of Judgment to come. His first coming told them so, but his second coming tells them so with a double Confirmation of the Truth. It is so, saith his first coming,

coming. Oh! it is so faith his second. The Backsliding of a Christian comes through the over much persuading of *Satan* and *Lust*; that the Man was mistaken, and that there was no such horror in the Things from which he fled; nor so much good in the Things to which he hasted. *Turn again Fool, says the Devil, turn again to thy former Course. I wonder what Frenzy it was that drove thee to thy Heels, and that made thee leave so much good behind thee, as other Men find in the Lusts of the Flesh, and the good of the World. As for the Law, and Death, and an Imagination of the Day of Judgment, they are but meer Scare-Crows, set up by politick Heads, to keep the ignorant in Subjection.* Well, says the Backslider, I will go back again and see: So fool, as he is, he goes back, and has all Things ready to entertain him, his Conscience sleeps, the World smiles, Flesh is sweet, Carnal Company compliments him, and all that can be got is presented to this Backslider to accommodate him. But behold he doth again begin to see his own Nakedness, and he perceives that the Law is whetting his Ax: As for the World, he perceives 'tis a Bubble, he also smells the smell of Brimstone, *for God hath scattered it upon his Tabernacle,* and it begins to burn within him. Oh! faith he, I am deluded, Oh! I am enslaved. My first Sight of Things was true. I see it is so again. Now he begins to be for flying again to his first Refuge; O God, faith he, I am undone, I have turned from thy Truth to Lies! I believed them such at first, and find them such at last: Have Mercy upon me, O God.

Job 18.15

This, I say, is a Testimony, a second Testimony by the same Man; as to the miserable State of Man, the severity of the Law, the emptiness of the World, the certainty of Death, and the terribleness of Judgment. This Man has seen it, and seen it again.

A returning Backslider is a great Blessing (I mean intended to be so) to two Sorts of Men.

1. To the Elect uncalled.
2. To the Elect that are called, and that at present stand their Ground. The uncalled are made to hear him, and consider; the called are made to hear him, and are afraid of falling. Behold therefore the Mystery of God's Wisdom, and how willing he is that Spectators should be warned and made take heed. Yea, he will permit that some of his own shall fall into the Fire, to convince the World that Hell is hot; and to warn their Brethren to take heed that they slip not with their Feet. I have often said in my Heart, that this was the Cause why God suffered so many of the believing Jews to fall, to wit, that the Gentiles might take heed. O Brethren, faith the Backslider that is returned, did you see how I left my God? did you see how I turned

Rom. 11.21.

again to those Vanities from which sometime before I fled? Oh! I was deluded, I was bewitched, I was deceived: For I found all Things from which I fled at first, still worse by far when I went to them the second Time. Do not backslide. Oh! do not backslide. The first Ground of your departing from them was good, never tempt God a second Time.

2dly, And as he give us a second Testimony that the World and himself are so as at first he believed they were; so by this his returning, he testifies that God and Christ are the same, and much more than ever he believed at first they were. This Man has made a Proof before and a Proof after Conviction, of the evil of the one, and good of the other. This Man has made a Proof by feeling and seeing, and that before and after Grace received. This Man God has set up to be a Witness: This Man is two Men, has the Testimony of two Men, must serve in the Place of two Men: He knows what it is to be fetched from a State of Nature by Grace; but this all Christians know as well as he. Ay, but he knows what it is to be fetched from the World, from the Devil, and Hell, the second Time; and that but few Professors know: For few that fall away, return to God again. Ay, but this Man is come again, wherefore there is News in his Mouth, sad News, dreadful News, and News that is to make the standing Saint to take heed lest he fall. The returning Backslider therefore is a rare Man, a Man of Worth and Intelligence, a Man to whom the Men of the World should flock, and of whom they should learn to fear the Lord God. He also is a Man of whom the Saints should receive both Caution, Counsel and Strength in their present Standing; and that should, by his Harms, learn to serve the Lord with fear, and to rejoyce with trembling.

Heb. 6. 1, 2, 3, 4, 5

1 Cor. 10. 6, to 13. Psal. 51. 11, 12, 13. Luke 22. 32.

This Man has the second Time also had a Proof of God's goodness in his Christ unto him, a Proof which the standing Christian has not, (I would not tempt him that stands, to fall) but the good that a returning Backslider has received at God's Hands, and at the Hand of Christ, is a double good, he has been converted twice, fetcht from the World and from the Devil, and from himself twice. Oh Grace! and has been made to know the Stability of God's Covenant, the Unchangeableness of God's Mind, the sure and lasting Truth of his Promise in Christ, and of the Sufficiency of the Merits of Christ, over and over.

OF the manner of this Man's coming to God by Christ, I shall also speak a Word or two.

He comes as the new awakened Sinner comes, and that from the same Motives, and the Knowledge of Things, as he hath over and above (which he had as good have been

been

been without) that which the newly awakened Sinner has not ; to wit, the Guilt of his backsliding, which is a Guilt of a worse Complexion, of a deeper Dye, and of a heavier Nature than is any Guilt else in the World. He is also attended with Fears and Doubts that arise from other Reasons and Considerations, than do the Doubts and Fears of the newly awakened Man. Doubts built upon the Vileness of his backsliding. He has also more dreadful Scriptures to consider of, and they will look more wishfully in his Face ; (yea, and will also make him take Notice of their grim Physiognomy) than has the newly awakened Man. Besides, as a Punishment of his backsliding, God seems to withdraw the sweet Influences of his Spirit, and is as if he would not suffer him to pray, nor to repent any more : As if he would now take take all away from him, and leave him to those Lusts and Idols, that he left his God to follow. Swarms of his new Rogueries shall haunt him in every Place, and that not only in the Guilt, but in the Filth and Pollution of them. None knows the Things that haunt a Backslider's Mind, his new Sins are all turned talking Devils, threatening Devils, roaring Devils, within him. Besides, he doubts of the Truth of his first Conversion, consequently he has it lying upon him, as a strong Suspicion, that there was nothing of Truth in all his first Experience ; and this also adds Lead to his Heels, and makes him come, as to Sense and Feeling, more heavy, and with the greater Difficulty to God by Christ. As Faithfulness of other Men kills him, he can see not an honest, humble, holy, faithful Servant of God, but he is pierced and wounded at the Heart. Ay, says he, within himself, that Man fears God, that Man hath faithfully followed God, that Man like the Elect Angels, has kept his Place ; but I am fallen from my Station like a Devil. That Man honoureth God, edifieth the Saints, convinceth the World, and condemneth them, and is become Heir of the Righteousness which is by Faith. But I have dishonoured God, stumbled, and grieved Saints, made the World blaspheme, and, for ought I know, been the Cause of the Damnation of many. These are the Things, I say, together with many more of the same Kind, that come with him ; yea, they will come with him ; yea, and will stare him in the Face, will tell him of his Baseness, and laugh him to Scorn, all the Way that he is coming to God by Christ ; (I know what I say) and this makes his coming to God by Christ hard and difficult to him. Besides he thinks Saints will be aware of him, will be shy of him, will be afraid to trust him, yea, will tell his Father of him, and make Intercession against him, as *Elias* did against *Israel*, or as the Men did that were Fellow-Servants with him that took his Brother by the Throat. Shame covereth his Face all the

Way he comes. He doth not know what to do : The God he is returning to, is the God that he has slighted, the God before whom he has preferred the vilest Lust : And he knows God knows it, and has before him all his Ways. The Man that has been a Backslider, and is returning to God, can tell strange Stories, and yet such as are very true. No Man was in the *Whale's* Belly, and came out again alive, but backsliding and returning *Jonah* : Consequently, no Man could tell how he was there, what he felt there, what he saw there, and what Workings of Heart he had when he was there, so well as he.

Thirdly, I come now to the third Man, to wit, *to the sincere, and upright Man*, that cometh to God by Christ. (And although this may in some Sense be applicable to the two former, for his coming is not worthy to be counted coming to God, that is, not in Sincerity and Uprightness) Yet by such an one I now mean, one that has been called to the Faith, and that has in some good Measure of Sincerity and Uprightness *therein abode with God*.

This Man also comes to God by Christ : but his coming is to be distinguished, I mean in the *main* of it from the coming of the other two.

The other come for the *Knowledge* of forgiveness, a thing that the Upright and Faithful Christian for the most Part has a comfortable *Faith of*, and *that* for which he is often helped to give Thanks to God. I do not say he doubteth not, or that he has not his Evidences sometimes clouded. Nor do I say that the Knowledge of his Reconciliation to God by Christ Jesus is so high, so firm, so fixed, and steadfast, that it cannot be shaken, or that he needs no more. I will then explain my self. He comes *not* to God as an unconverted Sinner comes : he comes *not* as a Backslider comes when he is returning to God from his backslidings ; but he comes *as a Son*, as one of the Household of God, and he comes as one that has not since Correction, wickedly departed from his God.

1. He then comes to God with that *access* and godly Boldness that is only proper to such as himself : That is, to them that walk with God. Thus every one that shall be saved, *doth not do* : Thus every one that shall be saved, *cannot do*. To instance the two spoken of before.

2. He comes to God by Christ constantly by Prayer, by Meditation, by every Ordinance : For therefore he maketh use of Ordinances, because by them, through Christ, he getteth into the Presence of God.

3. He comes to God through Christ, because he judgeth that God *only* is that Good, that Blessedness, that Happiness that is worth looking after : That Good, and that Blessedness that alone can fill the Soul

to the Brim. That Good and that Happiness that is worthy of our Hearts and Souls and Spirits. Hence *David* expresseth his coming to God by Panting, by Thirsting, by Tears, saying, *My soul panteth after thee, O God. And again, My soul thirsteth for God, for the living God, when shall I come and appear before God? And again, I will go to the Altar of God, unto God, my exceeding Joy.* And hence it was that he so envied the Swallow and Sparrow, even because they could come to the Altar of God, where he had promised to give his Presence, when he, as I think, by the Rage of *Saul* was forced to abide remote. *My soul longeth, saith he, even fainteth for the Courts of the Lord: my heart and my Flesh cryeth out for the living God. Yea, the Sparrow hath found an House, and the Swallow a Nest for her self, where she may lay her Young, even thine Altar, O Lord of Hosts, my King, and my God. Blessed be they that dwell in thy House, they will be still praising thee.* Then after a few more Words he saith, *for a Day in thy Courts is better than a thousand. I had rather be a Door keeper? I would chuse rather to sit at the Threshold of thy house, than dwell in the Tents of wickedness.* And then renders the Reasons: *For the Lord is a Sun and a Shield, the Lord gives Grace and Glory, &c.*

The Presence of God, and the Glory and soul-ravishing Goodness of that Presence, is a thing that the World understands not, nor can they, *as such*, desire to know what it is.

4. These good Men come to God upon other Accounts also: for so it is, that they have many Concerns with God.

1. They come to him for a more clear Discovery of themselves to themselves. For they desire to know how frail they are, because the more they know that, the more they are engaged in their Souls to take heed to their Ways, and to fear lest they should tempt their God to leave them.

2. They come to God by Christ, for the weakening of their Lusts and Corruptions. For they are a Sore, yea, a Plague to a truly sanctified Soul. Those, to be rid of which, if it might be, a godly Man chuseth rather to die than to live. This *David* did mean, when he cried, *Create in me a clean Heart, O God, and renew a right Spirit within me.* And *Paul*, when he cried out, *O wretched Man that I am, who shall deliver me from the Body of this Death.*

3. They come to God by Christ for the renewing and strengthening of their Graces. The Graces that the Godly have received, are, and they feel they are, subject to Decay, yea, they cannot live without a continual Supply of Grace. This is the Meaning of that, *Let us have Grace, and, Let us come boldly to the Throne of Grace, that we may obtain Grace, and find Mercy to help in time of Need.*

4. They come to God by Christ, to be helped against those Temptations that they may meet withal. They know that every new Temptation has a new Snare, and a new Evil in it: but what Snare, and what Evil, that at present they know not: but they know their God knows, and can deliver out of Temptation when we are in, and keep us out while we are out.

5. They come to God by Christ, for a Blessing upon that Means of Grace which God has afforded for the Succour of the Soul, and the Building of it up in the Faith. Knowing that as the Means, so a Blessing upon it is from God. And for this they have Encouragement, because God has said, *I will abundantly bless her Provision, and satisfy her Poor with Bread.*

6. They come to God by Christ, for the Forgiveness of daily Infirmities, and for the continuing them in the Light of his Countenance, notwithstanding. Thus he also would always accept them and their Services, and grant that an Answer of Peace may be returned from their Father into their Bosoms: For this is the Life of their Souls. There a great many such things that the sincere and upright Man comes to God for, too many here to mention. But again,

This Man also comes to God to beseech him for the flourishing of Christ's Kingdom, which he knows will never be until Antichrist is dead, and till the Spirit be more plentifully poured upon us from on high. Therefore he also cries to God for the Downfall of the *first*, and for the pouring out of the *other*.

2. He comes to God for the hastening the gathering in of his Elect: for 'tis an Affliction to him to think that so many of those, for whom Christ died, should be still in a Posture of Hostility against him.

3. He comes to God for a Spirit of Unity to be poured out among Believers, for, for the Divisions of *Reuben* he has great Thoughts of Heart.

4. He comes to God to pray for Magistrates, and that God would make speed to set them all to that work that is so desirable to his Church, that is, to hate the Whore, to eat her Flesh, to make her desolate, and burn her with Fire.

5. He comes to God to beg that he would hasten that great and notable Day, the Day of the Coming of our Lord Jesus: for he knows that Christ will never be exalted as he must be, till then; yea, he also knows, that God's Church will never be as she would, and shall, till then.

6. But the main Meaning, If I may so call it, of this high Text is this: That they that come to God by him, that is, by Christ, are those that come by Christ to God to enjoy him by Faith and Spirit here, and by open Vision and unspeakable Possession of him in the next World. This is the

the great Design of the Soul in its coming to God by Jesus Christ: and it comes to him by [Jesus Christ,] because it dares not come by itself, and because God himself has made him the way, the new and living way. Here, as I said, the Father meets with that which pleaseth him, and the Soul with that which saveth her. Here is Righteousness and Merits to spare, even Righteousness that can justify the Ungodly. Here is always, how empty soever we be, a fulness of Merit always presented to God by Christ for my obtaining of that which at any time I want, whether Wisdom, Grace, Spirit, or any good Thing soever: only since I was upon this Subject, I thought a little to touch upon things in this Order, for the enlarging of thy Thoughts, for the Conviction of thy Spirit, for the stirring of thee up to God, and for the shewing of thee the good Signs of Grace where 'tis, where 'tis abused, and where any are seeking after it.

And now I come to draw some Inferences from this Point also, as I have already done from those going before it.

You see that I have now been speaking to you of the Man that cometh to God, both with respect to the Way he comes, as also with respect to the manner of Spirit in which he comes; and hence I may well infer,

First, That he is no Fool, no Fool, according to the best Judgment, that cometh to God by Christ. The World indeed, will count him one: for the Things that be of the Spirit of God, are Foolishness to them: but indeed, and in the Verdict of true Judgment, he is not so.

Prov. 18.1
1 Cor. 1. 1. For that he now seeketh and intermeddeth with all Wisdom. He has chosen to be concerned with the very Head and Fountain of Wisdom: for Christ is the Wisdom of God, and the Way to the Father by Christ, is the greatest of Mysteries, and to chuse to walk in that way, the Fruits of the most sage Advice: Wherefore he is not a Fool that thus concerns himself.

Prov. 18.3
Ch. 27.12. 2. It is not a Sign of Foolishness, timely to prevent ruine, is it? *They are the prudent Men that foresee an Evil, and hide themselves: and the Fools, that go on and are punished.* Why, this Man foresees an Evil, the greatest Evil, Sin, and the punishment of the Soul for Sin in Hell; and flies to Christ, who is the Refuge that God has provided for penitent Sinners, and is this a Sign of a Fool? God make me such a Fool, and thee that readest these Lines such a Fool, and then we shall be wiser than all Men that are counted Wise by the Wisdom of this World. Is it a Sign of a Fool to agree with one's Adversary, while we are in the way with him, even before he delivereth us to the Judge? Yea, it is a Piece of the highest Wisdom.

Is he a Fool that chuseth for himself long lasts, or he, whose best things will rot

in a Day? Sinners, *Before your Pots can feel the thorns*, (before you can see where you are) *God shall take you away as with a Whirl wind, both living and in his Wrath.* But this Man has provided for things, like the *Tortoise*, he has got a Shell on his Back, so strong and sound, that he fears not to suffer a loaden Cart to go over him. The Lord is his Rock, his Defence, his Refuge, his high Tower, unto which he doth continually resort.

Was the unjust Steward a Fool in providing for himself for *hereafter*? For providing Friends to receive him to *harbour*, when others should turn him out of their Doors? no more is he that gets another House for his Harbour, before Death shall turn him out of Doors here.

Secondly, As he that cometh to God by Christ is no Fool, *so he is no little-spirited Fellow.* There are a Generation of Men in this World, that count themselves Men of the largest Capacities, when yet the Greatness of their Desires lift themselves no higher than to things below. If they can, with their Net of Craft and Policy, encompass a *bulky Lump of Earth*, Oh what a Treasure have they ingrossed to themselves! Mean while the Man in the Text has laid Siege to Heaven, has found out the way to get into the City, and is resolved, *in and by God's help*, to make *that* his own. Earth is a drossy thing in this Man's Account: Earthly Greatness and Splendors are but like vanishing Bubbles in this Man's esteem. None but *God*, as the *End* of his Desires: none but *Christ*, as the *Means* to accomplish this his End, are things counted great by *this* Man. No Company now is acceptable to *this* Man, but the Spirit of *God*; *Christ* and *Angels*, and *Saints*, as Fellow-Heirs with himself. All other *Men* and *Things* he deals with as Strangers and Pilgrims were wont to do. This Man's Mind soars higher than the *Eagle* or *Stork* of the Heavens. He is for musing about things that are above, and their Glory, and for thinking what shall come to pass hereafter.

But as I have shewed you what he is not, so now let me, by a few Words, tell you what he is.

First, Then, he is a Man concerned for his Soul, for his immortal Soul. The Soul is a thing, though of most worth, least minded by most. The Souls of most *lie waste* while all other Things are enclosed. But this Man has got it by the End, that his Soul is of more Value than the World: Wherefore he is concerned for his Soul. Soul-concerns are Concerns of the highest Nature: And Concerns that arise from Thoughts *most deep*, and *ponderous*. He never yet knew what belonged to great and deep Thoughts, that is a Stranger to Soul-Concerns. Now the Man that comes to God

God by Christ, is a Man that is engaged in Soul-concerns.

2. He is a Man whose Spirit is subjected to a suitableness to spiritual Things, for a carnal Mind cannot suite with, and be delighted in these Things. *The carnal Mind is Enmity against God; for it is not subject to the Law of God, neither indeed can be.* This is the Man that God has tamed, and keeps tame by himself, while all other run wild, as the Ases upon the Mountains. If Birds could speak, surely they would tell, that those that are kept in the Cage, have with them another Temper than they that range the Air, and fly in the Fields and Woods. Yea, and could those kept tame, express themselves to the rest, they would tell that they have white Bread and Milk, and Sugar; while those without, make a Life out of *Maggots*, and *Worms*. They are also in Place where there are better Things, and their Companions are the Children of Men: Besides they learn such Notes, and can whistle such Tunes as other Birds are Strangers to. Oh! the Man whose Spirit is subjected to God; betwixt whom and God there is a Reconciliation, not only as to a Difference made up, but also as to a oneness of Heart: None knows what Lumps of Sugar God gives that Man, nor what Notes and Tunes God learns that Man. *He hath put a new Song in my Mouth, saith David, even Praises to our God: Many shall see it, and Fear and Trust in the Lord.*

Secondly, Is there a Man that comes to God by Christ. Thence I infer, that there is, that believes there is a World to come. No Man looks after that, which yet he believes is not. Faith must be before coming to Christ will be, coming is the Fruit of Faith. He that comes must believe, Antecedent to his coming: Wherefore it is said, *we walk by Faith*, that is, we come to God through Christ, by Faith. And hence I learn two Things:

1. That Faith is of a strong and forceable Quality.

2. That they who come not to God by Christ, *have no Faith*.

First, Faith is of a strong and forceable Quality, and that whether it be true or false.

1. A false Faith has done great Things. It has made Men believe Lies, plead for them, and stand to them, to the Damnation of their Souls. *God shall send them strong Delusions that they shall believe a Lie*, to their Damnation. Hence 'tis said, Men make Lies their Refuge, Why? *because they trust in a Lie*. A Lie, if believed, if a Man has Faith in it, it will do great Things, because Faith is of a *forceable Quality*. Suppose thy self to be twenty Miles from Home, and there some Man comes and possesses thee that thy House, thy Wife and Children, are all burned with the Fire. If thou

believest it, though indeed there should be nothing of Truth in what thou hast heard, yet will this Lye drink up thy Spirit, even as if the Tidings were true. How many are there in the World whose Heart Satan hath filled with a Belief that their State and Condition, *for another World*, is good? and these are made to live by lying Hope, that all shall be well with them: And so are kept from seeking for that which will make them happy indeed. Man is naturally apt and willing to be deceived, and therefore a groundless Faith is the more taking and forceable. Fancy will help to confirm a false Faith, and so will Conceit, and Idleness of Spirit: There is also in Man a Willingness to take Things upon Trust, without searching into the Ground and Reason of them. Nor will Satan be behind Hand to prompt and encourage, to thy believing of a Lie: For that he knows will be a means to bring thee to that End, to which he greatly desireth thou shouldest come. Wherefore let Men beware, and O that they could, of a false and lying Faith.

2. But if a false Faith is so forcible, *what is a True?* What Force I say is there in a Faith that is begotten by Truth, managed by Truth, fed by Truth, and preserved by the Truth of God. This Faith will make invisible Things, visible; not fantastically so, but substantially so. *Now Faith is the Substance of Things hoped for, the Evidence of Things not seen.* True Faith carrieth along with it an Evidence of the certainty of what it believeth; and that Evidence is the infallible Word of God. There is a God, a Christ, a Heaven, saith the Faith that is good, for the Word of God doth say so. The Way to this God, and this Heaven, is by Christ, for the Word of God doth say so. If I run not to this God by this Christ, this Heaven shall never be my Portion, for the Word of God doth say so. So then thus believing, *makes the Man come to God by him.* His thus believing then, it is that carries him away from this World, that makes him trample upon this World, and that gives him the Victory over this World. *For whosoever is born of God overcometh the World, and this is the Victory that overcometh the World, even our Faith. Who is he that overcometh the World, but he that believeth that Jesus is the Son of God. This is he that cometh by Water and Blood, even Jesus Christ: not by Water only, but by Water and Blood: And it is the Spirit that beareth Witness, because the Spirit is Truth.*

Secondly, Now, if this be true, that Faith, true Faith, is so forcible a Thing, as to take a Man from his Seat of Ease, and make him to come to God, by Christ, as afore: Then, *is it not truly inferred from hence, that they that come not to God by Christ, have no Faith*. What! is Man such a Fool as to believe Things, and yet not look after them? to believe great Things, and

and yet not to concern himself with them? Who would knowingly go over a Pearl, and yet not count it worth stooping for. Believe thou art, *what thou art*. Believe Hell is, *what it is*. Believe Death and Judgment are coming, *as they are*, and believe that the Father and the Son are, as by the Holy Ghost in the Word, *they are described*, and fit still in thy Sins if thou canst. Thou canst not sit still, Faith is forcible. Faith is grounded upon the Voice of God in the Word, upon the teaching of God in the Word. And it pleases God by the foolishness of preaching to save them that believe: For believing makes them heartily close in with and embrace what by the Word is set before them, because it seeth the reality of them.

Shall God speak to Man's Soul? and shall Man believe? shall Man believe what God says, and nothing at all regard it? It cannot be. *Faith comes by hearing, and hearing by the Word of God*. And we know that when Faith is come, it purifies the Heart, of what is opposite to God, and the Salvation of the Soul.

Rev. 21. 8. So then those Men that are at Ease in a sinful Course, or that come not to God by Christ, they are such as have no Faith, and must therefore perish with the Vile, and Unbelievers.

The whole World is divided into two Sorts of Men; *Believers* and *Unbelievers*. The godly are called *Believers*. And why Believers? but because they are they that have given Credit to the great Things of the *Gospel of God*. These Believers are here in the Text called also *Comers*, or they that *come to God by Christ*, because, who so believes, will come: For coming is a Fruit of Faith in the Habit, or if you will, 'tis Faith in Exercise; yet Faith must have a Being in the Soul before the Soul can put it into Act.

This therefore further evidences that they that come not, have no Faith, are not Believers, belong not to the Household of Faith, and must perish. *For he that believes not, shall be damned*.

Nor will it be to any boot to say, I believe there is a God, and a Christ, for still thy sitting still, doth demonstrate that either thou liest in what thou sayst, or that thou believest with a worse than a false Faith. *But the Object of my Faith is true*. I answer, So is the Object of the Faith of Devils: For they believe that there is one God and one Christ; yet their Faith, as to the Root and Exercise of it, that notwithstanding is no such Faith, as is that Faith that saves, or that is intended in the Text, and that by which Men come to God through Christ.

Wherefore still, Oh thou slothful one, thou deceivest thy self! Thy not coming to God by Christ, declareth to thy Face, that thy Faith is not good, consequently that thou feedest on Ashes, and thy deceived Heart has turned thee aside, that thou canst not deliver thy Soul, nor

say, *is there not a Lie in my right Hand?*

Thirdly, Is there a Man that comes to God by Christ? Thence I infer, That *the World to come is better than this*; yea, so much better, as to quit cost, and bear Charges of coming to God, from this, by Christ, to that. Though there is a World to come, yet if it was no better than this, one had as good stay here, as seek that; or if it were better than this, and would bear Charges, if a Man left this for that, *and that was all*, still the one would be as good as the other. But the Man that comes to God by Christ, has chosen the World that is infinitely good, a World betwixt which and this, there can be no Comparison. This must be granted, because he that comes to God by Christ, is said to have made the *best choice, even chose a City that has Foundations*. There are several Things that make it manifest enough, that he that comes to God by Christ has made the best Market, or chose the best World.

1. That is the World which God commendeth, but this that he flighteth^{2 Thes. 1. 5, 6.} and contemneth. Hence that is called the Kingdom of God, but this, an evil World. Now let us conclude, That since God made^{Gal. 1. 4.} both, he is able to judge *which of the two are best*; yea, best able so to judge thereof. I chuse the rather to refer you to the Judgment of God in this Matter: For should I put you upon asking of him, as to this, that is coming to God by Christ, perhaps you would say, he is as little able to give an Account of this Matter as your selves. But I hope you think God knows, and therefore I refer you to the *Judgment of God*, which you have in the Scriptures of Truth. *Heaven is his Throne, and the Earth is his Footstool*. I hope you will say here is some Difference. The Lord is the God of that, the Devil the God and Prince of this. Thus also it appears there is some Difference between them.

2. That World, and those that are counted worthy of it, shall *all be everlasting*; but so shall not this, nor the Inhabitants of it. The Earth with the Works thereof, shall be^{2 Pet. 3.} burned up, and the Men that are of it shall die in like Manner. *But Israel shall be saved in the Lord with an everlasting Salvation: They shall not be ashamed nor confounded, World without End*.^{Isa. 45. 17.}

This World, with the Lovers of it, will end in a burning Hell; but the World to^{1 Pet. 1. 3, 4.} come fadeth not away.

3. The World that we are now in, has its best Comforts mixed either with Crosses or Curses; but that to come, with neither. There shall be no more Curse; and as for Crosses, all Tears shall be wiped from the Eyes of them that dwell there. There will be nothing but ravishing Pleasures, and Holiness. There will be no Cessation of Joys, nor any Speck of Pollution. *In thy Presence is^{Ps. 16. 12.} fulness of Joy, and at thy right Hand are Pleasures*

Pleasures for evermore.

Luk. 20.
35, 36.

4. *There Men shall be made like Angels, neither can they die any more.* There shall they behold the Face of God and his Son, and swim in the Enjoyment of them for ever.

5. *There Men shall see themselves beyond all Misery, and shall know that it will be utterly impossible that either any thing like Sorrow, or Grief, or Sickness, or Discontent, should touch them more.*

6. *There Men shall be rewarded of God for what they have done and suffered, according to his Will, for his sake: There they shall eat and drink their Comforts, and wear them to their everlasting Consolation.*

7. They are all Kings that go to that World, and so shall be proclaimed there. They shall also be crowned with Crowns, and they shall wear Crowns of Life and Glory, Crowns of everlasting Joy, Crowns of loving Kindness; yea, *In that Day the Lord of Hosts himself shall be for a Crown of Glory to those that are his People,* Heb. 2. 7. Isa. 35. 10. Psal. 103. 4. Isa. 28. 5. Now if *this* World (though no more could be said for it then is said in these few Lines) is not infinitely far better than what the present World is, I have mis'd it in my Thoughts. But the coming Man, the Man that comes to God by Christ, is satisfied, knows what he does; and if his Way, all his Way thither were strewed with burning Coals, he would chuse, God helping him, to tread that Path, rather than to have his Portion with them that perish.

Fourthly, If there be a World to come, and such a way to it, so safe and good, and if God is there to be enjoyed by them that come to him by Christ: then this shews the great *Madness* of the most of Men; *Madness*, I say, of the highest Degree, for that they come not to God by Christ that they may be Inheritors of the *World to come*. 'Tis a right Character which Solomon gives of them: *The Heart (saith he) of the Sons of Men are full of Evil, and Madness is in their Hearts, while they live, and after that they go to the Dead.*

A *mad* Man is intent upon his Joys upon any thing, but that about which he should be intent: and so are they that come not to God by Jesus Christ. A *mad* Man has neither Ears to hear, nor a Heart to do what they that are in their right Wits advise him for the best, no more have they that come not to God by Christ. A *mad* Man sets more by the Straws and Cocks-feathers by which he decks himself, than he does by all the Pearls and Jewels in the World: And they that come not to God by Christ, set more by the vanishing Bubbles of this Life, than they do by that Glory that the wise Man shall inherit. *The Wise shall inherit Glory, but Shame, says Solomon, shall be the Promotion of Fools.* What a shame 'tis to see God's Jewels lie unregarded of

them that yet think none are wiser than themselves.

I know the *wise* Men of this World will scorn one should think of them, that they are *mad*; but verily it is so: The *more wise* for this World, the *more fool* in God's Matters, and the *more obstinately* they stand in their way, the *more mad*.

When Solomon gave himself to backsliding, he saith, he gave himself to *Folly* and *Madness*. And when he went about to search out what Man is since the Fall, he went about to search out *Foolishness* and *Madness*. And is it not said, That when the Jews were angry with Jesus for that he did good on the Sabbath, that that anger did flow from their being filled with *Madness*? Doth not Paul also, while he opposed himself against Christ, the Gospel and Professors thereof, plainly tell us, that he did it even from the highest pitch of *Madness*? And being exceeding mad against them, *I persecuted them even unto strange Cities.* Now if it is exceeding *Madness* to do thus, how many, at this Day, must be counted exceeding *mad*, who yet count themselves the only sober Men? They oppose themselves, they stand in their own Light, they are against their own Happiness, they cherish and nourish Cockatrices in their own Bosoms: They chuse to themselves those Paths which have written upon them, in large Characters, *These are the ways of Death and Damnation*: They are offended with them that endeavour to pull them out of their Ditch, and chuse rather to lie and die there, than to go to God by Christ that they may be saved from Wrath through him: yea, so mad are they, that they count the most sober, the most godly, the most holy Man, the *mad* one; the more earnest for Life, the more *mad*; the more in the Spirit, the more *mad*; the more desirous to promote the Salvation of others, the more *mad*. But is not this a Sign of *Madness*, of *Madness* unto Perfection? And yet thus mad are many; and mad are all they, that while 'tis called to day, while their Door is open, and while the golden Scepter of the golden Grace of the Blessed God is held forth, stand in their own Light, and come not to God by Christ. That is the Fourth Inference.

Fifthly, A fifth Inference that I gather from this Text, is, *That the End that God will make with Men, will be according as they come or come not to God by Christ.* They that come to God by Christ, have taken Shelter, and have hid themselves, but they that come not to God by Christ, lay themselves open to the windy Storm and Tempest that will be in that Day. And the Wind then will be high, and the Tempest strong that will blow upon them that shall be found in themselves: *Our God shall come, and shall not keep Silence: a Fire shall devour before him, and it shall be very tempestuous*

tempestuous round about him. He shall call to the Heavens from above, and to the Earth that he may judge his People.

And now what will be found in *that* Day to be the Portion of them that in *this* Day do not come to God by Christ? None knows but God, with whom the Reward of Unbelievers is.

But writing and preaching is in vain *as to such*; let Men say what they will, what they can to persuade to come, to dissuade from neglecting to come, they are resolved not to stir. They will try if God will be so faithful to himself, and to his Word, as to dare to condemn them to Hell-Fire that have refused to hear and comply with the Voice of him that speaketh from Heaven.

But this is but a desperate Venture: *several* things declare, that he is *determined* to be at a point in this matter.

1. The Gallows are built, *Hell* is prepared for the Wicked.

2. There are *those* already in Chains, and stand bound over to the Judgment of that Day, that are, as to Creation, *higher* and *greater* than Men; to wit, *The Angels that sinned*. Let Sinners then look to themselves.

3. The Judge is prepared and appointed, and it hath *fallen* out to be *he* that *thou* hast *refused* to come to God by; and *that* predicts no good to thee. For then will he say of all such, *Those mine Enemies that would not that I should reign over them, bring hither, and slay them before me.*

But what a surprize will it be to them that now have come to God by Christ, to see themselves in Heaven *indeed*; saving *indeed*, and possessed of everlasting Life *indeed*. For alas! what is Faith to Possession? Faith that is mixed with many Tears, that is opposed with many Assaults, and that seems sometimes to be quite extinguished: I say, what is that to a seeing of my self in Heaven? Hence it is said, that he shall then

come to be admired in them that now believe, (because they did here believe the Testimony) then they shall admire that it was their Lot to believe when they were in the World. They shall also *admire* to think, to see, and behold, what believing has brought them to, while the rest for refusing to come to God by Christ, drink their Tears mixed with burning Brimstone.

Repentance will not be found in Heaven among them that come to God by Christ: no, Hell is the place of untimely Repentance: 'Tis *there* where the Tears will be mixed with gnashing of teeth. While they consider *how mad*, and *worse* they were, in not coming to God by Jesus Christ.

Then will their hearts and mouths be full of, *Lord. Lord, open unto us*. But the answer will be, *ye shut me out of doors, I was a Stranger and you took me not in;*

besides, you refused to come to my Father by me, wherefore now you must go from my Father by me.

They that will not be *saved* by Christ, must be *damned* by Christ: No Man can escape one of the two. Refuse the *first*, they may, but shun the *second* they cannot.

And now they that *would not* come unto God by Christ, will have Leisure, and Time enough (if I may call it Time) to consider what they have done, in *refusing* to come to God by Christ. Now they will meditate *warmly* on this thing, now their thoughts will be *burning* hot about it, and *it is too late*, will be in each Thought, such a sting, that like a Bow of Steel, it will continually strike him thorough.

Now they will *blest* those whom formerly they have *despised*, and *commend* those they once *contemned*. Now would the rich Man willingly change Places with poor Lazarus, though he preferred *his* own Condition before *his* in the world.

The Day of Judgment will bring the worst to *rights*, in their Opinions: They will not be capable of *misapprehending* any more. They will never after that Day put *Bitter* for *Sweet*, or *Darkness* for *Light*, or *Evil* for *Good* any more. Their *Madness* will now be gone. *Hell* will be the unbelievers *Bedlam* house, and *there* God will *tame* them as to all those *Bedlam-tricks* and *Pranks*, which they Played, in this World: But not at all to their Profit, nor Advantage. The *Gulph* that God has placed, and fixed 'twixt Heaven and Hell, will spoil all, as to that.

But what a joy will it be to the truly godly, to think *now*, that they are come to God by Christ! 'Twas their *Mercy* to begin to come, 'twas their *Happiness* that they *continued* coming; but 'tis their *Glory* that they *are* come, that they are come to God by Christ.

To God! *why he is all! All* that is Good, *essentially* Good, and *eternally* Good. To God! *the infinite Ocean* of Good. To God in friendly wise, by the Means of Reconciliation (for the other *now*, will be come to him to receive his Anger, 'cause they come not to him by Jesus Christ.) Oh that I could imagin! Oh that I could think, that I might write more effectually to thee of the happy Estate of them that come to God by Christ.

But thus have I passed through the three former Things, namely.

1. *That* of the *Intercession* of Christ.
2. *That* of the *Benefit* of Intercession.
3. *That* of the *Persons* that are *interested* in this Intercession.

Wherefore now I come to the last Head, and that is to shew you, *The Certainty* of *their reaping the Benefit* of his *Intercession*.

Wherefore he is able to save them to the uttermost, that come unto God by him, seeing

Luk. 16.
23, to 27.

Luk. 19.
27.

2 Thes. 1.
10.

Mat. 25.

ing he ever liveth to make Intercession for them.

The Certainty of their reaping the Benefit of being saved, that come unto God by Christ, is thus expressed, *Seeing he ever liveth to make Intercession for them. The Intercession of Christ, and the Lastingness of it, is a sure Token of the Salvation of them that come unto God by him.*

Of his *Intercession*, what it is, and for whom, we have spoken already: Of the Success and Prevalency of it, we have also spoken before; but the Reason of its Successfulness, of that we are to speak now. And that Reason, as the Apostle suggesteth, lies in the Continuance of it: *Seeing he ever liveth to make Intercession.* The Apostle also makes very much of the Continuation of the Priesthood of Christ, in other Places of this Epistle. *He abides a Priest continually: Thou art a Priest for ever. He hath an unchangeable Priesthood.* And here he ever liveth to make Intercession.

Now, by the Text, is skewed the Reason, why he so continually harpeth upon the Durableness of it; namely, for that by the Unchangeableness of this Priesthood, we are saved; nay, saved demonstratively, apparently: 'Tis evident we are. He is also able to save them to the uttermost that come unto God by him, *seeing he ever liveth to make Intercession for them.* For,

First, The Durableness of his Intercession proves, That the Covenant, in which those that come to God by him, are concerned and wrapt up, is not shaken, broken, or made invalid by all their Weaknesses and Infirmities.

Christ is a Priest according to Covenant; and in all his Acts of Mediation he has regard to that Covenant: So long as that Covenant abides in its Strength, so long Christ's Intercession is of worth. Hence when God cast the old High-Priest out of Doors, he renders this Reason for his so doing, *Because they continued not in my Covenant;* that is, neither Priests nor People. Therefore were they cast out of the Priesthood, and the People pulled down, as to a Church-State.

Now the Covenant by which Christ acteth as a Priest, so far as we are concerned therein, he also himself acteth our part, being indeed the Head, and Mediator of the Body: Wherefore God doth not count that the Covenant is broken, though we sin, if Christ Jesus our Lord is found to do by it what by Law is required of us. Therefore he saith: *If his Children break my Law, and keep not my Commandments, I will visit their Sins with a Rod, &c. But their Sins shall not shake my Covenant, with my beloved, nor cause that I for ever should reject them. My Covenant will I not break, nor alter the Thing that is gone out of my Mouth. His Seed will I make to*

endure for ever, his Seed shall endure for ever. Hence 'tis clear, that the Covenant stands good to us, as long as Christ stands good to God, or before his Face. For he is not only our Mediator by Covenant, but he himself is our Conditions to God-ward; *I sa. 42. 6.* therefore he is said to be the Covenant of the People, or that which the Holy God by Law required of us. Hence, again, he is said to be our Justice or Righteousness; to wit, which answereth to what is required of us by the Law. He is made unto us of God so, and in our room, and in our stead presenteth himself to God. So then, if any ask me, by what Christ's Priesthood is continued? I answer, *By Covenant:* For that the Covenant by which he is made Priest, abideth of full Force. If any ask whether the Church is concerned in that Covenant? I answer, Yes: Yet so as that all Points and Parts thereof that concern Life and Death everlasting, is laid upon his Shoulders, and he alone is the Doer of it. He is the Lord our Righteousness, and he is the Saviour of the Body; so that my Sins break not the Covenant: But them notwithstanding, God's Covenant stands fast with him, with him for evermore. And good Reason, if no Fault can be found with Christ, who is the Person that did strike Hands with his Father upon our Account, and for us; to wit, to do what was meet should be found upon us, when we came to appear before God by him.

And that God himself doth so understand this Matter, is evident, because, he also, by his own Act, giveth and imputeth to us that Good that we never did, that Righteousness which we never wrought out; yea, and for the Sake of that, transmitteth our Sins unto Christ, as to one that had not only well satisfied for them, but could carry them so far both from us and from God, that they should never again come to be charged on the Committers, to Death and Damnation. The Scriptures are so plentiful for this, that he must be a Turk, or a Jew, or an Atheist that denies it. Besides, God's commanding that Men should believe in his Son unto Righteousness, well enough proveth this Thing, and the Reason of this Command, doth prove it with an over and above; to wit, *For he hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him.* *Rom. 4. 1, to 5. 2 Cor. 5. 19, 20, 21.*

Hence comes out that Proclamation from God, at the rising again of Christ from the Dead: *Be it known unto you therefore, Men and Brethren, that through this Man is preached unto you the Forgiveness of Sins; and by him all that believe, are justified from all Things, from which ye could not be justified by the Law of Moses.* *Acts 13. 38, 39.*

If this be so, as indeed it is, then here lieth a great deal of this Conclusion, *he ever liveth to make Intercession,* and of the Demon-

Heb. 7. 3.
17, 21, 24.

— 8. 6, 7.
8, 9.

Ps. 89. 26,
37.

Demonstration of the *certain* Salvation of him that cometh to God by him, *seeing he ever liveth to make Intercession for them.* For if Christ Jesus is a Priest by Covenant, and so abides as the Covenant abides; and if, since the Covenant is everlasting, his Priesthood is unchangeable, then the Man that cometh to God by him must needs be certainly saved. For if the Covenant, the Covenant of Salvation is not broken, none can shew a Reason why he that comes to Christ should be damned, or why the Priesthood of Jesus Christ should cease. Hence, after the Apostle had spoken of the Excellency of his Person and Priesthood, he then shews that the Benefit of the Covenant of God remaineth with us, namely, That Grace should be communicated unto us, *for his Priesthood sake*, and that our Sins and Iniquities God would remember no more.

Heb. 8. 10,
11, 12.
— 10. 16,
to 21.

Now, as I also have already hinted, if this Covenant, of which the Lord Jesus is Mediator and High-Priest, has in the Bowels of it, not only Grace and Remission of Sins; but a Promise that we shall be Partakers thereof, through the Blood of his Priesthood, for so it comes to us; then why should not we have *Boldness*, not only to come to God by him, but *to enter also into the Holiest by the Blood of Jesus, by that new and living Way, &c.*

Secondly, But further, this Priesthood, as to the Unchangeableness of it, is confirmed unto him *by an Oath, By him that said unto him, The Lord swore, and will not repent; thou art a Priest for ever.* This Oath seems to me to be for the Confirmation of the Covenant, as it is worded before by Paul to the Galatians, when he speaks of it with Respect to that Establishment that it also had on Christ's Part, by the Sacrifice which he offered to God for us; yea, he then speaks of the mutual Confirmation of it, both by the Father and the Son: Now, I say, since by this Covenant he stands and abides a Priest; *And since the Lord swore, and will not repent, saying, Thou art a Priest for ever:* We are still further confirmed in the certain Salvation of him that cometh to God by Christ.

Gal. 3. 15,
16, 17.

Heb. 6. 16,
17, 18.

The Lord by swearing confirmeth to Christ, and so to us in him, the immutability of his Counsel, and that he is utterly unchangeable in his Resolutions *to save them to the uttermost that come to God by Christ.* And this also shews that this Covenant, and so the Promise of Remission of Sins, is steadfast and unmoveable. And it is worth your noting the Manner and Nature of this Oath, *The Lord swore, and will not repent.* It is as much as to say, what I have now sworn, I bind me forever to stand to, or, I determine never to revoke. And that is, *That thou art a Priest for ever.* Now, as was said before, since his Priesthood stands by Covenant, and this Cove-

nant of his Priesthood is confirmed by this Oath, it cannot be, but that he that comes by him to God, must be accepted of him: For should such an one be rejected, it must be either for the Greatness of his Sins, or for want of Merit in the Sacrifice he presented, and urged, as to the Merit of it, before the Mercy-Seat. But let the Reason specified, be what it will, the Consequence falls harder upon the Sacrifice of Christ than it can do any where else, and so on upon the Covenant, and at last upon God himself, who has *swore, and will not repent, that he is a Priest for ever.* I thus discourse, to shew you what dangerous Conclusions follow from a Conceit, That some that come to God by Christ shall not be saved, though he ever liveth to make Intercession for them.

And this I have further to say, That the Lord's *swearing*, since the Manner of the Oath is such as it is, and that it also tended to establish to Christ his Priesthood to be unchangeable, it declareth, That as to the Excellency of his Sacrifice, he is eternally satisfied in the Goodness and Merit of it, and that he will never deny him any thing that he shall ask for at his Hands, for his Sufferings sake. For this Oath doth not only shew God's firm Resolution to keep his Part of the Covenant, in giving to Christ that which was covenanted for by him; but it declareth, That in the Judgment of God, Christ's Blood is able to save any Sinner, and that he will never put Stop nor Check to his Intercession, how great so ever the Sinners be that at any Time he shall intercede for: So that the Demonstration is clearer and clearer; *He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make Intercession for them.*

Thirdly, This Unchangeableness of the Priesthood of Christ dependeth also upon his own Life. *This Man because he continueth ever, hath an unchangeable Priesthood.* Now although (perhaps) at first much may not appear in this Text, yet the Words that we are upon, take their Ground from them. *This Man, because he continueth ever, hath an unchangeable Priesthood: Wherefore he is able also, that is, by his unchangeable Priesthood, to save them to the uttermost that come unto God by him, seeing he ever liveth to make Intercession for them.*

Heb. 7. 24.

The Life of Christ, then, is a Ground of the *Lastingness* of his Priesthood, and so a Ground of the Salvation of them that come unto God by him. *We shall be saved by his Life.* Wherefore, in another Place, this his Life is spoken of with great *Emphasis.* The Power of an endless Life. *He is made a Priest, not after the Law of a carnal Commandment, but after the Power of an endless Life.* An endless Life is then a powerful

Rom. 5.

Heb. 7. 16.

a powerful Thing; and indeed two Things are very considerable in it:

1. That it is above Death, and so above him that hath the Power of Death, the Devil.

2. In that it capacitates him to be the last in his own Cause, and so to have the casting Voice.

We will speak to the first, and for the better setting of it forth, we will shew *what* Life it is, of which the Apostle here speaks; and then, *how*, as to Life, it comes to be so advantageous, both with Respect to his Office of Priesthood, and us.

1. *What Life is it* that is thus the Ground of his Priesthood. It is a Life *taken*, his own Life *rescued* from the Power of the Grave, *a Life that we had forfeited*, he being our Surety; and a Life *that he recovered again*, he being the Captain of our Salvation: *I lay down my Life* (saith he) *that I may take it again: This Commandment have I received of my Father.* It is a Life then that was *once* laid down as the Price of Man's Redemption, and a Life won, gained, taken, or recovered again, as the Token or true Effect of the compleating, by so dying, that Redemption: Wherefore it saith again, *In that he died, he died unto Sin once; but in that he liveth, he liveth unto God.* He liveth as having pleased God by dying for our Sins, as having merited his Life by dying for our Sins. Now, if this Life of his is a Life merited and won, by Vertue of the Death that he died, as *Acts 2. 24.* doth clearly manifest; and if this Life is the Ground of the unchangeableness of this Part of his Priesthood, as we see it is, then it follows, that this second Part of his Priesthood, which is called here *Intercession*, is grounded upon the Demonstrations of the Vertue of his Sacrifice, which is *his Life taken to live again*: So then, he holds this Part of his Priesthood, not by Vertue of a carnal Commandment, but by the Power of an endless Life; but by the Power of a Life rescued from Death, and eternally exalted above all that any Ways would yet assault it. *For Christ being raised from the dead, dies no more; Death has no more Dominion over him.*

Hence Christ brings in his Life, the Life that he won to himself by his Death, to comfort *John* withal, when he fainted under the view of that overcoming Glory that he saw upon Christ in his Vision of him at *Patmos.* *And he laid his right Hand upon me,* (saith he) *saying unto me, fear not, I am the first and the last: I am he that liveth and was dead, and behold I am alive for evermore. Amen.* Why should Christ bring in his Life to comfort *John*, if it was not a Life advantageous to him? But the Advantageousness of it doth lie not merely in the being of Life, but in that it was a Life laid down for his Sins, and a Life taken up again for his Justification; a Life

lost to ransom him, and a Life won to save him; as also the Text affirmeth, saying, *He is able to save to the uttermost them that come unto God by him, seeing he ever liveth to make Intercession for them.*

Again, it is yet more manifest, that Christ receiving of his Life again, was the Death and Destruction of the Enemy of his People; and to manifest that it was so, therefore he adds (after he had said, *And behold, I am alive for evermore. Amen.*) *And I have the Keys of Hell and of Death.* I have the Power over them, I have them under me: I tread them down by being a Victor, a Conqueror, and one that have got the Dominion of Life, (for he now is the Prince of Life) *one that lives for evermore. Amen.* Hence it is said again, *He hath abolished Death, and brought Life and Immortality to Light through the Gospel.* He hath abolished Death by his Death, (by Death he destroyed him that had the Power of Death, that is, the Devil,) and brought Life, (a very emphatical Expression) and brought it, from whence? from God, who raised him from the Dead; and brought it to Light, to our View and Sight, by the Word of the Truth of the Gospel.

So then, *the Life that he now hath*, is a Life once laid down as the Price of our Redemption; a Life obtained and taken to him again as the Effect of the Merit that was in the laying down thereof. A Life by the Vertue of which, Death and Sin, and the Curse is overcome; and so a Life that is above them for ever. This is the Life that he liveth; (to wit, this meriting, purchasing, victorious Life) and that he improveth, while he ever so lives, to make Intercession for us.

This Life then is a continual Plea, and Argument with God for them that come to him by Christ, should he make no other Intercession, but only shew to God that he liveth. Because, his thus living saith, that he has satisfied for the Sins of them that come unto God by him. It testifies moreover, that those, to wit, Death, the Grave and Hell are overcome by him for them; because indeed he liveth, *and hath their Keys.* But now, add to Life, to a Life meritorious, *Intercession*: Or a urging of this meritorious Life by Way of Prayer for his, and against all those that seek to destroy them (since they themselves also have been already overcome by his Death) and what an encouraging Consideration is here for all them that come to God by him, to hope for Life eternal: But,

Secondly, Let us speak a Word to the second Head. Namely for that his living *for ever*, capacitates him to be the last in his own Cause, and to have the casting Voice, and that is an advantage next to what is chiefest.

His Cause, what is his Cause? *But that the Death that he died when he was*
in

in the World, was and is of Merit sufficient to secure all those from Hell, or, as the Text has it to save them that come unto God by him : to save them to the uttermost. Now if this Cause be faulty, why doth he live? ^{2 Cor. 13. 4.} yea, he liveth by the Power of God, *by the Power of God towards us*: Or with a Respect to our Welfare, for he liveth to make Intercession: Intercession against Satan our Accuser, *for us*. Besides he liveth before God, and to God, and that after he had given his Life a Ransom for us. What can follow more clearly from this, but that amends was made by him for those Souls, for whose Sins he suffered upon the Tree? Wherefore, since his Father has given him his Life and Favour, and that after he died for our Sins, it cannot be thought but that the Life he now liveth, is a Life that he received as the Effect of the Merit of his Passion for us.

God is just, and yet Christ liveth, and yet Christ liveth in Heaven. God is just, and yet Christ our Passover liveth there, do what our Foes can to the contrary.

And this note, by the Way, that though the Design of Satan against us, in his labouring continually to accuse us to God, and to prevail against our Salvation, seems to terminate here: Yet indeed 'tis also laid against the very Life of Christ. And that his Priesthood might be utterly overthrown: and in Conclusion, that God also might be found unjust, in receiving of such whose Sins have not been satisfied for, and so whose Souls are yet under the Power of the Devil. For he that objects against him for whom Christ interceeds, objects against Christ, and his Merits; and he that objects against Christ's Intercession; objects against God who has made him a Priest for ever. Behold you therefore, how the Cause of God, of Christ, and of the Souls that come to God by him are interwoven. They are all wrapt up in one Bottom. Mischiefe one, and you Mischiefe all; overthrow that Soul, and you overthrow his Intercessor; and overthrow him, and you overthrow even him that made him a Priest for ever.

For the Text is without Restriction. *He is able to save to the uttermost, them that come unto God by him.* He saith not now and then one, or Sinners of an inferior Rank in Sin; but them that come to God by him, how great soever their Transgressions are: As is clear in that it addeth this Clause, *to the uttermost.* *He is able to save them to the uttermost.*

But if he were not, why did the King send, yea, come and loose him, and let him go free? Yea, admit him into his Presence, yea, make him Lord over all his People; and deliver all Things into his Hand.

But he liveth, he ever liveth, and is admitted to make Intercession, yea, is ordained of God so to do. Therefore he is *able to save to the uttermost, them that come unto God by him.*

This therefore *that he liveth*, seeing he liveth to God and his Judgment, and in Justice is made so to do: It is chiefly with Reference to his Life, as Mediator, for their Sakes for whom he makes Intercession. He liveth to make Intercession. And ^{1 Cor. 15. 25.} in that it is said he liveth ever, what is it but that he must live, and outlive all his Enemies, for he must live, yea reign till all his Enemies are put under his Feet. Yea, his very Intercessions must live till they are all dead and gone. For the Devil and Sin must not live for ever, not for ever to accuse. Time is coming, when due Course of Law will have an End, and all Cavillers will be cast over the Bar: But then and after that, Christ our Highpriest shall live, and so shall his Intercessions: Yea, and also all them for whom he makes Intercession, seeing they come unto God by him.

Now if he lives, and outlives all, and if his Intercession has *the casting Voice*, since also he pleadeth in his Prayers, a sufficient Merit, before a just God, against a lying, malicious, clamorous and envious Adversary, he must needs carry the Cause, the Cause for himself and his People, to the Glory of God and their Salvation. So then his Life and Intercession must prevail, there can be no withstanding of it. Is not this then a Demonstration clear as the Sun, that they that come to God by him shall be saved, seeing he ever liveth to make Intercession for them?

Fourthly, The duration of Christ's Intercession as it is grounded upon a Covenant 'twixt God and him; upon an Oath also, and upon his Life: *So it is grounded upon the Validity of his Merits.* This has been promiscuously touched before, but since it is an Essential to the lastingness of his Intercession, 'twill be to the Purpose to lay it down by it self.

Intercession then, I mean Christ's Intercession, is, that those for whom he died with full Intention to save them, might be brought into that Inheritance which he hath purchased for them. Now then, his Intercession must, as to length and breadth, reach no further than his Merits. For he may not pray for those, for whom he died ^{Exod. 27. 1. Chap. 30. 1. Rev. 8. 3.} not. Indeed, if we take in the utmost extent of his Death, then we must beware. For his Death is sufficient to save the whole World: But his Intercessions are kept within a narrower Compass. The *Altar of Burnt-Offerings*, was a great deal bigger than the *Altar of Incense*, which was a Figure of Christ's Intercession. But this, I say, his Intercession is for those for whom he died, with full Intention to save them: Wherefore it must be grounded upon the Validity of his Sufferings. And indeed, his Intercession is nothing else, that I know of, but a presenting of what he did in the World for us unto God, and pressing the value of it for our Salvation. The Blood of sprinkling, is that which *speaketh meritoriously*

Heb. 12.
24. *meritoriously*, 'tis by the value of that, that God measureth out, and giveth unto us Grace, and Life Eternal: Wherefore Christ's Intercessions also must be ordered and governed by Merit. *By his own Blood*
Ch. 9. 12. *he entred into the holy Place, having* (before by it) *obtained eternal Redemption for us, for our Souls.*

Now, if by Blood he entered in thither, by Blood he must also make Intercession there. His Blood made way for his Entrance thither, his Blood must make way for our Entrance thither. Though here again we must beware, for his Blood did make way for him as Priest, to interceed; his Blood makes way for *us*, as for those redeemed by it, that we might be saved.

This then shews sufficiently the Worth of the Blood of Christ, even his ever living to make Intercession for us: for the Merit of his Blood lasts all the while that he doth, and for all them for whom he ever liveth to make Intercession. Oh precious Blood! Oh lasting Merit!

Blood must be pleaded in Christ's Intercession, because of Justice, and to stop the Mouth of the Enemy; and also to Encourage us to come to God by him. Justice, since that is of the Essence of God, must concur in the Salvation of the Sinner; but how can that be, since it is said at first, *In the Day thou eatest thereof, thou shalt surely dye*; unless a plenary Satisfaction be made for Sin, to the pleasing of the Mighty God. The Enemy also would else never let go his objecting against our Salvation. But now God has declared, That our Salvation is grounded on Justice, because merited by Blood. And though God needed not to have given his Son to die for us, that he might save us, and stop the Mouth of the Devil in so doing; yet this way of Salvation has done both, and so it is declared: *We are justified freely by his Grace through the Redemption that is in Jesus, whom God hath set forth to be a Propitiation through faith in his Blood, to declare his Righteousness for the Remission of Sins that are past; to declare, I say, at this time his Righteousness, that he might be just, and the Justifier of him that believeth in Jesus.* So then here is also a Ground of Intercession, even the Blood shed for us before.

Rom. 3.
24, 25.

Ps. 2. 7, 8.

And that you may see it yet more for your Comfort, God did at Christ's Resurrection, to shew what a Price he set upon his Blood, bid him *ask of him the Heathen, and he would give him the uttermost Parts of the Earth for his Possession.* His Blood then has Value enough in it, to ground Intercession upon; yea, there is more worth in it than Christ will plead or improve for Men by way of Intercession. I do not at all doubt but there is Vertue enough in the Blood of Christ, would God Almighty so apply it, to save the Souls of the whole World. But it is the Blood of Christ,

his own Blood; and he may do what he will with his own. It is also the Blood of God, and he also may restrain its Merits, or apply it as he sees good. But the coming Soul he shall find and feel the Vertue thereof, even the Soul that comes to God by Christ; for he is the Man concerned in its Worth: And he ever liveth to make Intercession for him.

Now, seeing the Intercession of Christ is grounded upon a *Covenant*, an *Oath*, a *Life*, and also upon the Validity of his Merits; it must of necessity be prevalent, and so drive down all Opposition before it. This therefore is the last Part of the Text; and that which *demonstrateth* that he that comes to God by Christ shall be saved, seeing *he ever liveth to make Intercession for him.*

I have now done what I intend upon this Subject, when I have drawn a few Inferences from this also.

First, Then, Hence *I infer* that the Souls saved by Christ, are in themselves in a most *deplorable Condition.* Oh what a do, as I may say, is here, before one Sinner can be eternally saved. Christ must die, but that is not all. The Spirit of Grace must be given to us, but that is not all; but Christ must also ever live to make Intercession for us. And as he doth this, *for all*; so he doth it *for each one.* He interceded for me, before I was born, that I might in time, at the set time, *come into being.* After that, he also made Intercession for me, *that I might be kept from Hell* in the time of my unregenerate State, until the time of my Call and Conversion: Yet again he then intercedes, that the Work now *begun in my Soul*, may be perfected, not only to the Phil. 1. 6. Day of my *Dissolution*, but *unto the Day of Christ*; that is, until he comes to Judgment. So that as he begun to save me *before I had Being*; so he will go on to save me, when I am *dead and gone*, and will never leave off to save me, until he has set me before his Face for ever.

But I say, what a deplorable Condition has our Sin put us into, that there must be *all this ado, to save us.* Oh how hardly is Sin got out of the Soul, when once it is in! Blood takes away the Guilt; inherent Grace weakens the Filth; but the *Grave* is the place, at the Mouth of which, Sin: *as to the being of Sin*, and the *saved* must Isa. 38. 10. have a perfect and final parting. Not that the *Grave* of it self is of a Sin-purging Quality, but God will follow Satan home to his own Door; for the *Grave* is the Door or Gate of Hell, and will there where the Devil thought to have swallowed us up, even there by the Power of his Mercy make us (at our coming thence) shine like the Sun, and look like Angels. Christ all this while ever liveth to make Intercession for us.

Secondly, Hence also *I infer*, That as Satan thought

thought he struck home at first, when he polluted our Nature, and brought our Souls to Death: So he is marvellous loth to lose us, and to suffer his lawful Captives now to escape his Hands. He is full of Fire against us, full of the Fire of Malice, as is manifest,

1. Not only by his first Attempt upon our first Parents: But behold, when the deliverer came into the World, how he roared; he sought his Death while he was an Infant: He hated him in his *Cradle*, he persecuted him while he was but a Bud, and Blossom.

When he was come to riper Years, and began to manifest his Glory, yet, least the World should be taken with him, how politickly did this old Serpent, called the Devil and Satan, work? He possessed People that he had a Devil, and was mad, and a Deceiver; that he wrought his Miracles by Magick Art, and by the Devil; that the Prophets spake nothing of him, and that he sought to overthrow the Government which was God's Ordinance. And not being contented with all this, he pursued him to the Death, and could never rest untill he had spilt his Blood upon the Ground like Water. Yea, so unsatiabable was his Malice, that he set the Soldiers to forge Lies about him to the denial of his Resurrection, and so managed that Matter, that what they said has become a Stumbling-block to the Jews to this very Day.

2. When he was ascended to God, and so was out of his reach; yet how busily went he about to make War with his People? yea, what Horrors and Terrors, what Troubles and Temptations, has God's Church met with from that Day till now. Nor is he content with Persecutions, and general Troubles: But oh, how doth he haunt the Spirits of the Christians with Blasphemies, and Troubles, with Darknes and frightful Fears; sometime to their Distraction, and often to the filling the Church with Out-cries.

3. Yet his Malice is in the Pursuit, and now his Boldness will try what it can do with God either to tempt him to reject his Son's Mediation, or to reject them that come to God by him for Mercy. And this is one Cause among many, *why he ever liveth to make Intercession for them that come to God by him.*

4. And if he cannot overthrow, if he knows he cannot overthrow them, yet he cannot forbear but vex and perplex them even as he did their Lord, from the Day of their Conversion to the Day of their Ascension to Glory.

Thirdly, Hence I infer, that the Love of Christ to his is an unwearied Love, and it must needs be so: An undaunted Love, and it must needs be so. Who but Jesus Christ would have undertaken such a Task as the Salvation of the Sinner is, if Jesus

Christ had passed us by? It's true which is written of him, *He shall not fail, nor be discouraged till he has set Judgment in the Earth, &c.* If he had not set his Face like a Flint, the greatness of this Work would surely have daunted his Mind.

For do but consider what Sin is, from which they must be saved. Do but consider what the Devil and the Curse is, from which they must be saved. And it will easily be concluded by you, that it is he that full rightly deserveth to have his Name called *Wonderful*; and his Love such as verily passeth Knowledge.

Consider again, by what Means these Souls are saved, even with the loss of his Life, and together with it, the loss of the Light of his Father's Face. I pass by here, and forbear to speak of the matchless Contradiction of Sinners which he endured against himself, which could not but be a great Grief, or as himself doth word it, a breaking of Heart unto him; but all this did not, could not hinder.

Join to all this, his everlasting Intercession for us; and the effectual Management thereof with God for us; and withal the infinite Number of Times that we by Sin provoke him to spue us out of his Mouth, instead of interceding for us: And the many Times also that his Intercession is repeated by the repeating of our Faults: And this Love still passes Knowledge, and is by us to be wondered at.

What did, or what doth the Lord Jesus see in us to be at all this Care, and Pains, and Cost to save us? What will he get of us by the Bargain, but a small Pittance of Thanks, and Love? for so it is, and ever will be, when compared with his matchless and unspeakable Love and Kindness towards us.

Oh how unworthy are we of this Love! How little do we think of it! But most of all, the Angels may be astonished to see how little we are affected with that of it which we pretend to know. But neither can this prevail with him, to put us out of the Scroll in which all the Names of them are written, for whom he doth make Intercession to God. Let us cry, Grace, Grace unto it.

Fourthly, Hence again I infer, That they shall be saved that come to God by Christ; *when the Devil and Sin have done what they can to hinder it.* This is clear, for that the strife is now, *who shall be Lord of all*, whether Satan the Prince of this World, or Christ Jesus the Son of God: or which can lay the best Claim to God's Elect; he that produceth their Sins against them, or he that laid down his Heart's-Blood, a Price of Redemption, for them. Who then shall condemn when Christ has died, and doth also make Intercession? Stand still, Angels, and behold, how the Father divideth his Son a Portion with the Great; and

and how he divideth the Spoil with the strong: *Isa. 53. 12.* Because he hath poured out his Soul unto Death, and was numbred with the Transgressors, and bear the Sin of many, and made Intercession for the Transgressors. The Grace of God, and Blood of Christ, will before the End of the World make brave Work among the Sons of Men. They shall come to a Wonderment to God by Christ, and be saved by a Wonderment for Christ's Sake. *Behold these shall come from far: and lo, these from the North, and from the West, and these from the Land of Sinim.* *Isa. 49. 12.*

Behold, these, and these, and these shall come, and lo these, and these, and these from the Land of Sinim.

This is to denote the Abundance that shall come in to God, by Christ, towards the latter End of the World: Namely, when Antichrist is gone to Bed in the Sides of the Pit's Mouth. Then shall Nations come in and be saved, and shall walk in the Light of the Lord.

But, I say, what Encouragement would there be for Sinners thus to do, if that the Lord Jesus by his Intercession were not able to save, *even to the uttermost*, them that come unto God by him.

Fifthly, Hence again I infer, That here is Ground for Confidence to them that come to God by Christ. Confidence to the End, becomes us, who have such a High-priest, such an Intercessor as Jesus Christ; who would dishonour such a Jesus by doubting, that all the Devils in Hell cannot discourage by all their Wiles? He is a tryed Stone, he is a sure Foundation; a Man may confidently venture his Soul in his Hand, and not fear but he will bring him safe home. Ability, Love to the Person, and Faithfulness to Trust committed to him, will do all; and all these are with infinite Fulness in him. He has been a Saviour this four thousand Years already, (two thousand before the Law, two thousand in the Time of the Law) besides the sixteen hundred Years that he has in his Flesh continued to make Intercession for them that come unto God by him. Yet the Day is to come; yea, will never come, that he can be charged with any Fault, or neglect of the Salvation of any of them that at any Time have come unto God by him. What Ground then is here for Confidence that Christ will make a good End with me, since I come unto God by him, and since he ever liveth to make Intercession for me. Let me then honour him, I say, by setting on his Head the Crown of his Undertakings for me: by the believing that he is able to save me, *even to the uttermost, seeing he ever liveth to make Intercession for me.*

Sixthly, Hence also I infer, that Christ ought to bear, and wear the Glory of our Salvation for ever. He has done it, he has wrought it out. Give unto the Lord, O ye Kindreds of the People, give unto the Lord Glory and Strength. Do not sacrifice to

your own Inventions, do not give Glory to the Work of your own Hands. Your Re-formations, your Works, your good Deeds, and all the Glory of your doing, cast them at the Feet of this High-priest, and confess that Glory belongs unto him. *Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing. And they shall hang upon him all the Glory of his Father's House; the Off-spring and the Issue, all Vessels of small Quantity: From the Vessels of Cups, even to all the Vessels of Flagons.* *Rev. 5. 12.* Oh! the Work of our Redemption by Christ is such, as wanteth not Provocation to us, to bless and praise and glorifie him in your Body and in your Souls, who has bought you with a Price, and glorifie God and the Father by him. *1 Cor. 6. 20.*

THE USE.

I come now to make some Use of this Discourse. And,

First, Let me exhort you to the Study of this, as of other the Truths of our Lord Jesus Christ. The Priestly Office of Christ is the first and great Thing that is presented to us in the Gospel: Namely, how that he died for our Sins, and gave himself to the Cross, that the Blessing of Abraham might come upon us through him. But now because this Priestly Office of his, is divided into two Parts: And because one of them, to wit, this of his Intercession, is to be accomplished for us within the Vail, therefore (as we say among Men, of Out-sight, of Out-mind) he is too much as to this forgotten by us. We satisfy our selves with the slaying of the Sacrifice; we look not enough after our Aaron as he goes in to the holiest there to sprinkle the Mercy-Seat, with Blood upon our Account. *1 Cor. 15. 1, to 6. Gal. 3. 13, 14, 15.*

God forbid that the least syllable of what I say, should be intended by me, or construed by others, as if I sought to diminish the Price paid by Christ for our Redemption in this World. But since his dying is his laying down his Price, and his Intercession, the urging, and managing the Worthiness of it in the Presence of God against Satan. There is Glory to be found therein, and we should look after him into the holy Place. The second Part of the Work of the High-priests under the Law, had great Glory and Sanctity put upon it. For as much as the holy Garments were provided for him to officiate in within the Vail, also 'twas there that the Altar stood on which he offer'd Incense. Also there was the Mercy-seat and the Cherubims of Glory (which were Figures of the Angels) that love to be continually looking and prying into the Management of this second Part of the Priesthood of Christ in the Presence of God. For although themselves are not the Persons so immediately concerned there-
in,

in, as we; yet the Management of it, I say, is with so much Grace, and Glory and Wisdom, and Effectualness, that 'tis a Heaven to the Angels to see it. O! to enjoy the odorous Scent, and sweet *Memorial*, the heart-refreshing Perfumes that ascend continually from the Mercy-seat to the [above] where God is, and also to behold how effectual it is to the End for which it is designed, is glorious: and he that is not somewhat let into this by the Grace of God, there is a great thing lacking to his Faith, and he misleth of many a sweet Bit that he might otherwise enjoy. Wherefore I say, be exhorted to the Study of this Part of Christ's Work in the managing of our Salvation for us. And the Ceremonies of the Law may be a great Help to you, as to this; for though they be out of use now, as to Practice, yet the Signification of them is rich, and that from which many Gospellers have got much. Wherefore I advise that you read the five Books of *Moses* often; yea read, and read again, and do not despair of Help to understand something of the Will and Mind of God therein, though you think they are fast lock'd up from you. Neither trouble your Heads, though you have not Commentaries and Expositions, pray and read, and read and pray. For a little from God is better than a great deal from Men: also what is from Men is uncertain, and is often lost and tumbled over and over by Men: but what is from God is fixed as a Nail in a sure Place. (I know there are times of Temptation, but) I speak now as to the common Course of Christianity. There is nothing that so abides with us, as what we receive from God, and the Reason why Christians at this Day, are at such a loss, as to some things, is because they are content with what comes from Mens Mouths, without searching, and kneeling before God, to know of him the Truth of Things. Things that we receive *at God's Hand*, comes to us as things from the *Minting-house*, though old in themselves, yet new to us. Old Truths are always new to us, if they come to us with the Smell of Heaven upon them. I speak not this because I would have People despise their Ministers, but to shew that there is now-a-days, so much Idleness among Professors, as hinders them from a diligent Search after things, and makes them take up short of that that is sealed by the Spirit of Testimony to the Conscience. Witness the great Decays at this Day amongst us, and that strange Revolting from Truth once professed by us.

Secondly, As I would press you to an earnest Study and Search after this great

Truth, so I would press you to a diligent Improvement of it to your selves, and to others. To know Truth for Knowledge sake, is short of a gracious Disposition of Soul; and to communicate Truth out of a Desire of Praise and Vain-glory for so doing, is also a swerving from godly Simplicity: but to improve what I know, for the good of my self and others, is true Christianity indeed.

Now Truths received may be improved with respect to my self and others, and that several ways.

1. *To my self* when I search after the Power that belongs to those Notions, that I have received of Truth. There belongs to every true *Notion* of Truth, a *Power*: the *Notion* is the *Shell*, the *Power*, the *Kernel*, and *Life*: Without this last, Truth doth me no good; nor those to whom I communicate it. Hence *Paul* said to the *Corinthians*, *When I come to you again, I* ^{1 Cor. 4. 19, 20.} *will know not the Speech of them that are puffed up, but the Power. For the Kingdom of God is not in Word, but in Power.*

Search then after the Power of what thou knowest; for 'tis the Power that will do thee good. Now this will not be got, but by earnest Prayer, and much attending upon God: also there must not be admitted by thee, that thy heart be stuffed with cumbering Cares of this World, for they are of a choaking Nature.

2. Take heed of slighting that little that thou hast: a good Improvement of little, is the way to make that little thrive; and the way to obtain Additions thereto. *He that is faithful in that which is least, is* ^{Luke 16.} *faithfull also in much; and he that is unjust in the least, is unjust also in much.*

2. Improve them to others, and that,

1. By labouring to instil them upon their Hearts by good and wholesome Words, presenting all to them with the Authority of the Scriptures.

2. Labour to inforce those Instillings on them by shewing them by thy Life, the Peace, the glorious Effects that they have upon thy Soul.

Lastly, Let this Doctrine give thee Boldness to come to God. Shall Jesus Christ be interceding in Heaven? O then, be thou a praying Man on Earth; yea, take Courage to pray. Think thus with thy self: I go to God, to God before whose Throne the Lord Jesus is ready to hand my Petitions to him: yea, *he ever lives to make Intercession for me.* This is a great Encouragement to come to God by Prayers and Supplications for our selves, and by Intercessions for our Families, our Neighbours and Enemies. *Farewel.*

T H E
Saints Knowledge of Christ's Love :
O R, T H E
Unsearchable RICHES of CHRIST.

EPHESIANS III. 18, 19.

That ye may be able to comprehend with all Saints, what is the Breadth, and Length, and Depth, and Heighth: and to know the Love of CHRIST which passeth Knowledge.

THE Apostle having in the first Chapter, treated of the Doctrine of Election, and in the second, of the reconciling of the Gentiles with the Jews to the Father, by his Son, through the preaching of the Gospel; comes in the third Chapter to shew that that also was, as that of Election, determined before the World began. Now lest the Afflictions that attend the Gospel should, by its raging among these *Ephesians*, darken the Glory of these things unto them; therefore he makes here a brief Repetition and Explanation, to the end they might be supported and made live above them. He also joins thereto a fervent Prayer for them, that God would let them see in the Spirit and Faith, how they, by God and by Christ, are secured from the Evil of the worst that might come upon them. *For this Cause I bow my Knees to the Father of our Lord Jesus Christ; of whom the whole Family in Heaven and Earth is named; that he would grant you according to the Riches of his Glory, to be strengthened with Might by his Spirit in the inner Man: That Christ may dwell in your Hearts by Faith, that ye being rooted and grounded in Love, may be able to comprehend with all Saints, what is the Breadth and Length, and Depth and Heighth, and to know the Love of Christ, which passeth Knowledge, &c.* Knowing, that their deep Understanding what good by these were reserved for them, they would never be discouraged, whatever Troubles should attend their Profession.

Breadth, and Length, and Depth, and Heighth, are Words that in themselves are both ambiguous, and to Wonderment; ambiguous because unexplained, and to Wonderment, because they carry in them an unexpressible Something; and *that* Something that which far out-goes all those Things that can be found in this World. The Apostle here was under a spiritual Surprise, for while meditating and writing, he was caught: the Strength and Glory of

the Truths that he was endeavouring to fasten upon the People to whom he wrote, took him away into their Glory, beyond what could to the full be uttered. Besides, many times things are thus expressed, on purpose to command Attentions, a Stop and Pause in the Mind about them; and to divert, by their Greatness, the Heart from the World, unto which they naturally are so inclined. Also, Truths are often delivered to us, like Wheat in full Ears, to the end we should rub them out before we eat them, and take Pains *about* them, before we have the Comfort of them.

Breadth, Length, Depth, and Heighth. In my attempting to open these Words, I will give you, 1. Some that are of the same kind. 2. And then shew you, 1. The Reasons of them; and then also, 2. Something of their Fulness.

First, Those of the same kind, are used sometimes to shew us the Power, Force and Subtily of the Enemies of God's Church, *Dan. 4. 11. Rom. 8. 38, 39.* But,

Secondly, Most properly to shew is the infinite and unsearchable Greatness of God. *Job 11. 7, 8, 9. Rom. 11. 33.*

They are hereto be taken in this second Sense, that is to suggest unto us the unsearchable and infinite Greatness of God; who is a *Breadth* beyond all *Breadths*, a *Length* beyond all *Lengths*, a *Depth*, beyond all *Depths*, and a *Heighth* beyond all *Heights*, and that in all his Attributes: He is an Eternal Being, an Everlasting Being, and in that respect he is beyond all Measures, whether they be of Breadth, or Length, or Depth, or Heighth. In all his Attributes he is beyond all Measure: whether you measure by Words, by Thoughts, or by the most enlarged and exquisite Apprehension; His Greatness is unsearchable; His Judgments are unsearchable; He is infinite in Wisdom. O! the Depth of the Riches both of the Wisdom and Knowledge of God, *If I speak of Strength, lo, he is strong: Yea, the thunder of his Power what can* *Job 5. 9.*
Rom. 11.
Job 9. 19.
Ch. 26. 14

1 Sam. 2. 2. *can understand? There is none holy as the*
 Psal. 103. *Lord: and his Mercy is from everlasting to*
 17. *everlasting, on them that fear him.* The
 Greatness of God, of the God and Father
 of our Lord Jesus Christ, is that if rightly
 considered, which will support the Spirits
 of those of his People that are frighted with
 the Greatness of their Adversaries. For
 here is a Greatness against a Greatness,
Pharaoh was great, but God more great,
 more great in Power, more great in Wis-
 dom, more great every way for the help
 of his People, wherein they dealt proudly,
 he was above them. These words there-
 fore take in for this People, the Great
 God who in his immensity, and infinite
 Greatness is beyond all Beings. But,
 To come to the reason of the Words.
 First, They are made use of to shew to
 the *Ephesians*, that God with what he is
 in himself, and with what he hath in his
 Power, is all for the Use and Profit of the
 Believers. Else no great matter is held out
 to them thereby. *But this God is our God!*
 there is the Comfort: For this cause there-
 fore he presenteth them with this description
 of him. To wit, by Breadth and Length,
 and Depth and Height: As who should
 say, the High God is yours; the God that
 fills Heaven and Earth is yours; the God
 whom the Heaven of Heavens cannot con-
 tain, is yours; yea, the God whose works
 are wonderful, and whose Ways are past
 finding out, is yours. Consider therefore
 the Greatness that is for you, that taketh
 Part with you, and that will always come
 in for your Help against them that con-
 tend with you. It is my Support, it is my
 Relief; it is my Comfort in all my Tribu-
 lations, and I would have it yours, and so
 it will when we live in the lively Faith
 thereof. Nor should we admit of Distrust
 in this Matter from the Consideration of
 our own Unworthiness either taken from the
 Finiteness of our State, or the Foulness of
 our Ways. For now, though God's Attri-
 butes, several of them, in their own Na-
 ture, are set against Sin and Sinners; yea,
 were we righteous, are so high that needs
 they must look over us, for 'tis to him a
 Condescension to behold things in Heaven:
 How much more then to open his Eyes up-
 on such as we: Yet by the Passion of Jesus
 Christ, they harmoniously agree in the Sal-
 vation of our Souls. Hence God is said to
 be Love, *God is Love*; might some say,
 and Justice too: but his Justice is turned
 with Wisdom, Power, Holiness and Truth,
 to love, yea, to love those that be found
 in his Son; forasmuch as there is nothing
 fault-worthy in his Righteousness which is
 put upon us. So then, as there is in God's
 Nature a Length, and Breadth, and Depth,
 and Height that is beyond all that we can
 think: So we should conclude that all this
 is Love to us, for Christ's sake; and then
 dilate with it thus in our Minds, and en-
 N^o XIII.

large it thus in our Meditations: saying still
 to our low and trembling Spirits; It is high
 as Heaven, what canst thou do? Deeper
 than Hell, what canst thou know? the
 Measure thereof is longer than the Earth,
 and deeper than the Sea.

But we will pass Generals, and more
 particularly speak something of their Full-
 ness, as they are fitted to suit and answer to
 the whole State and Condition of a Chri-
 stian in this Life. The Words are bound-
 less; we have here a Breadth, a Length, a
 Depth, and Height made mention of, but
 what Breadth, what Length, what Depth,
 what Height is not so much as hinted. It
 is therefore Infiniteness suggested to us, and
 that as engaged for us. For the Apostle
 conjoins therewith, *And to know the Love*
of Christ which passeth Knowledge. Thus
 therefore it suits and answers a Christian's
 Condition, while in this World, let that be
 what it will. If his Afflictions be broad,
 here is a Breadth; if they be long, here is
 a Length; if they be deep, here is a Depth;
 and if they be high, here is a Height.
 And I will say, there is nothing that is more
 helpful, succouring, or comfortable to a
 Christian while in a State of Trial and
 Temptation, than to know that there is a
 Breadth to answer a Breadth, a Length to
 answer a Length, a Depth to answer a Depth,
 and a Height to answer a Height. Where-
 fore this is that the Apostle prayeth for,
 namely, that the *Ephesians* might have Un-
 derstanding in these things, *That ye may*
know what is the Breadth, and Length,
and Depth, and Height.

Of the Largeness of the Apostle's Heart
 in praying for his People, to wit, *That they*
might be able to comprehend with all Saints,
what, &c. of that we shall speak after-
 wards.

But first, to speak to these four Expres-
 sions, *Breadth, Length, Depth and Height.*

First, *What is the Breadth.* This Word
 is to shew, that God is all over, every
 where, spreading of his Wings, stretching
 out his Goodness to the utmost Bounds, for
 the good of those that are his People.

In the Sin of his People there is a Breadth;
 a Breadth that spreadeth over all, where-
 soever a Man shall look. The Sin of the
 Saints is a spreading Leprosy. Sin is a
 Scab that spreadeth; it is a spreading Plague;
 it knows no Bounds: Or, as *David* saith,
I have seen the Wicked spreading himself.
 Hence it is compared to a Cloud, to a thick
 Cloud, that covereth or spreadeth over the
 Face of all the Sky. Wherefore here is a
 Breadth called for, a Breadth that can co-
 ver all, or else what is done is to no Pur-
 pose. Therefore to answer this, here we
 have a Breadth, a spreading Breadth; *I*
spread my Skirt over thee. But how far? *Ezek. 16. 8*
 Even so far as to cover all. *I spread my*
Skirt over thee, and covered thy Nakedness.
 Here now is a Breadth according to the
 spreading

spreading Nature of the Sin of this wretched one; yea, a superabounding Spreading; a Spreading *beyond*; a Spreading to *cover*. *Blessed is he whose Sin is covered*, whose spreading Sin is covered by the Mercy of God through Christ. This is the spreading Cloud, whose Spreadings none can understand: *He spread a Cloud for a Covering*, and Fire to give Light in the Night.

This Breadth that is in God, it also overmatcheth that spreading and *overspreading* Rage of Men that is sometimes as if it would swallow up the whole Church of God. You read of the Rage of the King of *Assyria*, that there was a *Breadth* in it, an *overflowing* Breadth, to the filling of the Breadth of *thy Land*, O *Immanuel*. But what follows? *Associate your selves, O ye People, (ye Assyrians) and ye shall be broken to Pieces*: And give ear, all ye of far Countries; gird your selves and ye shall be broken to Pieces: Take Counsel together, and it shall come to nought; speak the Word, and it shall not stand for God is with us; God will over-match and go beyond you.

Wherefore this Word, *Breadth*, and *what is the Breadth*: It is here expressed on purpose to succour and relieve, or to shew what Advantage, for Support, the Knowledge of the *overspreading* Grace of God by Christ yieldeth unto those that have it, let their Tryals be what they will. Alas! the Sin of God's Children seemeth sometimes to overspread not only their Flesh, and the face of their Souls, but the whole face of Heaven. And what shall he do now, that is a stranger to *this Breadth*, made mention of in the Text? Why he must despair, lie down and die, and shut up his Heart against all Comfort, unless he, with his fellow-Christians, can, at least, *apprehend* what is *this Breadth*, or the Breadth of Mercy intended in this Place. Therefore *Paul* for the Support of the *Ephesians*, prays, that they may know *what is the Breadth*.

This Largeness of the Heart and Mercy of God towards his People, is also signified by the *spreading* out of his Hand to us in the Invitations of the Gospel. *I said*, saith he, *Behold me, behold me, I have spread out my hands all the day to a rebellious People, to a People that provoke me continually*.

I have *spread* out my Hands, that is, opened my Arms as a Mother affectionately doth, when she stoopeth to her Child in the warm Workings of her Bowels, and claspeth it up in them, and kisseth, and putteth it into her Bosom.

For, by spreading out the Hands or Arms to embrace, is shewed the Breadth or Largeness of God's Affections; as by *our spreading out our Hands* in Prayer, is signified the great Sense that we have of the spreading Nature of our Sins, and of the

great Desires that are in us, that God would be merciful to us.

This Word also answereth to, or may fitly be set against the *Wiles* and *Temptations* of the Devil, who is that great and *dogged Leviathan*, that *spreadeth his sharp-pointed things upon the Mire*: For, be the spreading Nature of our Corruptions never so broad, he will find sharp-pointed things enough to stick in the Mire of *them*, for our Affliction. These sharp-pointed things are those that in another Place are called *fiery Darts*, and he has abundance of them, *Eph. 6. 16*, with which he can and will sorely prick and wound our Spirits: Yea, so sharp some have found these things to their Souls, that they have peirced beyond Expression. *When, said Job, I say, my bed shall comfort me, my couch shall ease my Complaint, then thou scarest me with Dreams, and terrifiest me through Visions, so that my Soul chuseth strangling, and Death, rather than life*. But now, answerable to the spreading of these sharp-pointed things, there is a *super-abounding Breadth* in the sovereign Grace of God, the which whoso seeth and understandeth, as the Apostle doth Pray we should, is presently helped: for he seeth that this Grace spreadeth it self, and is broader than can be, either our Mire, or the sharp-pointed things that he spreadeth thereupon for our Vexation and Affliction: *It is broader than the Sea*. *Job 7. 13, 14, 15.*

This therefore should be that upon which those that see the spreading Nature of Sin, and the Leprosie and Contagion thereof, should meditate, to wit, The *Broadness* of the Grace and Mercy of God in Christ. This will poise and stay the Soul; this will relieve and support the Soul in and under those many misgiving and desponding Thoughts unto which we are subject when afflicted with the Apprehensions of Sin, and the abounding Nature of it. *Job 11. 9.*

Shall another man pray for this, one that knew the Goodness and Benefit of it, and shall not I meditate upon it? and shall not I exercise my Mind about it? Yes surely, for it is *my Duty*, it is *my Privilege* and Mercy so to do. Let this therefore, when thou seest the spreading Nature of thy Sin be a *Memento* to thee, to the end thou mayst not sink and die in thy Soul.

Secondly, What is the *Breadth* and [*Length*] As there is a *Breadth* in this Mercy and Grace of God by Christ, so there is a *Length* therein, and this *Length* is as *large* as the *Breadth*, and as much suiting the Condition of the Child of God, as the other is. For, though Sin sometimes is most afflicting to the Conscience, while the Soul beholdeth the *overspreading* Nature of it, yet here it stoppeth not, but oft-times through the Power and Prevalency of it, the Soul is driven with it, as a *Ship* by a mighty *Tempest*, or as a *rolling* thing before the *Whirlwind*:

wind: driven, I say, from God, and from all Hopes of his Mercy, *as far as the East is from the West, or as the ends of the World are asunder.* Hence it is supposed by the Prophet, that for and by Sin they may be driven from God to the utmost Part of Heaven; and that is a sad thing, a sad Thing, I say to a gracious Man. *Why, Psal. 22. 1. faith the Prophet to God, Art thou so far from helping me, and from the Words of my roaring?* Sometimes a Man, yea, a Man of God, is, as he apprehends, so far off from God, that he can neither help him, nor hear him, and this is a dismal State. *And thou hast removed my Soul, said the Church, Lam. 3. 17 far off from Peace, I forgot Prosperity.* This is the State sometimes of the godly, and that not only, with Reference to their being removed by Persecutors from the Appointments and Gospel-Seasons, which are their Delight, and the Desire of their Eyes; but also with reference to their Faith and Hope in their God. They think themselves beyond the reach of his Mercy. Wherefore in Answer to this Conceit, it is that the Lord asketh, saying, *Is my Hand shortened at all that I cannot redeem?* And again, *Behold the Lord's Hand is not shortened, that it cannot save, neither his Ear heavy, that he cannot hear.* Wherefore he saith again, *If any of thine be driven out unto the utmost Parts of Heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee.* God has a long Arm, and he can reach a great Way further than we can conceive he can: When we think his Mercy is clean gone, and that our selves are free among the Dead, and of the Number that he remembreth no more, than he can reach us, and cause that again we stand before him. He could reach *Jonah*, though in the Belly of Hell; and reach thee, even then, when thou thinkest thy Way is hid from the Lord, and thy Judgment passed over from thy God. There is a length to Admiration, beyond Apprehension or Belief, in the Arm of the Strength of the Lord; and this is that which the Apostle intendeth by this Word, *Length*; namely, To insinuate what a Reach there is in the Mercy of God, how far it can extend it itself. *If I take the Wings of the Morning, Psal. 139. 9, 10. said David, and dwell in the uttermost Parts of the Sea, even there shall thy Hand lead me, and thy right Hand shall uphold me. I will gather them from the East, and from the West, and from the North, and from the South, saith he: That is, from the utmost Corners.*

This therefore should encourage them that for the present cannot stand, but that do flie before their Guilt: Them that feel no Help nor Stay, but that go, as to their Thinking, every Day by the Power of Temptation, driven yet farther off from God, and from the Hope of obtaining of his Mercy to their Salvation; poor Crea-

ture, I will not now ask thee how thou camest into this Condition, or how long this has been thy State; but I will say before thee, and I prithee hear me, *O the length of the saving Arm of God!* As yet thou art within the reach thereof; do not thou go about to measure Arms with God, as some good Men are apt to do: I mean, do not thou conclude, that because thou canst not reach God by thy short Stump, therefore he cannot reach thee with his long Arm: Look again, *Hast thou an Arm like Job 40. 9. God, an Arm like his for length and strength?* It becomes thee, when thou canst not perceive that God is within the reach of thy Arm, then to believe that thou art within the reach of his; for it is long, and none knows how long.

Again, is there such a length? such a length in the Arm of the Lord, that he can reach those that are gone away, as far as they could? then this should encourage us to pray, and hope for the Salvation of any one of our backsliden Relations, that God would reach out his Arm after them: Saying, *Awake O Arm of the Lord, art not thou Isa. 51. 9. it that hast cut Rahab, and wounded the Dragon? Art not thou it which hast dried the Sea, the Waters of the great Deep, hast made the depths of the Sea away for the ransomed to pass over?* Awake, O Arm of the Lord, and be stretched out as far as to where my poor Husband is, where my poor Child, or to where my poor backsliden Wife or dear Relation is, and lay hold, fast hold; they are gone from thee, but, O thou the Hope of *Israel*, fetch them again, and let them stand before thee. I say, here is in this Word [*Length*] matter of Encouragement for us thus to pray; for if the length of the reach of Mercy is so great, and if also this length is for the Benefit of those that may be gone off far from God, (for they at present have no need thereof that are near) then improve this Advantage at the Throne of Grace for such, that they may come to God again.

Thirdly, As there is a Breadth and Length here, so there is a [*Depth*]. What is the breadth and length, and depth? And this depth is also put in here on purpose to help us under a Tryal that is diverse from the two former. I told you, that by the breadth the Apostle insinuates a Remedy and Succour to us, when we see our Corruptions spread like a Leprosie; and by length he would shew us, that when Sin has driven God's Elect to the farthest Distance from him, yet his Arm is long enough to reach them, and fetch them back again.

But, I say, as we have here a Breadth, and a Length, so we have also a Depth. That ye may know what's the [*Depth*] Christians have sometimes their sinking Fits, and are as if they were always descending; or as *Heman* says, *counted with them Ps. 88. 4. that go down into the Pit.* Now Guilt is not

not to such so much a Wind and a Tempest, as a Load and Burthen. The Devil, and Sin, and the Curse of the Law, and Death, are gotten upon the Shoulders of this poor Man, and are treading of him down, that he may sink into, and be swallowed up of his mirey Place.

I sink, says *David*, in deep mire, where there is no standing: I am come into deep Waters, where the Floods overflow me. Yea, there is nothing more common among the Saints of old, than this Complaint:

Pf. 69. 15. Let not the Water-flood overflow me, neither let the Deep swallow me up, neither let the

Pf. 88. 6, 7. Pit shut her Mouth upon me. Heman also saith, thou hast laid me in the lowest Pit, in darkness in the Deeps. Thy Wrath lieth hard upon me, and thou hast afflicted me with all thy Waves. Hence it is again that the

Pf. 42. 7. Psalmist says; Deep calleth unto Deep, at the Noise of thy Water Spouts all thy Waves,

Ver. 6. and thy Billows are gone over me. Deep calleth unto Deep: What's that? Why, 'tis

expressed in the Verse before: O God, says he, My Soul is cast down within me. Down! that is, deep into the Jaws of Distrust and Fear. And, Lord, my Soul in this depth

of Sorrow calls for help to thy depth of Mercy. For though I am sinking and going down, yet not so low, but that thy

Deut. 33. 27. Mercy is yet underneath me: Do of thy Compassions open those everlasting Arms,

and catch him that has no Help or Stay in himself: For so it is with one that is falling into a Well or a Dungeon.

Now mark, as there is in these Texts, the sinking Condition of the godly Man set forth, of a Man whom Sin and Satan is treading down into the Deep; so in our Text which I am speaking to at this Time, we have a depth that can more than counter-poyse these Deeps, set forth with a hearty Prayer, that we may know it. And although the Deeps, or Depths of Calamity into which the godly may fall, may be as deep as Hell, and methinks they should be no deeper: yet this is the Comfort, and for the Comfort of them of the godly that are thus a sinking: The Mercy of God for them

Job 11. 8. lies deeper. It is deeper than Hell, what canst thou know? And this is that which

made Paul that he was not afraid of this

Rom. 8. 39. Depth, I am persuaded, saith he, that nei-

ther height nor depth shall separate us from the Love of God, which is in Christ Jesus

our Lord. But of this he could by no Means have been persuaded, had he not believed

that Mercy lieth deeper for the godly to help them, than can all other depths be to

destroy them: This is it at which he stands and wonders, saying, O the depth of the

Chap. 11. 32, 33. Riches both of the Wisdom and Knowledge of

God, that is to find out a Way to save his People, notwithstanding all the deep Con-

trivances that the Enemy hath, and may invent to make us come short home.

This is also that, as I take it, which is wrapped up in the Blessing, wherewith

Jacob blessed his Son Joseph. God shall *Gen. 49. bless thee, saith he, with the Blessings of*

Heaven above, and with the Blessings of the

Deep that lyeth under. A Blessing which he

had Ground to pronounce: as well from his Observation of God's good dealing with

Joseph, as in a Spirit of Prophecy: For he *Ver. 22. saw that he lived and was become a flou-*

rishing Bough, by a Wall, after that the

Archers had done their worst to him. Mo-

ses also blesteth God for blessing of Joseph

thus, and blesteth his Portion to him, as

counting of it sufficient for his help in all

Afflictions. Blessed, saith he, of the Lord, *Deut. 33. be his Land, for the precious Things of Hea-*

ven, for the Dew, and for the deep that

coucheth beneath.

I am not of Belief that these Blessings

are confined to Things Temporal, or Car-

nal, but to Things Spiritual and Divine;

and that they have most chiefly respect to

Soul, and eternal Good. Now mark, he

tells us here, that the Blessings of the Deep,

do couch beneath. Couch, that is, lye

close, so as hardly to be discerned by him

that willingly would see that himself is not

below these Arms that are beneath him.

But that as I said, is hard to be discerned

by him that thus is sinking, and that has

as he now smartingly feels, all God's

Waves, and his Billows rousing over him.

However whether he sees or not, for this

Blessing lieth couched: Yet there it is, and

there will be, though one should sink as

deep as Hell: And hence they are said to

be *everlasting Arms* that are underneath: *Ver. 27.*

That is, Arms that are long and strong,

and that can reach to the Bottom, and al-

so beyond, of all Misery and Distress, that

Christians are subject to in this Life. In-

deed Mercy seems to be asleep, when we

are sinking: For then we are as if all Things

were careless of us, but it is but as a Lyon

couchant, it will awake in Time for our

Help. And for as much as this Term is it,

which is applicable to the Lyon in his Den;

it may be to shew that as a Lyon, so will

God at the fittest Season, arise for the help

and deliverance of a sinking People. Hence

when he is said to address himself to the de-

livering of his People, it is that he comes

as a roaring Lyon. The Lord shall go

forth as a mighty Man, he shall stir up

Jealousie like a Man of War: He shall cry,

yea roar, he shall prevail against his En-

emies. However here is a depth against

the depth that's against us, let that depth

be what it will. As let it be the depth of

Misery, the depth of Mercy is sufficient.

If it be the depth of hellish Policy, the

depth both of the Wisdom and Knowledge

of God shall go beyond it, and prevail.

This therefore is worthy of the Consid-

eration of all sinking Souls; of the Souls that

feel themselves descending into the Pit.

There is such a Thing as this experienced

among the godly. Some come to them

(when

Pfal. 113. (when tempted) when you will, they will tell you, they have no Ground to stand on, their Feet have slipped, their Foundation is removed, and they feel themselves sinking, as into a Pit that has no Bottom. They inwardly sink, not for want of something to relieve the Body, but for want of some spiritual Cordial to support the Mind. I went down to the Bottoms of the Mountains, said *Jonas*, the Earth with her Barrs was about me for ever; my Soul fainted within me.

Now for such to consider that underneath them, even at the Bottom there lieth a Blessing, or that in this deep whereinto they are descending, there lieth a delivering Mercy couching to catch them, and to save them from sinking for ever, this would be Relief unto them, and help them to hope for good.

Again, As this were it well considered by the sinking ones, would yield them Stay and Relief, so this is it by the Vertue whereof, they that have been sinking heretofore, have been lifted up, and above their castings down again. There are of those that have been in the Pit, now upon Mount *Sion*, with the Harps of God in their Hands, and with the Song of the Lamb in their Mouths. But how is it that they are there? why, *David*, by his own Deliverance shews

Pf. 86. 13. you the Reason. *For great is thy Mercy towards me, saith he, and thou hast delivered my Soul from the lowest Hell. And again, He brought me up also out of an horrible Pit, a Pit of Noise, (a Pit wherein was the Noise of Devils, and of my Heart answering them with Distrust and Fear) out of the miry Clay, (into which I did not only sink, but was by it held from getting up: but he brought me up) and set my Feet upon a Rock, and established my Goings. And he hath put a new Song in my Mouth, even Praises to our God.*

But let me here give, if it may be, a timely Caution to them that think they stand upon their Feet. Give not way to falling because everlasting Arms are underneath, take heed of that: God can let thee fall into Mischief, he can let thee fall, and not help thee up. Tempt not God, lest he cast thee away indeed. I doubt there are many that have presumed upon this Mercy, that thus do couch beneath, and have cast themselves down from their Pinnacles into Vanity, of a vain conceit that they shall be lifted up again: whom yet God will leave to die there, because their fall was rather of wilfulness, than weakness, and of stubbornness, and desperate Resolutions, than for want of Means and Helps to preserve them from it.

Fourthly, As there is a Breadth and Length, and Depth, in this Mercy and Grace of God through Christ towards his People: So there is also a Height. That ye may comprehend with all Saints, what is the

Breadth, and Length, and Depth, and [Height] There are things that are high, as well as things, that are low; things that are above us, as well as things that are under, that are distressing to God's People. It is said when *Noah* was a Preacher of Righteousness, there were Giants in the Earth in those Days: And these, as I conceive, were some of the Heights that were set against *Noah*: yea, they were the very Dads and Fathers of all that monstrous Brood that followed in the World in that Day. Of this Sort were they who so frightened, and terrified *Israel*, when they were to go to inherit the Land of Promise. The Men that were tall as the Cedars, and strong as the Oaks, frightened them: they were in their own Sight, when compared with these high ones, but as Grasshoppers. This therefore was their Discouragement.

Besides, together with these, they had high Walls, Walls as high as Heaven; and these Walls were of purpose to keep *Israel* out of his Possession. See how it is expressed: *The people is greater and taller than we, the Cities are great and walled up to Heaven; and moreover, we have seen the Sons of the Anakims there.* One of these, to wit, *Goliath* by Name, how did he fright the Children of *Israel* in the Days of *Saul*! How did the Appearance of him, make them scuttle together on Heaps before him. By these Giants, and by these high Walls, God's Children to this Day are sorely distressed, because they stand in the cross ways to cut off *Israel* from his Possession.

But now to support us against all these, and to encourage us to take heart notwithstanding all these Things; there is for us, a Height in God. He hath made his Son higher than the Kings of the Earth: His Word also is settled for ever in Heaven, and therefore must needs be higher than their Walls: He also saith in another Place, *If thou seest the Oppression of the Poor, and violent perverting of Judgment and Justice in a Province, marvel not at the Matter, for he that is higher than the highest, regardeth, and there be higher than they.* 'Twas this that made *Paul*, that he feared not the Height: not things present, nor things to come.

But again, As there are these things standing, or lying in our way: So there are another sort of Heights that are more mischievous than these: And they are the fallen Angels. These are called spiritual Wickedness, or wicked Spirits, in high Places: For God has suffered them for a Time to take to themselves Principality and Power, and so they are become the Rulers of the Darkness of this World. By these we are tempted, sifted, threatned, opposed, undermined: also by these there are Snares, Pits, Holes, and what not made and laid for us, if peradventure by something we

may be destroyed. Yea, and we should most certainly be so, were it not for the Rock that is higher than they. But *he that cometh from Heaven is above all*. These are they that our King has taken captive, and hath rid (in his Chariots of Salvation) in triumph over their Necks: These are they, together with all others, whose most devilish Designs he can wield, and turn and make Work together for his ransom-ed's Advantage. There is a Heighth, an infinitely overtopping Heighth in the Mercy and Goodness of God for us, against them.

There are Heighths also that build up themselves in us, which are not but to be taken notice of: Yea, there are a many of them, and they place themselves directly so, that if possible they may keep the saving Knowledge of God out of our Hearts. These high things therefore are said to exalt themselves against the Knowledge of God: and do oft times more plague, afflict, and frighten Christian Men and Women, than any thing besides. It is from these that our Faith and spiritual Understanding of God and his Christ is opposed and contradicted, and from these also that we are so inclinable to swerve from right Doctrine into destructive Opinions. 'Tis from these that we are so easily persuaded to call into question our former Experience of the Goodness of God towards us, and from these that our Minds are so often clouded and darkened that we cannot see afar off. These would betray us into the Hands of fallen Angels, and Men, nor should we by any Means help or deliver ourselves, were it not for one that is higher. These are the dark Mountains at which our Feet would certainly stumble, and upon which we should fall, were it not for one who can *Leap and Skip* over these Mountains of Division, and come into us.

Further, there is a Heighth also that is obvious to our Senses, the which when it is dealt withal by our corrupted Reason, proves a great Shaking to our Mind, and that is the Heighth, and exceeding Distance that Heaven is off of us, and we off it. *Is not God in the Height of Heaven, and behold the Height of the Stars, how high are they?* Hence Heaven is called the Place for Heighth. Also when *Abaz* is bid to ask with reference to Heaven, he is bid to ask it, *in the Height*, the Heighth above. Now saith Reason, how shall I come thither? especially when a good Man is at his furthest Distance therefrom: which is, when he is in the Grave. Now I say every Height is a Difficulty to him that is loaden with a Burden, especially the Heaven of Heavens, where God is, and where is the Resting-place of his, to them that are oppressed with the Guilt of Sin. And besides, the Dispensation which happeneth

to us last, to wit, Death, as I said before, makes this Heaven, in my Thoughts while I live so much the more unaccessible. Christ indeed could mount up, but *me, poor me*, how shall I get thither? *Elias* indeed had a Chariot sent him to ride in thither, and went up by it into that holy Place: but I, poor I, how shall I get thither? *Enoch* is there because God took him: but as for me, how shall I get thither? Thus some have mournfully said. And although Distrust of the Power of God, as to the accomplishing of this thing, is by no means to be smiled upon, yet methinks the Unconcernedness of Professors thereabout, doth argue that considering Thoughts about that, are wanting.

I know the Answer is ready. *Get Christ and go to Heaven*. But methinks the Heighth of the Place, and the Glory of the State that we are to enjoy therein, should a little concern us, at least so as to make us wonder in our thinking, that the time is coming that we must mount up thither. And since there are so many Heighths between this Place, between us and that; it should make us admire at the Heighths of the Grace and Mercy of God, by which, means is provided to bring us thither. And I believe that this thing, this very thing is included here by the Apostle when he prays for the *Ephesians*, that they might know the *Heighth*.

Methinks, *How shall we get thither*, will still stick in my Mind. I will ascend, says one, above the Heighth of the Clouds, and I will be like the Most High: And I, says another, will set my Nest among the Stars of Heaven. Well, but what of all this? If Heaven has Gates, and they shall be shut, how wilt thou go in thither? Though such should climb up to Heaven, from thence will God bring them down. Still I say, therefore, how shall we get in thither? Why, for them that are godly, there is the Power of God, the Merits of Christ, the Help of Angels, and the Testimony of a good Conscience to bring them thither; and he that has not the Help of all these, let him do what he can, shall never come thither. Not that all these go to the making up of the Heighth that it intended in the Text: for the Heighth there, is what is in God through Christ to us alone. But the Angels are the Servants of God for that End: and none with ill Consciences enter in thither. What, know ye not that the Unrighteous shall not inherit the Kingdom of God? be not deceived, such have no Inheritance in the Kingdom of Christ and of God.

This then should teach us that in God is a Power that is able to subdue all things to himself. In the compleating of many things, there seems to be an utter Impossibility, as that a Virgin should conceive in her Womb, as a Virgin, and bring a Son into the World; that

Philip. 3.
21. that the Body that is turned into Dust, should arise and ascend into the highest Heaven. These things with many more seem to be utterly impossible: but there is that which is called the power of God, by the which he is able to make all things bend to his will, and to make all Obstructions give place to what he pleases. God is high above all things, and can do whatever it pleaseth him. But since he can do so, why doth he suffer this, and that thing to appear, to act, and do so horribly repugnant to his Word? I answer, he admits of many things, to the end he may shew his Wrath and make his Power known; and that all the World may see how he checks and over-rules the most vile and unruly things, and can make them subservient to his holy Will. And how would the *Breadth* and the *Length*, and the *Depth*, and the *Height*, of the Love and Mercy of God in Christ to us-ward be made to appear, so as in all things it doth, were there not admitted that there should be *Breadths*, and *Lengths*, and *Depths*, and *Heights*, to oppose. Wherefore these Oppositions are therefore suffered, that the Greatness of the Wisdom, the Power, the Mercy, and Grace of God to us in Christ might appear and be made manifest unto us.

This calls therefore upon Christians, *wisely to consider of the Doings of their God*. How many opposite *Breadths*, and *Lengths*, and *Depths*, and *Heights* did Israel meet with in their Journey from *Egypt* to *Canaan*, and all to convince them of their own Weakness, and also of the Power of their God. And they that did wisely consider of his Doings there, did reap the Advantage thereof. Come, behold the works of the Lord towards me, may every Christian say. He hath set a Saviour against Sin; a Heaven against a Hell; Light against Darknes; good against evil, and the *Breadth*, and *Length*, and *Depth*, and *Height* of the Grace that is in himself, for my good, against all the Power and Strength, and Force, and Subtilty of every Enemy.

This also, as I hinted but just before, shews both the Power of them that hate us, and the Inability of us to resist. The Power that is set against us none can crush, and break, but God: For it is the Power of Devils, of Sin, of Death, and Hell. But we for our parts are crushed before the mouth: being a Shadow, a Vapour, and a Wind that passes away. Oh how should we, and how would we, were but our Eyes awake, stand and wonder at the Preservations, the Deliverances, the Salvations and Benefits with which we are surrounded daily: while so many mighty Evils seek daily to swallow us up, as the Grave. See how the golden Psalm of David reads it. *Be merciful unto me, O God, for Man would swallow me up: he fighteth daily,*

oppresseth me. Mine Enemies would swallow me up: for they be many that fight against me, O most High. This is at the beginning of it. And he concludes it thus, *Thou hast delivered my Soul from Death: wilt not thou deliver my Feet from falling, that I may walk before God in the Light of the living.* ver. 13.

By this also we see the Reason why it is so impossible for Man or Angel to persuade Unbelievers to come into, and close with Christ; why there is a Breadth that they cannot get over, a Length that they cannot get beyond, a Depth that they cannot pass, and Heights that so hinder them of the Prospect of Glory, and the Way thereto, that they cannot be allured thither. And that nothing can remove these, but those that are in God, and that are opposite thereto; even the breadth and length, and depth and height that is in the Text expressed, is to all awakened Men an undoubted Truth.

One Item I would here give to him that loveth his own Soul, and then we will pass on in pursuance of what is to come! Since there is an height obvious to Sense, and that height must be overcome ere a Man can enter into Life Eternal: Let thy Heart be careful that thou go the right Way to over-pass this height, that thou mayest not miss of the delectable Plains, and the Pleasures that are above. Now there is nothing so high, as to overtop this height; but *Jacob's Ladder*, and that can do it: That Ladder, when the Foot thereof doth stand upon the Earth, reacheth with its Top to the Gate of Heaven. This is the Ladder by which Angels ascend thither: And this is the Ladder by which thou mayest ascend thither. *And he dreamed a Dream, and behold a Ladder set upon the Earth, and the Top of it reached to Heaven: And behold the Angels of God ascending and descending on it.* Gen. 28. 12.

This Ladder is Jesus Christ, the Son of Man, as is clear by the Evangelist *John*. And in that it is said to stand upon the Earth, that is to shew that he took hold of Man who is of the Earth, and therein laid a Foundation for his Salvation: In that it is said the Top reached up to Heaven, that is to shew that the Divine Nature was joined to the human, and by that Means he was every Way made a Saviour compleat. Now concerning this Ladder, 'tis said, Heaven was open where it stood, to shew that by him there is Entrance into Life: 'Tis said also concerning this Ladder, that the Lord stood there, at the Top, above it: Saying, I am the God of *Abraham*, to shew his hearty and willing Reception of those that ascend the height of his Sanctuary this Way. All which Christ further explains by saying, *I am the Way, the Truth, and the Life, no Man cometh to the Father but by me.* Joh. 1. 51. Joh. 14. 6. Ch. 12. 32. Look to thy self then that thou do

do truly and after the right Manner embrace this Ladder, so will he draw thee up thither after him. All the rounds of this Ladder are found and fitly placed, not one of them is set further than that by Faith thou mayest ascend Step by Step unto, even untill thou shalt come to the highest Step thereof, from whence, or by which thou mayest step in at the Celestial Gate where thy Soul desireth to dwell.

Take my Caution then, and be wary, no Man can come thither but by him. Thither I say to be accepted: Thither, there to dwell, and there to abide with Joy for ever.

That you may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height; and to know the Love of Christ which passeth Knowledge.

Having thus spoke of the Breadth, and Length, and Depth, and Height, that is in God's Mercy by Christ to us-ward; we will now come more directly to the Prayer of the Apostle for these *Ephesians*, with Reference thereunto; to wit, that they might be able to comprehend with all Saints what they are.

And first, As to the Ability that he prays for, to the End they may be capable to do this Thing.

That ye may be able.] The weakness that is here supposed to hinder their thus comprehending, &c. did doubtless lie in their Grace, as well as their Nature: For in both, with reference to them that are Christians, there is great Disability, unless they be strengthened mightily by the Holy Ghost. Nature's Ability depends upon Graces, and the Ability of Graces, depends upon the mighty Help of the Spirit of God. Hence as Nature it self, where Grace is not, sees nothing; So Nature by Grace sees but weekly, if that Grace is not strengthened with all Might by the Spirit of Grace. The breadths, lengths, depths and heights here made mention of, are Mysteries, and in all their Operations, do work wonderful mysteriously: Infomuch that many Times, though they are all of them busily engaged for this and the other Child of God, yet they themselves see nothing of them. As Christ said to *Peter*, *what I do thou knowest not now*: So may it be said to many where the Grace and Mercy of God in Christ is working: They do not know, they understand not what it is, nor what will be the End of such Dispensations of God towards them. Wherefore they also say as *Peter* to

Joh. 13. 6, 7, 8.

Christ, *Dost thou wash my Feet? thou shalt never wash my Feet*: Yea, and when some Light to convince of this Folly breaks in upon them, yet if it be not very distinct and clear; causing the Person to know the true Cause, Nature, and End of God's doing of this or that, they swerve with *Peter*, as much on the other Side. They have not known my Ways, and my Methods with

them in this World, were that that caused *Israel* always to err in their Hearts, and lye cross to all, and each of these breadths, lengths, depths, and heights, whenever they were under the Exercise of any of them in the Wilderness.

And the Reason is, as I said before, for that they are very mysterious in their workings. For they work *by, upon, and against* Oppositions; for, and in order to the Help and Salvation of his People. Also (as was hinted a while since) that the Power and Glory of this breadth and length, &c. of the Mercy and Grace of God, may the more shew its Excellency and Sufficiency as to our Deliverance; we by him seem quite to be delivered up to the breadth, lengths, and depths, and heights that oppose, and that utterly seek our Ruin: Wherefore at such Times, nothing of breadths, lengths, depths, or heights can be seen, save by those that are very well skilled in those mysterious Methods of God, in his gracious Actings towards his People. *Who will bring me in-*

Pr. 60. 9,

to the strong City, and, wilt not thou O God which hast cast us off? And thou O God which didst not go forth with our Armies? Is a Lesson too hard for every Christian Man to say over believingly. And what was it that made *Jonah* say, when he was in the Belly of Hell, *yet will I look again towards thy holy Temple*; but the good skill that he had in understanding of the Mystery of these breadths, and lengths, and depths, and heights of God, and of the Way of his working by them. Read the Text at large. *Thou hast cast me into the Deep, in the midst of the Seas, and the Floods compassed me about. All thy Billows and thy Waves passed over me. Then I said, I am cast out of thy Sight; yet will I look again toward thy holy Temple.*

Ver. 3. 4.

These, and such like Sentences, are easily played with by a preacher, when in the Pulpit, specially if he has a little of the Notion of Things, but of the Difficulty and Strait, that those are brought into, out of whose Mouth such Things, or Words are extorted, by Reason of the Force of the Labyrinths they are fallen into: Of those they experience nothing, wherefore to those they are utterly Strangers.

He then that is able to comprehend with all Saints what is the breadth, and length, and depth, and height; must be a good Expositor of Providence, and must see the Way, and the Workings of God by them. Now there are Providences of two Sorts, seemingly good, and seemingly bad, and those do usually as *Jacob* did, when he blessed the Sons of *Joseph*, cross Hands; and lay the Blessing where we would not. *And when Joseph saw that his Father laid his right Hand upon the Head of Ephraim, it displeased him.* I say there are Providences unto which we would have the Blessings intailed, but they are not. And they are

Gen. 48. 17.

are Providences that smile upon the Flesh, to wit, such as cast into the Lap. Health, Wealth, Plenty, Ease, Friends, and Abundance of this World's good: Because these, Ch. 4. 51. *Manasseh* as his Name doth signifie, have in them an aptness to make us forget our Toil, our low Estate, and from whence we were: But the great Blessing is not in them. There are Providences again, that take away from us whatever is desirable to the Flesh; such is the Sickness, Losses, Crosses, Persecution and Affliction; and usually in these, though they make us shock when ever they come upon us, Blessing coucheth, and is ready to help us. For God, as the Ver. 52. Name of *Ephraim* signifies, makes us fruitful in the Land of our Affliction. He therefore in blessing of his People lays his Hands a cross, guiding them wittingly, and laying the chiefest Blessing on the Head of *Ephraim*, or in that Providence, that sanctifies Affliction. *Abel*! what, to the Reason of *Eve* was he, in Comparison of *Cain*. *Rachel* called *Benjamin* the Son of her Sorrow; but *Jacob* knew how to give him a better Name. *Jabez* also, though his Mother so called him, because, as it seems, she brought him forth with more than ordinary Sorrow, was yet more honourable, more godly, than his Brethren. He that has Skill to judge of Providences aright, has a great Ability in him to comprehend with other Saints, what is the breadth, and length, and depth, and height, but he that has no Skill as to discerning of them, is but a Child in his Judgment in those high, and mysterious Things. And hence it is, that some shall suck Honey out of that, at the which others tremble for fear it should poyson them. I have often been Eccl. 7. 3 made to say, *Sorrow is better than Laughter*: And the House of Mourning, better than the House of Mirth. And I have more often seen, that the afflicted are always the best sort of Christians. There is a Man, never well, never prospering, never but under Afflictions, Disappointments and Sorrows: Why this Man if he be a Christian, is one of the best of Men. They Ps. 107. 23, 24. that go down to the Sea, that do Business in great Waters, they see the Works of the Lord, and his Wonders in the Deep. And it is from hence, for ought I know, that *James* admonishes the Brother of high Degree to rejoyce in that he is made low. And he renders the Reason of it, to wit, for that the Fashion of the World perisheth, the rich Man fadeth away in his Way; but the tempted and he that endureth Temptation is blessed. Now, I know these Things are not excellent in themselves, nor yet to be desired for any Profit that they can yield, but God doth use by these, as by a Tutor or Instructor, to make known them that are exercised with them, so much of himself as to make them understand,

that Riches of his Goodness that is seldom by other Means broken up to the Sons of Men. Heb. 12. And hence it is said that the afterwards of Affliction doth yield the peaceable Fruits of Righteousness to them that are exercised thereby.

The Sum is, these Breadths, and Lengths, and Depths, and Heights of God, are to be discerned; and some that are good, do more, and some do less discern them, and how they are working, and putting forth themselves in every Providence, in every Change, in every Turn of the Wheel that passeth by us in this World. I do not question but that there are some that are alive that have been able to say, the Days of Affliction have been the best unto them, and that could, if it were lawful, pray that they might always be in Affliction, if God would but do to them as he did when his Hand was laid upon them. For by them he caused his Light to shine: Or as *Job* has it, *Thou huntest me as a fierce Lyon, and again, thou shewest thy self marvelously upon me.* See also the Writing of *Hezekiah*, Isa. 38. and read what Profit he found in Afflictions.

But again, these Breadths, Lengths, Depths, and Heights, have in themselves naturally that Glory, that cannot be so well discerned, or kept in View by weak Eyes. He had need have an Eye like an Eagle, that can look upon the Sun, that can look upon these great Things, and not be stricken blind therewith. You see how *Saul* was served when he was going to *Damascus*: But *Stephen* could stand and look up stedfastly into Heaven, and that too when with *Jonas* he was going into the Deep. But I have done with this, and proceed, Acts 9. Chap. 7.

That ye may be able to comprehend.] Although apprehending is included in comprehending; yet to comprehend is more. To comprehend is to know a Thing fully; or, to reach it all. But here we must distinguish, and say that there is a Comprehending that is absolute, and a Comprehending that is comparative. Of comprehending absolutely or perfectly, we are not here to speak; for that the Apostle could not, in this Place, as to the Thing prayed for, desire: For it is utterly impossible perfectly to know whatsoever is in the Breadths, Lengths, Depths, and Heights here spoken of. Whether you call them Mercies, Judgments, or the Ways of God with Men. *How unsearchable are his Judgments, and his Ways past finding out!* Or, Rom. 11. 33. if you take them to signify his Love, unto which you see I am inclined; why, that you read of in the same Place, to be it which passeth Knowledge. Wherefore should the Apostle by this Term, conclude, or insinuate, that what he calls here *Breadths, Lengths, Depths, or Heights*, might be fully,

fully, or perfectly understood and known, he would not only contradict other Scriptures, but himself, in one and the self-same *Breath*. Wherefore it must be understood comparatively; that is, and that he says, with, or as much as others, as any, even *with all Saints*. *That ye may be able to comprehend with all Saints, what is the Breadth, and Length, and Depth, and Height*. I would ye were as able to understand, to know, and to find out these Things, as ever any were; and to know with the very best of Saints, *The Love of Christ, which passeth Knowledge*. There are, as has afore been hinted, Degrees of Knowledge of these Things; some know more, some less; but the Apostle prays that these *Ephesians* might see, know, and understand as much thereof as the best, or as any under Heaven.

And this in the first Place shews us the Love of a Minister of Jesus Christ. A Minister's Love to his Flock is seen in his Praying for them: Wherefore *Paul*, commonly, by his Epistles, either first or last, or both, gives the Churches to understand, That he did often heartily pray to God for them: And not only so, but also specifies the Mercies, and Blessings, and Benefits which he earnestly begged for them of God.

But *Secondly*, This implies that there are great Benefits accrue to Christians by the comprehending of these things: Yea, it implies that something very special is ministered to us by this Knowledge of these; and here to touch upon a few of them.

First, He that shall arrive to some competent Knowledge of these things, shall understand more thorowly the Greatness, the Wisdom, the Power, &c. of the God that is above. For by these Expressions are the Attributes of God set forth unto us: And although I have discoursed of them hitherto under the Notion of Grace and Mercy, yet it was not for that I concluded, they excluded the expressing of his other Attributes, but because they all, as it were, turn into loving Methods in the Wheel of their heavenly Motion towards the Children of God. Hence it is said, *God is Love, God is Light*. God is what he is for his own Glory, and the good of them that fear him. God! Why God in the *Breadth, Length, Depth, Height* that is here intended, comprehends the whole World. The whole World is in him: For he is before, above, beyond, and round about all things. Hence it is said, The Heavens for Breadth, are but *his Span*; That he gathereth the Wind in *his Fists*, measureth the Waters in the *Hollow of his Hand*, weigheth the Mountains in Scales, and the Hills in a Balance. Yea, that all Nations before him are as nothing, and they are counted to him less than nothing, and Va-

nity. Hence we are said to live and move in him, and that he is beyond all Search. Acts 17. 28

I will add one Word more, notwithstanding there is such a Revelation of Him in His Word, in the Book of Creatures, and in the Book of Providences, yet the Scripture says, *Lo, these are part of his Ways, but how little a Portion is heard of him!* So great is God above all that we have read, heard, or seen of Him, either, in the *Bible*, in Heaven, or Earth, the Sea, or what else is to be understood. But now, That a poor Mortal, a Lump of sinful Flesh, or as the Scripture-Phrase is, *poor Dust and Ashes*, should be in the Favour, in the Heart, and wrapped up in the Compassions of such a God! O amazing! O astonishing Consideration! And yet *This God is our God for ever and ever; and He will be our Guide even unto Death*. Job 26. 14. Psa. 48. 14

It is said of our God, *That he humbleth himself when he beholds things in Heaven*. How much more then when he openeth his Eyes upon Man; but most of all when he makes it, as one may say, his Business to visit him every Morning, and to try him every Moment, having set his Heart upon him, being determined to set him also among his Princes. *The Lord is high above all Nations, and his Glory above the Heavens. Who is like to the Lord our God, who dwelleth on high! Who humbleth himself to behold things that are in Heaven, and in the Earth! He raiseth up the poor out of the Dust, and lifteth the needy out of the Dunghil, that he may set him with Princes, even with the Princes of his People*. Psal. 113. 3, 4, 5, 6, 7, 8.

Secondly, If *this* God be our God; or if our God be such a God, and could we but attain to that Knowledge of the *breadth, and length, and depth, and height* that is in him, as the Apostle here prays, and desires we may, we should never be afraid of any thing we shall meet with, or that shall assault us in this World. The great God, the Former of all things, taketh part with them that fear him, and that engage themselves to walk in his Ways, of Love, and Respect they bare unto him, So that such may boldly say, *The Lord is my Helper, and I will not fear what Man shall do unto me*. Would it not be amazing, should you see a Man compassed with Chariots and Horses, and Weapons for his defence, yet afraid of being Sparrow-blasted, or over-run by a Grasshopper! Why *It is He that sitteth upon the Circle of the Earth, and to whom the Inhabitants thereof be as Grasshoppers*, that is the God of the People that are lovers of Jesus Christ; therefore we should not fear them. To fear Man, is to forget God; and to be careless in a time of Danger, is to forget God's Ordinance. What is it then? Why, let us fear God, and diligently keep his Way, with

with what prudence and regard to our preservation, and also the Preservation of what we have, we may: And if, we doing this, our God shall deliver us, and what we have, into the Hands of them that hate us, let us laugh, be fearless and careless, not minding now to do any thing else but to stand up for him against the workers of Iniquity; fully concluding, that both we, and our Enemies, are in the hand of him that loveth his People, and that will certainly render a Reward to the Wicked, after that he has sufficiently tryed us by their

Prov. 26. 10. Means. *The great God that formed all things, both rewardeth the Fool, and rewardeth Transgressors.*

Thirdly, Another thing that the Knowledge of what is prayed for of the Apostle, if we attain it, will minister to us, is, *An holy Fear and Reverence of this great God in our Souls*; both because he is great, and because he is wise and good. *Who would not fear Thee, O Lord, and glorifie Thy Name.*

Greatness should beget Fear, Greatness should beget Reverence: Now who so great as our God: and so, who to be feared like him! he also is wise, and will not be deceived by any. *He will bring Evil, and not call back his Words, but will rise against the House of Evil-doers, and against the Help of them that work Iniquity.* Most Men deal with God as if he were not wise; as if he either knew not the Wickedness of their Hearts and Ways, or else knew not how to be even with them for it: When, alas; He is wise in Heart, and Mighty in Power; and although he will not without Cause, afflict, yet he will not let Wickedness go unpunished. This therefore should make us fear. He also is good, and this should make us serve him with fear. Oh! that a great God should be a good God; a good God to an unworthy, to an undeserving, and to a People that continually do what they can to provoke the Eyes of his Glory; this should make us tremble. He is fearful in Service, fearful in Praises.

The breadth, and length, and depth, and height of his out-going towards the Children of Men, should also beget in us a very great Fear and Dread of his Majesty. When the Prophet saw the Height of the Wheels, he said they were dreadful, and cried out unto them, *O Wheel! His Judgments also are a great deep; nor is there any searching of his Understanding.* He can tell how to bring his Wheel upon us; and to make our Table a Snare, a Trap, and a Stumbling-Block unto us: He can tell how to make his Son to us a Rock of Offence, and his Gospel to be a Saviour of Death unto Death, unto us. He can tell how to chuse Delusions for us, and to lead us forth with the Workers of Iniquity. He can out-wit, and out-do us, and prevail

against us for ever; and therefore we should be afraid and fear before him, for our good, and the good of ours for ever: Yea, it is for these Purposes, with others, that the Apostle prayeth thus for this People: For the comprehending of these things, do poise and keep the Heart in an even Course. This yields comfort; This gives Incouragement; this begets Fear and Reverence in our Hearts of God.

Fourthly, This knowledge will make us willing that he should be our God; yea, will also make us abide by that Willingness. *Jacob said with a Vow, If God will be with me and will keep me in this Way that I go, and will give me Bread to eat, and Raiment to put on; so that I come again to my Father's House in peace: Then shall the Lord be my God. And this Stone which I have set for a Pillar, shall be God's House; and of all that Thou shalt give me, I will surely give the Tenth unto Thee.* Thus he considered the Greatness of God, and from a Supposition that he was what he had heard him, of his Father, to be; he concluded to chuse him for his God, and that he would worship him, and give him that honour that was due to him as God. How did the King of Babylon set him above all gods, when but some sparkling Rays from him did light upon him: He calls him a *God of Gods*, prefers him above all Gods, charges all People and Nations that they do nothing amiss against him: He calls him *the most high God, the God that liveth for ever*; and confesses, that *He doth whatsoever he will in Heaven and Earth*; and concludes with praising and extolling of him. We naturally love Greatness: And when the glorious Beauty of the King of Glory shall be manifest to us, and we shall behold it, we shall say as Joshua did; *Let all Men do as seems them good; but I, and my House will serve the Lord.*

When the Apostle Paul sought to win the Athenians to him, he sets him forth before them with such Terms as bespeaks his Greatness; calling of him (and that rightly) *God that made the World, and all Things; the Lord of Heaven and Earth, One that giveth to all Life and Breath, and all Things: One that is nigh to every one; he in whom we live, and move, and have our Being: God that hath made of one Blood all Nations of Men; and that hath determined the Times before appointed, and the Bounds of their Habitation, &c.* These Things bespeak the Greatness of God, and are taking to considering Men. Yea, these very Athenians, while ignorant of him, from these dark Hints that they had by natural Light concerning him, erected an Altar to him, and put this singular Inscription upon it, *To the Unknown God*: To shew, that according to their Mode, they had some Kind of Reverence for him: But how

how much more when they came to know him, and to believe that God in all his Greatness had engaged himself to be theirs, and to bring them to himself, that they might in Time be Partakers of his Glory.

Fifthly, The more a Man knows or understands, of the Greatness of God towards him, expressed here by the Terms of unsearchable Breadth, Length, Depth, and Height; the better will he be able in his Heart to conceive of the excellent Glory and Greatness of the Things that are laid up in the Heavens for them that fear him. They that know nothing of this Greatness, know nothing of them; they that think amiss of this Greatness, think amiss of them; they that know but little of this Greatness, know but little of them: But he that is able to comprehend with all Saints what is the *Breadth*, and *Length*, and *Depth*, and *Height*; he is best able to conceive of, and consequently, to make a Judgment concerning the due Worth and blessed Glory of them.

This is both evident to Reason, also Experience confirmeth the same. For as for those *dark Souls* that know nothing of his Greatness, they have in Derision those who are, through the Splendor of the Glory, captivated and carried away after God. Also, those whose Judgments are corrupted, and themselves thereby made as Drunkards, to judge of Things foolishly, they, as it were, step in the same Steps with the other, and vainly imagine thereabout. Moreover we shall see those little spirited Christians, though Christians indeed, that are but in a small Measure acquainted with this God, with the Breadths, and Lengths, and Depths, and Heights that are in him, taken but little with the Glory and Blessedness that they are to go to when they die; wherefore they are neither so mortified to this World, so dead to Sin, so self-denying, so delighted in the Book of God, nor so earnest in Desires to be acquainted with the Heights, and Depths that are therein. No, this is reserved only for those who are devoted thereto; who have been acquainted with God in a Measure beyond that which your narrow-spirited Christians understand. There doth want as to these Things, enlargings in the Hearts of the most of Saints, as there did in those of *Corinth*, and also in those at *Ephesus*; wherefore as *Paul* bids the one, and prays that the other may be enlarged, and have great Knowledge thereabout; so we should to answer such Love, through Desire separate our selves from *terrene* Things, that we may seek and intermeddle with all Wisdom. Christ says, *Prov. 18. 1* if any Man will do his Will he shall know of the Doctrine. Oh! that we were indeed enlarged as to these *Breadths*, and *Lengths*, and *Depths*, and *Heights* of

God, as the Apostle desired the *Ephesians* might.

Sixthly, Then those great Truths, the Coming of Christ, the Resurrection of the Dead, and eternal Judgment, would neither seem so like Fables, nor be so much off our Hearts as they *do*, and *are*. For the thorough Belief of them depends upon the Knowledge of the Abilities that are in God to perform what he has said thereabout: And hence it is that your inferior Sort of Christians live so like, as if none of these Things were at hand; and hence it is again, that they so soon are shaken in Mind about them, when tempted of the Devil, or briskly assaulted by Deceivers. But this cometh to pass that there may be fulfilled what is written: *And while the Bridegroom tarried, they all slumbered and slept.* Surely, the Meaning is, they were asleep about his coming, the Resurrection and the Judgment; and consequently had lost much of that Knowledge of God, the which if they had retained, these Truths, with Power, would have been upon their Hearts. The *Corinthians* were horribly decaying here, though some more than others: Hence *Paul*, when he treats of this Doctrine, bids them awake to Righteousness, and not sin, telling them, that some among them had not the Knowledge of God. To be sure they had not such a Knowledge of God as would keep them steady in the Faith of these Things. *Ver. 31.*

Now the Knowledge of the Things above-mentioned, to wit, *this comprehending Knowledge*; will greaten these Things, bring them near, and make them to be credited as are the greatest of God's Truths, and the Virtue of the Faith of them is, to make one die daily. Therefore,

Seventhly, Another Advantage that floweth from this Knowledge, is, that it makes the next World desireable, not simply as it is with those *lean Souls*, that desire it only as the Thief desireth the Judge's Favour, that he may be saved from the Halter, but out of love such have to God and to the Beauties of the House he dwells in; and that they may be rid of this World, which is to such as a dark Dungeon. The Knowledge of God that Men pretend they have, may easily be judged of, by the Answerable or Unanswerableness of their Hearts and Lives thereto. Where is the Man that groans earnestly to be gone to God, that counts this Life a Strait unto him; that saith as a sick Man of my Acquaintance did, when his Friend at his Bedside prayed to God to spare his Life, *No, No*, said he, *pray not so, for 'tis better to be dissolved and be gone.* Christians should shew the World how they believe, not by Words on Paper, not by gay and flourishing Notions; but by those Desires they have to be gone, and the Proof that these Desires are true, is a Life in Heaven while we are on Earth. *Phil. 3. 20.*

I know

I know Words are cheap, but a Dram of Grace is worth all the World. But where, as I said, shall it be found, not among carnal Men, not among weak Christians, but among those, and those only, that enjoy a great Measure of *Paul's* Wish here. But to come to the second Part of the Text,

And to know the Love of Christ which passeth Knowledge. These Words are the second Part of the Text, and they deal mainly about the Love of Christ, who is the Son of God. We have spoken already briefly of God, and therefore now we shall speak also of his Son. These Words are a Part of the Prayer afore-mentioned, and have something of the same Strain in them. In the first Part, he prays that they might comprehend that which cannot absolutely by any Means be comprehended; and here he prays that that might be known, which yet in the same Breath he saith, *passeth Knowledge*, to wit, the Love of Christ. *And to know the Love of Christ, which passeth Knowledge.*

In the Words we are to take Notice of three Things:

First, Of the Love of Christ.

Secondly, Of the exceeding Greatness of it.

Thirdly, Of the Knowledge of it.

We will begin with the first of these, to wit, *Of the Love of Christ*. Now for the explication of this we must enquire into three Things,

1st, Who Christ is.

2dly, What Love is.

3dly, What the Love of Christ is.

1st, Christ is a Person of no less Quality than is he of whom we treated before; to wit, very God. So I say, not *titularly*, not *nominally*, not so *counterfeitly*, but the self-same in *Nature* with the Father. Wherefore what we have under Consideration, is so much the more to be taken Notice of; namely, that a Person so great, so high, so glorious, as this Jesus Christ was, should have Love for us, that passes Knowledge. It is common for Equals to love, and for Superiors to be beloved; but for the King of Princes, for the Son of God, for Jesus Christ to love *Man* thus: This is amazing, and that so much the more, for that Man, the Object of this Love, is so low, so mean, so vile, so undeserving, and so inconsiderable, as by the Scriptures every where he is described to be.

But to speak a little more particularly of this Person. 1. He is called God. 2. The King of Glory, and Lord of Glory. 3. The Brightness of the Glory of his Father. 4. The Head over all Things. 5. The Prince of Life. 6. The Creator of all Things. 7. The Upholder of all Things. 8. The Disposer of all Things. 9. The only Beloved of the Father.

But the Persons of him beloved, are called Transgressors, Sinners, Enemies,

Dust and Ashes, Fleas, Worms, Shadows, Vapours; vile, sinful, filthy, unclean, ungodly Fools, Madmen. And now is it not to be wondred at, and are we not to be affected herewith, saying, And wilt thou set thine Eye upon such a one? But how much more when he will set his Heart upon us. And yet this great, this high, this glorious Person, verily, verily loveth such.

2dly, We now come to the second Thing, namely, to shew *What is Love*; not in a way of nice Distinction of Words, but in a plain and familiar Discourse, yet respecting the Love of the Person under Consideration.

Love ought to be considered with Reference to the Subject as well as to the Object of it.

The Subject of Love in the Text is Christ; but forasmuch as Love *in him* is diverse from the Love that is *in us*; therefore it will not be amiss, if a little the Difference be made appear.

1. Love in us is a Passion of the Soul, and being such, is subject to *ebb* and *flow*, and to be extream both Ways. For whatever is a Passion of the Soul, whether Love or Hatred, Joy or Fear, is more apt to exceed, or come short, than to keep within its due Bounds. Hence, oft-times that which is loved to Day is hated To-morrow; ^{2 Sam. 13.} yea, and that which should be loved with ^{15.} Bounds of Moderation, is loved to the ^{2 Tim. 4.} Drowning of both Soul and Body in Perdition and Destruction.

2. Besides, Love in us is apt to chuse to it self undue and unlawful Objects, and to reject those, that with Leave of God, we may embrace and enjoy; so unruly, as to the Laws and Rules of Divine Government, oft-times is this Passion of Love in us.

3. Love in us requires that something pleasing and delightful be in the Object loved, at least so it must appear to the Lust and Fancy of the Person loving, or else Love cannot act; for the Love that is in us, is not of Power to set it self on work, where no allurement is in the Thing to be beloved.

4. Love in us decays, though once never so warm and strongly fixed, if the Object falls off, as to its first alluring Provocation; or disappointeth our Expectation with some unexpected Reluctancy to our Fancy or our Mind.

All this we know to be true from Nature, for every one of us are thus; nor can we refuse, or chuse as to Love, but upon, and after the Rate, and the Working thus of our Passions. Wherefore our Love, as we are natural, is weak, unordered, fails and miscarries, either by being too much or too little; yea, though the Thing which is beloved be allowed for an Object of Love, both by the Law of Nature and Grace. We therefore must put a vast Difference

Joh. 1. 1, 2
1 Joh. 5. 7
Phil. 2. 6

Pf. 24. 10.
1 Cor. 2. 8.
Heb. 1. 3.
Eph. 1. 22.
Acts 3. 15.
Col. 1. 16.
Heb. 1. 3.
Mat. 28.
— 11.

ference betwixt Love, as found in us, and Love as found in Christ, and that both as to the Nature, Principle, or Object of Love.

Love in Christ is not Love of the same Nature, as is Love in us: Love in him is essential to his Being; but in us it is not so, as has been already shewed. God is Love, Christ is God, therefore Christ is Love, *Love naturally*. Love therefore is essential to his Being. He may as well cease to *be*, as cease to *love*. Hence therefore it follows, that Love in Christ floweth not from so low and beggarly a Principle, as doth Love in Man; and consequently is not, nor can be attended with those Infirmities or Defects, that the Love of Man is attended with.

1. It is not attended with those unruly or uncertain Motions that ours is attended with: Here is no ebbing, no flowing, no going beyond, no coming short, and so nothing of Uncertainty. *Having loved his own which were in the World, he loved them to the End.*

True, there is a Way of manifesting of this Love, which is suited to our Capacities, as Men, and by that we see it sometimes more, sometimes less: Also it is manifested to us as we do, or do not walk with God in this World. I speak now of Saints.

2. Love in Christ pitcheth not it self upon undue or unlawful Objects; nor refuseth to embrace what by the eternal Covenant is made capable thereof. It always acteth according to God; nor is there at any Time the least Shadow of Swerving as to this.

3. Love in Christ requireth no taking Beauteousness in the Object to be beloved, as not being able to put forth it self without such attracting Allurements. It can act *of* and *from* it self, without all such Kind of Dependencies. This is manifest to all who have the least true Knowledge of what that Object is in it self, on which the Lord Jesus has set his Heart to love them.

4. Love in Christ decays not, nor can be tempted so to do by any thing that happens, or that shall happen hereafter, in the Object so beloved. But as this Love at first acts by, and from it self, so it continueth to do until all Things that are Imperfections, are compleatly and everlastingly subdued. The Reason is, because Christ loves to make us comely, *not* because we are so.

Object. *But all along Christ compareth his Love to ours; now, Why doth he so, if they be so much unlike?*

Ans^r. Because we know not Love but by the Passions of Love that work in our Hearts; wherefore he condescends to our Capacities, and speaketh of his Love to us, according as we find Love to work in our selves to others. Hence he sets forth his Love to us, by borrowing from us In-

stances of our Love to Wife and Children. Eph. 5. 25. Yea, he sometimes sets forth his Love to us, by calling to mind how sometimes a Man loves a Woman that is a Whore.

Go (saith God to the Prophet) *love a Woman, (beloved of her Friend, yet an Adulteress) according to the Word of the Lord toward the Children of Israel, who look to other Gods, and love Flagons of Wine.* But then, these Things must not be understood with Respect to the Nature, but the Dispensations and Manifestations of Love; no, nor with Reference to these neither, any further than by making use of such suitable Similitudes, thereby to commend his Love to us, and thereby to beget in us Affections to him for the Love bestowed upon us.

Wherefore Christ's Love must be considered both with Respect to the Essence, and also as to the divers workings of it. For the Essence thereof, it is as I said, natural with himself, and as such, it is the Root and Ground of all those Actions of his, whereby he hath shewed that himself is loving to sinful Man. But now, though the Love that is in him is essential to his Nature, and can vary no more than God himself; yet we see not this Love but by the Fruits of it, nor can it otherwise be discerned, *Hereby perceive we the Love of God, because he laid down his Life for us.* 1 Joh. 3. 15 We must then betake our selves to the Discoveries of this Love, of which there are two Sorts.

1. Such as are the Foundations.
2. Such as are the Consequences of those fundamental Acts.

Those which I call the Foundations, are they upon which all other Discoveries of his Goodness depend, and they are two.

1. His dying for us. 2. His improving of his Death for us at the right Hand of God. And this leads me to the third Particular, to wit, to shew you what the Love of Christ is; namely, in the Discovery of it.

And to know the Love of Christ.

The Love of Christ is made known unto us, as I said. 1. By his dying for us. 2. By his improving of his dying for us.

His dying for us appears, 1. To be wonderful in it self. 2. In his Preparations for that Work.

First, It appears to be wonderful in it self, and that both with Respect to the Nature of that Death, as also, with Respect to the Persons for whom he so died.

The Love of Christ appears to be wonderful by the Death he died: In that he died, in that he died such a Death. It was strange Love in Christ that moved him to die for us: Strange, because not according to the Custom of the World. Men do not use in cool Blood deliberately to come upon the Stage or Ladder, to lay down their Lives for others; but this did Jesus Christ, and

and that too for such, whose Qualification, if it be duly considered, will make this act of his, far more amazing, *He laid down his Life for his Enemies*, and for those that could not abide him; yea, for those, even for those that brought him to the Cross: not accidentally, or because it happened so, but knowingly, designedly, he knew it was for those he died, and yet his Love led him to lay down his Life for them. I will add, That those very People for whom he laid down his Life, tho' they by all Sorts of Carriages did what they could to provoke him to pray to God his Father, that he would send and cut them off by the flaming Sword of Angels, would not be provoked, but would lay down his Life for them. Nor must I leave off here: We

never read that Jesus Christ was more cheerful in all his Life on Earth, than when he was going to lay down his Life for them, now he thanked God, now he sang.

But this is not all. He did not only die, but died such a Death, as indeed cannot be expressed. He was content to be counted the Sinner: yea, to be counted the Sin of the Sinner, nor could this but be odious to so holy a Lamb as he was, yet willing to be this and thus for that Love that he bare to Men.

This being thus, it follows, that his Sufferings must be unconceivable; for that, what in Justice was the proper Wages of Sin and Sinners, he must undergo; and what that was can no Man so well know as he himself and damned Spirits; for the proper Wages of Sin, and of Sinners for their Sin, is that Death which layeth Pains, such Pains which it deserveth, upon the Man that dieth so: But Christ died so, and consequently was seized by those Pains not only in Body but in Soul. His Tears, his Cries, his bloody Sweat, the hiding of his Father's Face; yea, God's forsaking of him in his Extremity, plainly enough declares the Nature of the Death he died. For my Part, I stand amazed at those that would not have the World believe, that the Death of Jesus Christ was, in it self, so terrible as it was.

I will not stand here to discourse of the Place called Hell, where the Spirits of the damned are, we are discoursing of the Nature of Christ's Sufferings: And I say, if Christ was put into the very Capacity of one that must suffer what in Justice ought to be inflicted for Sin; then, how we can so diminish the greatness of his Sufferings, as some do, without undervaluing of the greatness of his Love, I know not; and how they will answer it, I know not. And on the contrary, what if I should say, that the Soul of Christ suffered as long as his Body lay in the Grave, and that God's loosing of the Pains of Death at Christ's Resurrection, must not so much be made mention of with reference to his Body, as

to his Soul, if to his Body at all. For what Pain of Death was his Body capable of, when his Soul was sepeate from it? And yet God's loosing the Pains of Death, seems to be but an immediate Antecedent to his rising from the dead. And this Sense, Peter doth indeed seem to pursue, saying, *For David speaketh concerning him; I fore-saw the Lord always before my Face, for he is on my right Hand that I should not be moved. Therefore did my Heart rejoyce, and my Tongue was glad; Moreover also, my Flesh shall rest in Hope, Because thou wilt not leave my Soul in Hell, neither wilt thou suffer thine Holy One to see Corruption. This, saith Peter, was not spoken of David, but he being a Prophet, and knowing that God had sworn with an Oath, that of the Fruit of his Loins according to the Flesh he would raise up Christ to sit on his Throne: He seeing this before, spake of the Resurrection of Christ, that his Soul was not left in Hell, neither did his Flesh see Corruption. Thou wilt not leave my Soul in Hell; his Soul was not left in Hell. Of what use are these Expressions, if the Soul of Christ suffered not, if it suffered not when sepeated from the Body? for of that Time the Apostle Peter seems to treat. Besides, if it be not improper to say, that Soul was *not left there*, that never was there, I am at a loss. *Thou wilt not leave, his Soul was not left there; Ergo*, It was there, seems to be the natural Conclusion. If it be objected, that by Hell is meant the Grave; 'tis foolish to think that the Soul of Christ lay there while his Body lay dead therein. But again, the Apostle seems clearly to distinguish between the Places where the Soul and Body of Christ was; counting his Body to be in the Grave, and his Soul, for the Time, in Hell. If there be objected what was said by him to the Thief upon the Cross, I can answer, Christ might speak that with reference to his God-head, and if so, that lies as no Objection to what hath been insinuated. And why may not that be so understood, as well as where he said, when on Earth, *The Son of Man which is in Heaven*, meaning himself. For the personality of the Son of God, call him Son of Man, or what other Term is fitting, resideth not in the humane, but divine Nature of Jesus Christ. However, since Hell is sometimes taken for the Place, sometimes for the Grave, sometimes for the State, and sometimes but for a Figure of the Place where the damned are tormented; I will not strictly assign to Christ the Place, *the Prison where the damned Spirits are*, but will say, as I said before, that he was put into the Place of Sinners, into the Sins of Sinners, and received what by Justice was the proper Wages of Sin both in Body and Soul: As is evident from that fifty third of *Isaiah*. This Soul of his I take to be that which the *Inwards* and the *Fat* of the burnt Sacrifices*

was

Lev. 8. 14. was a Figure, or Shadow of. *And the Fat
15, 16. and the Inwards were burnt upon the Altar,
whilst the Body was burned for Sin with-
out the Camp.*

And now having said thus much, where-
in have I derogated from the Glory and
Holiness of Christ? Yea, I have endea-
voured to set forth something of the great-
ness of his Sorrows, the odiousness of Sin,
the Nature of Justice, and the Love of
Christ. And be sure, by how much the
Sufferings of the Son of God abounded
for us, by so much was this unfearchable
Love of Christ made manifest. Nor can
they that would, before the People, pare
away, and make but little these infinite Suf-
ferings of our Lord, make his Love to be
so great as they ought, let them use what
Rhetorick they can. For their objecting
the odious Names and Place of Hell, ac-
counting it not to be fit to say, That so
holy a Person as the Son of God was there.
I answer, Though I have not asserted it,
yet let me ask, which is more odious,
Hell or Sin? Or whether such think that
Christ Jesus was subject to be tainted by
the badness of the Place, had he been there?

Pf. 139. 8. Or whether, when the Scripture says, *God
is in Hell*, it is any Disparagement to him?
Or if a Man should be so bold as to say so,
Whether by so saying, he confineth Christ
to that Place for ever? And whether by
so thinking he has contradicted that called
the *Apostles Creed*.

Secondly, Having thus spoken of the
Death and Sufferings of Christ, I shall in
the next Place speak of his Preparations for
his so Suffering for us; and by so doing,
yet shew you something more of the great-
ness of his Love.

Christ, as I have told you, was even
before his Sufferings, a Person of no mean
Generation, being the Son of the Eternal
God: Neither had his Father any more
such Sons but He; consequently he of right
was Heir of all Things, and so to have
Dominion over all Worlds. *For, for him*
Col. 1. 16. *were all Things created.* And hence all
Heb. 1. Creatures are subject to him; yea, the
Angels of God worship him. Wherefore,
as is considered, he augmented not his
State by becoming lower than the Angels
for us, for what can be added to him, that
is naturally God. Indeed he did take, for
our sakes, the humane Nature into Union
with himself, and so began to manifest his
Glory; and the kindness that he had for us
before all Worlds, began now eminently
to shew it self. Had this Christ of God,
our Friend, given all he had to save us,
had not his Love been wonderful? But
when he shall give for us himself, this is
more wonderful. But this is not all; the
Case was so 'twixt God and Man, that
this Son of God could not, as he was be-
fore the World was, give himself a Ran-
som for us, he being altogether incapable

so to do, being such an one as could not
be subject to Death, the Condition that we
by Sin had put our selves into.

Wherefore that which would have been
a Death to some, to wit, the laying aside
of Glory, and becoming, of the King of
Princes, a Servant of the meanest Form;
this he of his own Good-will, was heartily
content to do. Wherefore, he that once
was the Object of the Fear of Angels, is
now become a *little* Creature, a Worm, an
inferiour one, born of a Woman, brought
forth in a Stable, laid in a Manger, scorned
of Men, tempted of Devils, was beholding
to his Creatures for Food, for Raiment,
for Harbour, and a Place wherein to lay
his Head when dead. In a Word, he made
himself of no Reputation, took upon him
the Form of a Servant, and was made in
the likeness of Men, that he might become
capable to do this Kindness for us. And
'tis worth your noting, that all the while
that he was in the World, putting himself
upon those other Preparations which were
to be antecedent to his being made a Sa-
crifice for us, no Man, though he told
what he came about to many, had, as
we read of, an Heart once to thank him
for what he came about. No, they rail-
ed on him, they degraded him, they called
him Devil, they said he was mad, and a
Deceiver, a Blasphemer of God, and a
Rebel against the State: They accused him
to the Governor; yea, one of his Disciples
fold him, another denied him, and they all
forsook him, and left him to shift for him-
self in the Hands of his horrible Enemies;
who beat him with their Fists, spat on him,
mocked him, crowned him with Thorns,
scourged him, made a gazing-stock of him,
and finally, hanged him up by the
Hands and the Feet alive, and gave him
Vinegar to increase his Affliction, when
he complained that his Anguish had made
him thirsty. And yet all this could not
take his Heart off the Work of our Re-
demption. To die he came, die he would,
and die he did before he made his return
to the Father, for our Sins, that we might
live through him.

Now may what we read of in the
Word concerning those temporal Sufferings
that he underwent be over-looked, and
passed by without serious Consideration;
they being a part of the Curse, that our
Sin had deserved? For all temporal Plagues
are due to our Sin while we live, as well as
the Curse of God to everlasting Perdition,
when we die. Wherefore this is the Rea-
son why the whole Life of the Lord Jesus
was such a Life of Affliction and Sorrow,
he therein bare our Sickneses, and took
upon him our Deserts: So that now the
Curse in Temporals, as well as the Curse
in Spirituals, and of everlasting Malediction,
is removed by him away from God's Peo-
ple; and since he overcame them, and got
to

to the Cross, 'twas by Reason of the worthiness of the humble Obedience that he yielded to his Father's Law in our Flesh. For his whole Life (as well as his Death) was a Life of Merit and Purchase, and Desert. Hence it is said, *he increased in Favour with God.* For his Works made him still more acceptable to him: For he standing in the room of Man, and becoming our Reconciler to God; by the heavenly Majesty he was counted as such, and so got for us what he earned by his Mediatorial Works; and also partook thereof as he was our Head himself. And was there not in all these Things Love, and Love that was infinite? Love which was not essential to his Divine Nature, could never have carried him through so great a Work as this: Passions here would have failed, would have retreated, and have given the Recoil; yea, his very Humanity would have flagged and fainted, had it not been managed, governed, and strengthened by his Eternal Spirit. Wherefore it is said, that through the *Eternal Spirit he offered himself without Spot to God.* And that he was declared to be the Son of God, with so doing, and by the Resurrection from the dead.

We come now to the second Thing propounded, and by which his Love is discovered, and that is his improving of his dying for us. But I must crave Pardon of my Reader, if he thinks that I can discover the ten hundred thousandth Part thereof, for it is impossible; but my meaning is, to give a few hints what beginnings of Improvement he made thereof in order to his further Progress therein.

First therefore, This his Death for us, was so vertuous, that in the Space of three Days and three Nights, it reconciled to God in the Body of his Flesh as a common Person, all, and every one of God's Elect. Christ, when he addressed himself to die, presented himself to the Justice of the Law, as a common Person; standing in the stead, Place, and Room of all that he undertook for; *He gave his Life a Ransom for many. He came into the World to save Sinners.* And as he thus presented himself, so God, his Father, admitted him to this Work; and therefore it is said, *The Lord laid upon him the Iniquities of us all:* And again, *Surely he hath born our Grievs, and carried our Sorrows.* Hence it unavoidably follows, that whatever he felt, and underwent in the Manner, or Nature, or Horribleness of the Death he died, he felt and underwent all as a common Person; that is, as he stood in the stead of others: Therefore it is said, *He was wounded for our Transgressions, and bruised for our Iniquities; and that the Chastisement of our Peace was upon him.* And again, *he just died for the unjust.*

Now then, if he presented himself as a

common Person to Justice, if God so admitted and accounted him, if also he laid the Sins of the People, whose Persons he represented, upon him, and under that Consideration punishes him with those Punishments and Deaths, that he died. Then Christ in Life and Death is concluded by the Father to live and die as a common or publick Person, representing all in this Life and Death, for whom he undertook thus to live, and thus to die. So then, it must needs be, that what next befalls this common Person, it befalls him with Respect to them in whose Room and Place he stood and suffered. Now, the next that follows, is, *that he is justified of God:* That is, acquitted and discharged from this Punishment, for the Sake of the worthiness of his Death and Merits; for that must be before he could be raised from the Dead: God raised him not up as Guilty, to justify him afterwards: His Resurrection was the Declaration of his precedent Justification. He was raised from the dead, because it was neither in Equity or Justice possible that he should be holden longer there, his Merits procured the contrary.

Now he was condemned of God's Law, and died by the Hand of Justice, he was acquitted by God's Law, and justified of Justice; and all as a common Person; so then, in his acquitting, we are acquitted, in his Justification we are justified; and therefore the Apostle applieth God's justifying of Christ to himself; and that rightly. For if Christ be my Undertaker, will stand in my Place, and do for me, 'tis but reasonable that I should be a Partaker: Wherefore we are also said to be quickned together with him: That is, when he was quickned in the Grave; raised up together, and made to sit together in heavenly Places in Christ Jesus. Therefore another Scripture saith, *He hath quickened us together with him, having forgiven us all Trespasses.* This quickning, must not be understood of the Renovation of our Hearts, but of the restoring of Jesus Christ to Life after he was crucified; and we are said to be quickned together with him, because we were quickned in him at his Death, and were to fall or stand by him quite through the three Days and three Nights Work; and were to take therefore our Lot with him: Wherefore 'tis said again, *That his Resurrection is our Justification. That by one Offering he has purged our Sins for ever; and that by his Death he hath delivered us from the Wrath to come.* But I say, I would be understood aright: This Life resideth yet in the Son, and is communicated from him to us, as we are called to believe his Word; mean while we are secured from Wrath and Hell, being justified in his Justification, quickned in his Quickning, raised up in his Resurrection; and made to sit already together in heavenly Places in Christ Jesus.

And is not this a glorious Improvement of his Death, that after two Days the whole Body of the Elect, in him, should be revived, and that in the third Day we should live in the Sight of God, in and by him.

Heb. 6. 1,
2, 3.

Secondly, Another Improvement of his Death for us, was this, By that he slew for us, our infernal Foes; by it he abolished Death; by Death he destroyed him that had the Power of Death: By Death he took away the Sting of Death; by Death he made Death a pleasant Sleep to Saints, and the Grave for a while, an easy House and Home for the Body.

2 Tim. 1. 1.
Heb. 2. 14,
15.
1 Cor. 15.
55, 56.

By Death he made Death such an Advantage to us, that it is become a Means of translating of the Souls of them that believe in him, to Life. And all this is manifest, for that Death is ours, a Blessing to us, as well as *Paul* and *Apollo*, the World and Life it self. And that all this is done for us by his Death, is apparent, for that his Person is where it is, and that by himself as a common Person he has got the Victory for us. For though as yet all

1 Cor. 3. 22

Things are not put under our Feet, yet we see Jesus crowned with Honour and Glory, who by the Grace of God tasteth Death for every Man. *For it became God, for whom are all Things, and by whom are all Things, to make the Captain of our Salvation perfect through sufferings.* It became him; that is, it was but just and right he should do so, if there was enough in the Virtuosity of his Death and Blood to require such a Thing. But there was so. Wherefore God has exalted him, and us in him, above these infernal Foes. Let us therefore see our selves delivered from Death first, by the Exaltation of our Jesus, let us behold him I say as crowned with Glory and Honour, as, or because, he tasted Death for us. And then we shall see our selves already in Heaven by our Head, our Undertaker, our Jesus, our Saviour.

Heb. 2. 6,
7, 8, 9.

Thirdly, Another Improvement that has already been made of his Death for us, is thus, he hath at his Entrance into the Presence of God, for his Worthiness sake, obtained that the Holy Ghost should be given unto him for us, that we by that might in all Things yet to be done, be made meet to be Partakers personally in our selves, as well as virtually by our Head and Forerunner, of the Inheritance of the Saints in Light. Wherefore the abundant Pourings out of that was forborn until the Resurrection and Glorification of our Lord

John 7. 39.

Jesus. *For the Holy Ghost was not yet given, because that Jesus was not yet glorified.* Nor was it given so soon as received: For he received it upon his entering into the Holy Place, when he had sprinkled the Mercy-Seat with the Blood of Sprinkling, but it

Aas 4.

—2. 32, 33

was not given out to us till some Time after: However it was obtained before. And

it was meet that it should in that infinite Immeasurableness in which he received it, first abide upon him, that his human Nature, which was the first Fruits of the Election of God, might receive by its Abidings upon him, that Glory for which it was ordained; and that we might receive, as we receive all other Things, first by our Head and Undertaker, Sanctification in the Fulness of it. Hence it is written, that as he is made unto us of God, Wisdom, and Righteousness, and Redemption, so Sanctification too: For first we are sanctified in his Flesh, as we are justified by his Righteousness. Wherefore he is that holy one that setteth us, in himself, a holy Lump before God, not only with Reference to Justification and Life, but with Reference to Sanctification and Holiness: For we that are Elect, are all considered in him as he has received that, as well as in that he has taken Possession of the Heaven for us. I count not this all the Benefit that accrueeth to us by Jesus his receiving the Holy Ghost, at his Entrance into the Presence of God for us: For we also are to receive it our selves from him, according as by God we are placed in the Body at the Times appointed of the Father. That we, as was said, may receive personal quickning, personal Renovation, personal Sanctification; and in Conclusion, Glory. But I say, for that he hath received this holy Spirit to himself, he received it as the Effect of his Ascension, which was the Effect of his Resurrection, and of the Merit of his Death and Passion. And he received it as a Common Person, as a Head, and Undertaker for the People.

Fourthly, Another Improvement that has been made of his Death, and of the Merits thereof for us, is that he has obtained to be made of God, the chief and high Lord of Heaven and Earth, for us. (All this while we speak of the Exaltation of the human Nature, in, by, and with which, the Son of God became capable to be our Reconciler unto God) *All Things, saith he, are delivered unto me of my Father: And all Power in Heaven and Earth is given unto me,* and all this because he died. *He humbled himself, and became obedient unto Death, even the Death of the Cross:* Wherefore God hath highly exalted him, and given him a Name above every Name, *that at the Name of Jesus every Knee should bow, of Things in Heaven, of Things in Earth, or Things under the Earth; and that every Tongue shall confess that Jesus Christ is Lord, to the Glory of God the Father.* And all this is, as was said afore, for our Sakes. He has given him to be *Head over all Things to the Church.*

Philip. 2.
8, 10.

Eph. 1. 22.

Wherefore, whoever is set up on Earth, they are set up by our Lord. *By me, saith he, Kings reign, and Princes decree Justice.* *By me Princes rule, and Nobles, even all the Judges of the Earth.* Nor are they when

Prov. 8. 15

16.

when set up, left to do, though they should desire it, their own Will and Pleasure. The *Metheg-Ammah*, the Bridle is in his own Hand, and he giveth Reins, or Check, even as it pleaseth him. He has this Power for the well-being of his People. Nor are the fallen Angels exempted from being put under his Rebuke: *He is the only Potentate*, and in his Times will shew it. Peter tells us, *He is gone into Heaven, and is on the right Hand of God: Angels, and Authorities, and Powers being made subject unto him.*

This Power, as I said, he has received for the Sake of his Church on Earth, and for her Conduct and Well-being among the Sons of Men. Hence, as he is called the King of Nations, in general; so the King of Saints, in special: And as he is said to be Head over all Things in general, so to his Church in special.

Fifthly, Another Improvement that he hath made of his Death for us, is, he hath obtained, and received into his own Hand sufficiency of Gifts to make Ministers for his Church withal. I say, to make and maintain, in Opposition to all that would hinder, a sufficient Ministry. Wherefore he saith when he ascended on high, he led Captivity captive, and gave Gifts unto Men: And he gave some Apostles, some Prophets, some Evangelists, some Pastors and Teachers; for the perfecting of the Saints for the Work of the Ministry, for edifying of the Body of Christ: 'Till we all come in the Unity of the Faith, and Knowledge of the Son of God unto a perfect Man, unto the Measure of the Stature of the fullness of Christ. Many Ways has Satan devised to bring into Contempt this blessed Advantage that Christ has received of God for the benefit of his Church; partly while he stirs up Persons to revile the Sufficiency of the Holy Ghost, as to this Thing: Partly, while he stirs up his own Limbs and Members, to broach his Delusions in the World, in the Name of Christ, and as they blasphemously call it by the Assistance of the Holy Ghost: partly while he tempteth Novices in their Faith, to study and labour in nice Distinctions, and the affecting of uncouth Expressions, that vary from the Form of sound Words, thereby to get Applause, and a Name, a Forerunner of their own Destruction.

But notwithstanding all this, *Wisdom is justified of her Children*: and at the last Day, when the *Outside*, and *Inside* of all things shall be seen and compared, it will appear that the Son of God has so managed his own Servants in the Ministry of his Word, and so managed his Word, while they have been labouring in it, as to put in his Blessing by that, upon the Souls of Sinners, and has blown away all other things as Chaff.

Sixthly, Another Improvement that the

Lord Christ has made of his Death, for his, is the obtaining, and taking Possession of Heaven for them. By his own Blood he has entered into the holy Place, having obtained eternal Redemption for us. This Heaven! who knows what it is? This Glory! who knows what it is? It is called God's Throne, God's House, God's Habitation; Paradise, the Kingdom of God, the high and holy place. *Abraham's Bosom*, and the Place of heavenly Pleasures, in this Heaven is to be found, *the Face of God for ever*: Immortality, the Person of Christ: the Prophets, the Angels, the Revelation of all Mysteries, the Knowledge of all the Elect, Eternity.

Of this Heaven, as was said afore, we are possessed already, we are in it, we are set down in it, and partake already of the Benefits thereof, but all by our Head and Undertaker; and 'tis fit that we should believe this, rejoyce in this, talk of this, tell one another of this, and live in the Expectation of our own personal Injoyment of it. And as we should do all this, so we should bless and praise the Name of God who has put over this House, this Kingdom, and Inheritance into the Hand of so faithful a Friend. Yea, a Brother, a Saviour and Blessed Undertaker for us. And lastly, since all these things already mentioned, are the Fruit of the Sufferings of our Jesus, and his Sufferings the Fruit of that Love of his that *passeth Knowledge*: how should we bow the Knee before him, and call him tender Father; yea, how should we love and obey him, and devote ourselves unto his Service, and be willing to be also Sufferers for his sake, to whom be Honour and Glory for ever. And thus much of the Love of Christ in general.

I might here add many other things, but as I told you before, we would under the Head but now touched upon, treat about the Fundamentals or great and chief Parts thereof, and then the exceeding Greatness of it more particularly: Wherefore of that we must say something now.

And to know the Love of Christ, which passeth Knowledge. In that it is said to pass Knowledge, 'tis manifest it is exceeding great, or greatly going beyond what can be known; for to exceed, is to go beyond, be above, or to be out of the Reach of what would comprehend that which is so. And since the Expression is absolutely indefinite, and respecteth not the Knowledge of this or the other Creature only; it is manifest, that *Paul* by his thus saying, challengeth all Creatures in Heaven and Earth to find out the Bottom of this Love if they can. *The Love of Christ which passeth Knowledge.* I will add, that for as much as he is indefinite also about the Knowledge, as well as about the Persons knowing, 'tis out of doubt that he here engageth all Knowledge

Knowledge, in what Enlargements, Attainments, Improvements, and Heighths soever it hath, or may for ever attain unto. *It passeth Knowledge.*

Of the same Import also is that other Passage of the Apostle a little above in the self-same Chapter. I preach, saith he, among the Gentiles *the unsearchable Riches of Christ*: or those Riches of Christ that cannot by searching, be found out in the all of them: *The Riches*, the Riches of his Love and Grace. The Riches of his Love and Grace *towards us*. For ye know the Grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his Poverty might be made rich. Ye know the Grace, that is so far, and so far every Believer knows it: for that his leaving Heaven and taking upon him Flesh, that he might bring us thither, is manifest to all. But yet, all the Grace that was wrapped up in that amazing Condescension, knoweth none, nor can know: for if that might be, that Possibility would be a flat Contradiction to the Text: The Love of Christ which passeth Knowledge. Wherefore the Riches of this love in the utmost of it, is not, cannot be known by any: let their Understanding and Knowledge, be heightened and improved what it may. Yea, and being heightened and improved, let what Search there can by it be made into this Love and Grace. *That which is afar off, and exceeding deep, who can find out?* And that this Love of Christ is so, shall anon be made more apparent. But at present we will proceed to particular Challenges for the making out of this, and then we will urge those Reasons that will be for the further Confirmation of the whole.

1. This Love passes the Knowledge of the wisest Saint, we now single out the greatest Proficient in this Knowledge; and to confirm this, I need go no further than to the man that spake these Words; to wit, *Paul*, for in his Conclusion he includes himself. The Love of Christ which passeth Knowledge, even my Knowledge. As who should say: Though I have waded a great way in the Grace of Christ, and have as much Experience of his Love as any *He* in all the World, yet I confess my self short, as to the Fulness that is therein, nor will I stick to conclude of any other, *That he*

1 Cor. 8. 2.

2. This Love passeth the Knowledge of all the Saints, were it all put together, we, we all, and every one, did we each of us contribute for the manifesting of this Love, what it is, the whole of what we know, it would amount but to a broken Knowledge; *we know but in part, we see darkly, we walk not by Sight, but Faith.* True, now we speak of Saints on Earth.

Chap. 13. 9-12.

2 Cor. 5. 7.

3. But we will speak of Saints in Heaven; they cannot to the utmost, know

this Love of Christ. For though they know more thereof than Saints on Earth, because they are more in the open Visions of it, and also are more enlarged, being Spirits perfect, than we on Earth. Yet, to say no more now, they do not see the rich and unsearchable Runnings out thereof unto Sinners here on Earth. Nor may they there measure that, to others, by what they themselves knew of it here. For Sins, and Times and Persons and other Circumstances, may much alter the Case, but were all the Saints on Earth, and all the Saints in Heaven to contribute all that they know of this Love of Christ, and to put it into one Sum of Knowledge, they would greatly come short of knowing the utmost of this Love, for that there is an infinite deal of this Love, yet unknown by them. 'Tis said plainly, that they on Earth do not yet know what they shall be. And as for them in Heaven, they are not yet made perfect *as they shall be*. Besides, we find the Souls under the Altar, how perfect now soever, when compared with that State they were in when with the Body; yet are not able in all Points, tho' in Glory, to know, and so to govern themselves there without Directions. I say, they are not able, without Directions and Instructions, to know the kinds and manner of workings of the Love of Christ towards us that dwell on Earth.

1 Joh. 3. 2.

Heb. 11. 39

40.

Isa. 63. 16.

Re. 6. 9. 10.

11.

4. We will joyn with these, the *Angels*, and when all of them, with Men, have put all and every whit of what they know of this Love of Christ together, they must come far short of reaching to, or of understanding the utmost Bound thereof. I grant, that Angels do know, in some certain Parts of Knowledge of the Love of Christ, more than Saints on Earth can know while here; but then again. I know that even they do also learn many things of Saints on Earth, which shews that themselves know also but in part; so then, *All*, as yet, as to this Love of Christ, and the utmost Knowledge of it, are but as so many Imperfects, nor can they all, put all their Imperfects together, make up a perfect Knowledge of this Love of Christ; for the Texts do yet stand where they did and say, *his Riches are unsearchable*, and his love that *which passeth Knowledge*. We will come now to shew you, besides what has been already touched on, the reason why this Riches is unsearchable, and that Love such as passeth Knowledge; and the

1 Pet. 1. 12.

First is, because *It is Eternal*. All that is Eternal, has attending of it, as to the utmost Knowledge of it, a fourfold Impossibility.

1. It is without Beginning. 2. It is without End. 3. It is infinite. 4. It is incomprehensible.

1. It is without Beginning; That which was

was before the World was, is without a Beginning, but the Love of Christ was before the World.

This is evident from *Proverbs* the eighth, *His Delights*, before God had made the World, are there said to be, *with the Sons of Men*. Not that we then had Being, for we were as yet increated; but though we had not Beings created, we had Being in his Love and Affections of Jesus Christ. Now this Love of Christ must needs, as to the Fullness of it, as to the utmost of it, be absolutely unknown to Man. Who can tell how many heart-pleasing Thoughts Christ had of us before the World began? Who can tell how much he then was delighted in that Being we had in his Affections; as also, in the Consideration of our Beings, Believings, and being with him afterwards.

In general we may conclude, it was great; for there seems to be a Parallel betwixt his Father's Delights in *Him*, and his Delights in

Prov. 8. 22 us. *I was daily his Delight, and my Delights were with the Sons of Men*. But I

say, who can tell, who can tell altogether, what and how much the Father delighted in his Son before the World began? Who can tell what kind of Delight the Father had in the Son before the World began? Why there seems to be a Parallel betwixt the Father's Love to Christ, and Christ's Love to us; the Father's Delight in Christ, and his Delight in us. Yea, Christ confirms it saying, *As my Father hath loved me, so have I loved you, continue ye in my*

Joh. 15. 5 *Love*. I know that I am not yet upon the Nature of the Word Eternal; yet since, by Eternal, we understand, before the World began, as well as forward, to an endless for ever: We may a little enquire of Folks as they may read, if they can tell the kind or Measure of the Love wherewith Christ then loved us. I remember the Question that God asked *Job*, *Where, saith he, wast thou when I laid the Foundation of the Earth? declare it if thou hast Understanding*: There-

Job 38. 4 by insinuating that because it was done before he had his Being, therefore he could not tell how it was done. Now, if a Work so visible, as the Creation is, is yet *as to the Manner of the Workmanship* therefore wholly unknown to them that commenced in their Beings afterwards: How shall that which has, in all the Circumstances of it, been more hidden and inward, be found out by them that have Intelligence thereof by the Ear, and but in part, and that in a Mystery, and long afterwards. But to conclude this, That, which is eternal is without all Beginning. This was presented to Consideration before, and therefore it cannot to perfection be known.

2. That which is eternal is without End, and how can an endless thing be known, that which has no End has no Middle, wherefore it is impossible that the one half of the

Love that Christ has for his Church should ever by them be known. I know that those Visions that the saved shall have in Heaven of this Love, will far transcend our utmost Knowledge here, even as far as the Light of the Sun at Noon, goes beyond the Light of a blinking Candle at Midnight; and hence it is, that when the Days of those Visions are come, the Knowledge that we now have, shall be swallowed up. *When that which is perfect is come, then that which is in part shall be done away*. And

alho he speaks here of Perfections, *when that which is perfect is come*, &c. yet even that Perfection must not be thought to be such as is the Perfection of God; for then should all that are saved be so many *Eternals* and so many *Infinities*, as he is infinite. But the Meaning is, we shall then be with the *Eternal*, shall immediately enjoy him with all the Perfection of Knowledge, as far as is possible for a Creature, when he is wrought up to the utmost Heighth that his created Substance will bear to be capable of. But for all that, this Perfection will yet come short of the Perfection of him that made him, and consequently, short of knowing the utmost of his Love; since that in the Root is his very Essence and Nature. I know it says also, *that we should know even as we are known*. But yet this must not be understood, as if we should know God as fully as he knows us. It would be Folly and Madness so to conclude; but the Meaning is, we are known for Happiness; we are known of God, for Heaven and Felicity; and *when that which is perfect is come*, then shall we perfectly know, and enjoy that for which we are now known of God. And this is that which the Apostle longed for, namely, *If by any Means, he might apprehend that for which he was also apprehended of Christ Jesus*. That is, know, and see that, unto the which he was appointed of God and apprehended of Christ Jesus. 'Tis said again, *We shall be like him, and shall see him as he is*. This Text has respect to the Son,

as to his Humanity, and not as to his Divinity. And not as to his Divinity, simply, or distinctly considered; for as to that it is as possible for a Spirit to drink up the Sea, as for the most enlarged Saint that is, or ever shall be in Glory, so to see God as to know him altogether, to the utmost, or throughout. But the Humanity of the Son of God, we shall see throughout, in all the Beauty and Glory that is upon him; and that was prepared for him before the Foundation of the World. And

Christ will that we see this Glory, when he takes us up in Glory to himself; but the utmost boundlessness of the Divine Majesty, the Eternal Deity of the Son of God, cannot be known to the utmost or altogether. I do not doubt, but that their Will then in

him, I mean in Christ, and in us, break forth those glorious Rays and Beams of the Eternal Majesty, as will make him in each of us admirable one to another; and that then, that of God shall be known of us, that now never entered into our Hearts to think of. But the whole, is not, cannot, shall never be fully known of any. And therefore the Love of Christ, it being essential to himself, cannot be known because of the endlessness that is in it. I said before, that which has no End, has no Middle, how then shall those that shall be in Heaven eternally, ever pass over half the breadth of Eternity. True, I know that all Enjoyments there will be Enjoyments Eternal. Yea, that whatever we shall there embrace, or what Embraces we shall be embraced with, shall be eternal; but I put a difference betwixt that which is Eternal, as to the Nature, and that which is so as to the durableness thereof. The Nature of eternal Things we shall enjoy, so soon as ever we come to Heaven, but the Duration of eternal Things, them we shall never be able to pass through, for they are endless. So then, the eternal Love of Christ, as to the Nature of it, will be perfectly known of Saints, when they shall dwell in Heaven; but the endlessness thereof they shall never attain unto. And this will be their Happiness. For could it be, that we should in Heaven ever reach the End of our Blessedness; (as we should, could we reach to the End of this Love of Christ) why then, as the saying is, *We should be at the Land's-End*, and feel the Bottom of all our Enjoyments. Besides, whatsoever has an End, has a Time to decay, and to cease to be, as well as to have a Time to shew forth its highest Excellencies. Wherefore, from all these Considerations it is most manifest, that the Love of Christ is unsearchable, and that it passes Knowledge.

Now the other two Things follow of Course, to wit, That this Love is infinite and incomprehensible. Wherefore here is that that still is above and beyond even those that are arrived to the utmost of their Perfections. And this if I may so say, will keep them in an Employ, even when they are in Heaven; though not an Employ that is laboursome, tiresome, burthensome, yet an Employ that is dutiful, delightful and profitable; for although the Work and Worship of Saints in Heaven is not particularly revealed as yet, and so it doth not yet appear what we shall be, yet in the general we may say, there will be that for them to do, that has not yet by them been done, and by that Work which they shall do there, their Delight will be Delight unto them. The Law was the Shadow and not the very Image of heavenly Things. The Image is an Image, and not the heavenly Things themselves (the heavenly Things they are Saints) there shall

be worship in the Heavens. Nor will this at all derogate from their Glory. The Angels now wait upon God and serve him, the Son of God, is now a Minister, and waiteth upon his Service in Heaven; some Saints have been employed about Service for God after they have been in Heaven; and why we should be idle Spectators, when we come thither, I see not Reason to believe. It may be said, *They there rest from their Labours*. True, but not from their Delights. All Things then that once were burthensome, whether in suffering or Service, shall be done away, and that which is delightful and pleasurable shall remain. *But then will be a Time to receive*, and not to work. True, if by Work you mean such as we now count Work; but what if our Work be there, to receive and bless. The Fishes in the Sea do drink, swim and drink. But for a further Discourse of this, let that alone till we come thither. But to come down again into the World, for now we are talking of Things aloft;

Secondly, This Love of Christ must needs be beyond our Knowledge, because we cannot possibly know the utmost of our Sin. Sin is that which sets out, and off, the Knowledge of the Love of Christ. There are four Things that must be spoken to for the clearing of this.

1. The Nature of Sin. 2. The Aggravations of Sin. 3. The utmost Tendencies of Sin. 4. And the perfect Knowledge of all this.

First, Before we can know this Love of Christ, as afore, we must necessarily know the Nature of Sin, that is, what Sin is in it self. But no Man knows the Nature of Sin to the full; not what Sin in it self is to the full. The Apostle saith, *That Sin, (that is in itself) is exceeding sinful*. That is, Exceeding it as to its Filthiness, goes beyond our Knowledge: But this is seen by the Commandment. Now the Reason why none can, to the full, know the horrible Nature of Sin, is because none, to the full, can know the blessed Nature of the blessed God. For Sin is the opposite to God. There is nothing that seeketh absolutely, and in its own Nature to overcome, and to annihilate God, but Sin, and Sin doth so. Sin is worse than the Devil; he therefore that is more afraid of the Devil than of Sin, knows not the badness of Sin as he ought; nor but little of the Love of Jesus Christ. He that knows not what Sin would have done to the World, had not Christ stepped betwixt those harms and it, How can he know so much as the extent of the Love of Christ in common? And he that knows not what Sin would have done to him in particular, had not Christ the Lord, stepped in and saved, cannot know the utmost of the Love of Christ to him in particular. Sin therefore in the utmost

Evil

2 The. 1.
10.

Ps. 103.20
Heb. 8.1,2

Luke 9.29
30, 31, 32.

Rom. 7.13

Heb. 10.1.
Ch. 9. 23.

Evil of it, cannot be known of us : So consequently the Love of Christ in the utmost goodness of it, cannot be known of us.

Besides there are many Sins committed by us, dropping from us, and that pollute us, that we are not at all aware of; How then should we know that Love of Christ by which we are delivered from them?

Pf. 19.12. *Lord who can understand his Errors?* said

David. Consequently, who can understand the Love that saves him from them? Moreover, he that knows the Love of Christ to the full, must also know to the full that Wrath and Anger of God, that like Hell it self, burneth against Sinners for the sake of Sin : But this knows none. Lord,

Pf. 90.11. *who knows the Power of thine Anger?* said

Moses. Therefore none knows this Love of Christ to the full. The Nature of Sin is to get into our good, to mix it self with our good, to lie lurking many Times under the formality and shew of good; and that so close, so cunningly, and invisibly, that the Party concerned, embraces it for Vertue, and knows not otherwise to do; and yet from this he is saved by the Love of Christ; and therefore, as was hinted but now, if a Man doth not know the Nature of his Wound, how should he know the Nature and Excellency of the Balsam that hath cured him of his Wound.

Jer. 2.
Chap. 31.
Ezek. 16.

Secondly, There are the due Aggravations that belong to Sin, which Men are unacquainted with; it was one of the great Things that the Prophets were concerned with from God towards the People, (as to shew them their Sins, so) to shew them what Aggravations did belong thereto.

There are Sins against Light, Sins against Knowledge, Sins against Love, Sins against Learning, Sins against Threatnings, Sins against Promises, Vows and Resolutions, Sins against Experience, Sins against Examples of Anger, and Sins that have great, and high, and strange Aggravations attending of them; the which we are ignorant of, though not altogether, yet in too great a Measure. Now if these Things be so, How can the Love that saveth us from them be known or understood to the full?

Alas! our Ignorance of these things is manifest by our Unwillingness to abide Affliction, by our secret Murmuring under the Hand of God; by our wondring why we are so chastized as we are, by our thinking long that the Affliction is no sooner removed.

Or, if our Ignorance of the Vileness of our Actions is not manifest this way, yet it is in our Lightness under our Guilt, our slight Thoughts of our Doings, our slovenly doing of Duties, and asking of Forgiveness after some evil or unbecoming Actions. 'Tis to no boot to be particular, the whole Course of our Lives doth too fully make it manifest, that we are wonderful short in

knowing both the Nature, and also the Aggravations of our Sins: And how then should we know that Love of Christ in its full Dimensions, by which we are saved and delivered therefrom?

Thirdly, Who knows the utmost Tendencies of Sin? I mean, what the least Sin driveth at, and what it would unavoidably run the Sinner into. There is not a Plague, a Judgment, an Affliction, an Evil under Heaven, that the least of our Transgressions has not called for at the Hands of the great God: Nay, the least Sin calleth for all the Distresses that are under Heaven, to fall upon the Soul and Body of the Sinner at once. This is plain, for that the least Sin deserveth Hell; which is worse than all the Plagues that are on Earth. But I say, Who understandeth this? And I say again, If one Sin, the least Sin, deserveth all these things, What thinkest thou do all thy Sins deserve? How many Judgments! how many Plagues! how many Lashes with God's Iron Whip dost thou deserve! Besides there is Hell it self, the Place it self, the Fire it self, the Nature of the Torments, and the Durableness of them, who can understand?

But this is not all, the Tendencies of thy Sins are to kill others. Men, good Men little think how many of their Neighbours one of their Sins may kill. As, how many good Men and good Women do unawares, through their Uncircumspectness, drive their own Children down into the Deep? We will easily count them very hard-hearted Sinners, that used to offer their Children in Sacrifice to Devils; when 'tis easy to do worse ourselves: They did but kill the Body, but we Body and Soul in Hell, if we have not a Care.

Do we know how our Sins provoke God? how they grieve the Holy Ghost? how they weaken our Graces? how they spoil our Prayers? how they weaken Faith? how they tempt Christ to be ashamed of us? and how they hold back good from us? And if we know not every one of all these Things to the full, how shall we know to the full the Love of Christ which saveth us from them all?

Again, *Thirdly,* But who has the perfect Knowledge of all these things? I will grant that some goodSouls may have waded a great Way in some one, or more of them; but I know that there is not any that thoroughly know them all. And yet the Love of Christ doth save us from all, notwithstanding all the Vileness and Soul-damning Vertue that is in them. Alas! how short are we of the Knowledge of our selves, and of what is in us. How many are there that do not know that Man consisteth of a Body made of Dust, and of an immortal Soul? Yea, and how many be there of those that confess it? that know not the Constitution of either. I will add, how many are there that profess themselves to be Students

Pf. 106.
36, 37.

dents of these two Parts of Man, that have oftentimes proved themselves to be but Fools as to both? And I will conclude that there is not a Man under Heaven that knoweth it all together: *For Man is fearfully and wonderfully made*: Nor can the Manner of the Union of these two Parts be perfectly found out. How much more then must we needs be at loss as to the Fullness of the Knowledge of the Love of Christ?

But *Thirdly*, He that altogether knoweth the Love of Christ, must, precedent to that, know not only all the Wiles of the Devil; but also all the Plottings, Contrivings and Designs and Attempts of that wicked one; yea, he must know, *all the Times* that he hath been with God, together with all *the Motions* that he has made that he might have leave to fall upon us, as upon *Job* and *Peter*, to try if he might swallow us up. But who knows all this? no Man, no Angel. For, *if the heart of man* be so deep, that none, by all his actions, save God, can tell the utmost Secrets that are therein; how should the Heart of Angels, which in all likelihood are deeper, be found out by any mortal Man. And yet this must be found out before we can find out the utmost of the love of Christ to us. I conclude therefore from all these things, that the Love of Christ passeth Knowledge: or that by no means, the Bottom, the utmost Bounds thereof can be understood.

Fourthly, He that will presume to say, this love of Christ can be to the utmost known by us, must presume to say that he knoweth the utmost of the Merits of his Blood, the utmost Exercise of his Patience, the utmost of his Intercession, the utmost of the Glory that he has prepared and taken Possession of for us. But I presume that there is none that can know all this, therefore I may without any fear assert, there is none that knows, that is, that knows to the full the other.

We come now more particularly to speak of the Knowledge of the Love of Christ; we have spoken of the Love of Christ; to wit, of the *exceeding Greatness* of it: And now we come to speak of the Knowledge of it; that is to say, we will shew what Knowledge of it is attainable in this World, under these three Heads. As to this,

1. It may be known as to the Nature of it.
2. It may be known in many of the Degrees of it.
3. But the greatest Knowledge that we can have of it here, is to know that it passeth Knowledge.

First, We may know it in the Nature of it. That is, that it is Love free, divine, heavenly, everlasting, incorruptible. And this no Love is but the Love of Christ;

all other Love is either Love Corruptible, Transient, Mixed, or Earthly. It is *Divine*, for 'tis the Love of the holy Nature of God. It is *Heavenly*, for that it is from above: It is everlasting, for that it has no end: It is *immortal*, for that there is not the Appearance of Corruptibleness in it, or likelihood of Decay.

This is general Knowledge, and this is common among the Saints, at leastwise in the Notion of it. Though I confess, it is hard in time of Temptation, practically to hold fast the Soul to all these things. But, as I have said already, this Love of Christ must be such, because Love in the Root of it, is essential to his Nature, as also I have proved now, as is the Root, such is the Branches; and as is the Spring, such are the Streams, unless the Channels in which those Streams do run, should be corrupted, and so defile it; but I know no Channels through which this Love of Christ is conveyed unto us, but those made in his Side, his Hands, and his Feet, &c. Or those gracious Promises that dropt like Honey from his holy Lips, in the Day of his Love, in which he spake them: And seeing his Love is conveyed to us, as through those Channels, and so by the Conduit of the holy and blessed Spirit of God, to our Hearts, it cannot be that it should hitherto be corrupted. I know the Cisterns, to wit, our Hearts, into which it is conveyed, are unclean, and may take away much, through the Damp that they may put upon it, of the native Savour and Sweetness thereof. I know also, that there are those that tread down and muddy those Streams with their Feet; but yet neither the Love, nor the Channels in which it runs, should bear the Blame of this. And I hope those that are Saints indeed, will not only be preserved to eternal Life, but nourished with this that is incorruptible unto the Day of Christ.

I told you before, that in the Hour of Temptation, it will be hard for the Soul to hold fast to these Things; that is, to the true *Definition* of this Love; for then, or at such Seasons, it will not be admitted that the Love of Christ is either transient, or mixed; but we count that we cannot be loved long, unless something better than yet we see in us, be found there, as an Inducement to Christ to love, and to continue to love our poor Souls. But these the Christian at length gets over; for he sees by Experience he hath no such Inducement; also that Christ loves freely, and not for, because of such poor, silly, imaginary Inducements. Thus therefore the Love of Christ may be known, that is, in the Nature of it: It may, I say, but not easily. For this Knowledge is neither easily got, though got, nor easily retained, though retained. There is nothing that Satan setteth himself

Psal. 139.
14

Job 1.
Chap. 2.
Luke. 22.
31

Ezek. 34.
18, 19.

Isa. 64. 6.
Deut. 9. 5.
Ezek. 16.
60 to 64.
— 35. 25,
— 34.
2 Cor. 5. 14

himself more against, than the breaking forth of the Love of Christ in its own proper native Lustre. For he knows it destroys his Kingdom, which standeth in Profaneness, in Errors and Delusions, the only Destruction of which is the Knowledge of this Love of Christ. What mean those Swarms of Opinions that are in the World? What is the Reason that some are carried about as Clouds, with a Tempest? What mean Mens waverings, Mens changing, and enterchanging Truth for Error, and one Error for another? Why, this is the Thing, *the Devil is in it*. This Work is his, and he makes this a-do, to make a Dust; and a Dust to darken the Light of the Gospel withal. And if he once attaineth to that, then farewell the true Knowledge of the Love of Christ.

Also he will assault the Spirits of Christians with divers and sundry Cogitations, such as shall have in them a Tendency to darken the Judgment, delude the Fancy, to abuse the Conscience. He has an Art to metamorphize all Things. He can make God seem to be to us, a most fierce and terrible Destroyer; and Christ a terrible Exactor of Obedience, and most amazingly pinching of his Love. He can make supposed Sins unpardonable; and unpardonable ones, appear as Virtues. He can make the Law to be received for Gospel, and cause that the Gospel shall be thrown away as a Fable. He can persuade that Faith is Fancy, and that Fancy is the best Faith in the World. Besides, he can tickle the Heart with false Hope of a better Life hereafter, even as if the Love of Christ were there. But, as I said before, from all these Things the true Love of Christ in the right Knowledge of it, delivereth those that have it shed abroad in the Heart by the Holy Ghost that he hath given. Wherefore it is for this Purpose that Christ biddeth us to *continue in his Love*: Because the right Knowledge, and Faith of that to the Soul, disperleth, and driveth away all such Fogs and Mists of Darknes; and makes the Soul to sit fast in the Promise of eternal Life by him; yea, and to grow up into him who is the Head, *in all Things*.

Before I leave this Head, I will present my Reader with these Things, as Helps to the Knowledge of the Love of Christ. I mean the Knowledge of the *Nature of it*, and as Helps to retain it.

First, Know thy self, what a vile, horrible, abominable Sinner thou art: For thou canst not know the Love of Christ, before thou knowest the Badness of thy Nature. *O wretched Man that I am*, must be, before a Man can perceive the Nature of the Love of Christ. He that sees himself *but little*, will hardly know *much* of the Love of Christ: He that sees of himself *nothing at all*, will hardly ever see *any*

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thing of the Love of Christ. But he that sees *most* of what an abominable Wretch he is, he is like to see *most* of what is the Love of Christ. All Errors in Doctrine take their Rise from the Want of this (I mean Errors in Doctrine as to Justification). All the idolizing of Mens Virtues, and human Inventions, riseth also from the Want of this. So then if a Man would be kept sure and stedfast, let him labour before all Things to know his own Wretchedness. People naturally think that the Knowledge of their Sins is the Way to destroy them; when in very deed, it is the first Step to Salvation. Now if thou wouldest know the Badness of thy self, begin in the *first* Place to *study the Law, then thy Heart, and so thy Life*. The *Law* thou must look into, *for that's the Glass*; thy *Heart* thou must look upon, *for that's the Face*; thy *Life* thou must look upon, *for that's the Body of a Man*, as to Religion. And without the wary Consideration of these three, 'tis not to be thought that a Man can come at the Knowledge of himself, and consequently to the Knowledge of the Love of Christ.

Secondly, Labour to see the Emptiness, Shortness, and the Pollution that cleaveth to a Man's own Righteousness. This also must in some measure be known, before a Man can know the Nature of the Love of Christ. They that see nothing of the Loathsomeness of Man's best things, will think, that the Love of Christ is of that Nature as to be procured, or won, obtained or purchased by Man's good Deeds. And although so much Gospel light is broke forth as to stop Mens Mouths from saying this, yet 'tis nothing else but sound Conviction of the Vileness of Man's Righteousness that will enable Men to see that the Love of Christ is of that Nature, as to save a Man without it; as to see that it is of that Nature as to justify him without it: I say, without it, or not at all. There is Shortness, there is Hypocrisie, there is a Desire of Vain Glory, there is Pride, there is Presumption in Man's own Righteousness: nor can it be without these Wickednesses, when Men know not the Nature of the Love of Christ. Now these defile it, and make it abominable. Yea, if there were no Imperfection in it, but that which I first did mention, to wit, Shortness; how could it cover the Nakedness of him that hath it, or obtain for the Man, in whole or in part, that Christ should love, and have respect unto him.

Occasions many thou hast given thee to see the Emptiness of Man's own Righteousness, but all will not do unless thou hast help from Heaven: wherefore thy wisdom will be, if thou canst tell where, to find it, to lye in the Way of God, that when he comes to visit the Men that wait upon him in the Means of his own appointing

appointing, thou mayest be there; if perhaps he may cast an eye of Pity upon thy desolate Soul, and make thee see the things above mentioned. That thou mayest know the *Nature* of the Love of Christ.

Thirdly, If thou wouldest know the *Nature* of *this* Love, be much in acquainting of thy Soul with the *Nature* of the Law, and the *Nature* of the Gospel. The which though Gal. 3. 21. they are not diametrically opposite one to another, yet do propound things so differently to Man, that if he knows not where, when and how to take them, 'tis impossible but that he should confound them, and in confounding of them, lose his own Soul. Rom. 9. 31, 32. chap. 10. 3. The Law is a Servant, both First and last, to the Gospel: when therefore it is made a Lord, it destroyeth: and then to be sure it is made a Lord and Saviour of, when its Dictates and Commands are depended upon for Life.

Thy Wisdom therefore will be to study these things distinctly, and thoroughly; for so far as thou art ignorant of the true Knowledge of the *Nature* of these, so far thou art ignorant of the true Knowledge of the *Nature* of the Love of Christ. Read *Paul* to the *Galatians*, that Epistle was indicted by the Holy Ghost, on purpose to direct the Soul, in, and about this very thing.

Fourthly, The right knowledge of the *Nature* of the Love of Christ, is obtained, and retained, by keeping of these two Doctrines at an everlasting Distance as to the Conscience; to wit, not suffering the Law to rule but over my outward Man, not suffering the Gospel to be removed one Hairs breadth from my Conscience.

When Christ dwells in my Heart by Faith, Eph. 3. 17. and the Moral Law dwells in my Members, Col. 3. 5. the one to keep up Peace with God, the other to keep my Conversation in a good Decorum: then am I right, and not till then.

But this will not be done without much Experience, Diligence, and Delight in Christ. For there is nothing that Satan more desireth, than that the Law may abide in the Conscience of an awakened Christian, and there take up the Place of Christ, and Faith; for he knows if this may be obtained, the Vail is presently drawn over the Face of the Soul, and the Heart darkned as to the Knowledge of Christ; and being darkned, the Man is driven into Despair of Mercy, or is put 2 Cor. 3. 13, to 16. upon it to work for Life. There is therefore, as I say, much Diligence required of him that will keep these two in their places assigned them of God. I say much diligent Study of the Word, diligent Prayer; with Diligence to walk with God in the World. But we will pass this, and come to the second Head.

Secondly, As the Love of Christ may be known in the *Nature* of it, so it may be

known in *many Degrees* of it. That which is knowable, admits of Degrees of Knowledge: The Love of Christ is knowable. Again, that which is not possible to be known to the utmost, is to be known, we know not how much; and therefore they that seek to know it, should never be contented nor satisfied to what Degree of the Knowledge of it soever they attain; but still should be reaching forward, because there is more to be known of it before them. Brethren, said *Paul*, *I count not my self to have apprehended* (that is to the utmost) *but this one Thing I do, forgetting those Things which are behind, and reaching forth to those Things which are before, I press towards the Mark for the Price of the high Calling of God in Christ Jesus.* Phil. 3. 13, 14.

I might here discourse of many Things, since I am upon this Head of reaching after the Knowledge of the Love of Christ in many of the Degrees of it. But I shall content my self with few.

First, He that would know the Love of Christ in several Degrees of it, must begin at his Person, for in him dwells all the Treasures of Wisdom and Knowledge. Nay, more; *In him are hid all the Treasures of Wisdom and Knowledge in him*; That is, in his Person: For, for the Godhead of Christ, and our Nature to be united in one Person, is the highest Mystery, and the first Appearance of the Love of Christ by himself, to the World. Here I say, lie hid the Treasures of Wisdom, and here, to the World, springs forth the Riches of his Love. That the eternal Word, for the Salvation of Sinners, should come down from Heaven and be made Flesh, is an Act of such Condescension, a Discovery of such Love, that can never to the full be found out. Only here we may see Love in him was deep, was broad, was long, and high: Let us therefore first begin here to learn to know the Love of Christ, in the high Degrees thereof.

1. Here, in the first Place, we perceive Love, in that the human Nature, the Nature of Man, not of Angels, is taken into Union with God. Who so could consider this, as it is possible for it to be considered, would stand amazed till he died with Wonder. By this very Act of the heavenly Wisdom, we have an unconceivable Pledge of the Love of Christ to Man: For in that he hath taken into Union with himself our Nature, what doth it signifie, but that he intendeth to take into Union with himself our Persons. For, for this very purpose did he assume our Nature. Wherefore we read that in the Flesh he took upon him, in that Flesh he died for us, the Just for the Unjust, that he might bring us to God. 1 Pet. 3. 18.

2. As he was made Flesh, so as was said afore, he became a publick or common Person for us: And hereby is perceived another

Rom. 10.
3, 4.
Ch. 3. 24. another Degree of his Love; undertaking to do for his, what was not possible they should do for themselves, perfecting of Righteousness to the very End of the Law, and doing for us to the reconciling of us unto his Father, and himself.

Ch. 5. 10.
Ephes. 5.
25, 26, 27. 3. Herein also we may attain to another Degree of Knowledge of his Love, by understanding that he has conquered, and so disabled our Foes, that they cannot now accomplish their designed Enmity upon us: but that when Satan, Death, the Grave and Sin have done to his People, what ever can by them be done, we shall be still more than Conquerors, though on our Side be many Disadvantages, through him that has loved us, over them.

Rom. 8. 37
Heb. 6. 20. 4. By this also we may yet see more of his Love, in that as a Forerunner, he is gone into Heaven to take Possession thereof for us: there to make ready, and to prepare for us our Summer-Houses, our Mansion, Dwelling-Places. As if we were he Lords, and he the Servant! Oh this Love!

Joh. 14. 1, 2, 3.
Joh. 16. 7, 8.
Ch. 15. 26.
Ch. 14. 16.
Luk. 21. 15. 5. Also we may see another Degree of his Love, in this, that now, in his Absence, he has sent the third Person in the Trinity to supply his Place as another Comforter of us, that we may not think he has forgot us, nor be left destitute of a Revealer of Truth unto us. Yea, he has sent him to fortifie our Spirits, and to strengthen us under all Adversity, and against our Enemies of what Account, or Degree soever.

6. In this also we may see yet more of the Love of Christ, in that though he is in Heaven and we on Earth: Nothing can happen to his People to hurt them, but he feels it, is touched with it, and counteth it as done unto himself: Yea, sympathizes with them, and is afflicted, and grieved in their Grievs, and their Afflictions.

Heb. 7. 24, 25.
Ch. 8. 12. 7. Another Thing by which also yet more of the Love of Christ is made manifest, and so may by us be known, is this: He is now, and has been ever since his Ascension into Glory, laying out himself as High-Priest for us, that by the improving of his Merits before the Throne of Grace, in Way of Intercession, he might preserve us from the Ruins that our daily Infirmities would bring upon us: yea, and make our Persons and Performances acceptable in his Father's Sight.

Joh. 17. 24. 8. We also see yet more of his Love by this, that he will have us where himself is, that we may behold and be Partakers of his Glory. And in this Degree of his Love, there are many Loves.

Mat. 25. 6, 10.
Rev. 19. 6, 7. 1. Then he will come for us, as a Bridegroom for his Bride.

Col. 3. 3.
Mat. 25. 31, 32.
Ch. 13. 41. 2. Then shall a publick Marriage be solemnized, and eternized betwixt him and his Church.

1 Cor. 6. 2, 3. 3. Then she shall be wrapped up in his Mantles and Robes of Glory.

4. Then they shall be separated, and se-

parated from other Sinners, and all Things that offend shall be taken away from among them.

5. Then shall they be exalted to Thrones, and Power of Judgment; and shall also sit in Judgment on sinful Men and fallen Angels, acquiescing, by Vertue of Authority, with their King and Head, upon them.

6. Then or from thenceforth for ever, Luk. 20. there shall be no more Death, Sorrow, 35, 36. hidings of his Face, or eclipsing of their Glory for ever.

7. And thus you may see what Rounds this our Jacob's Ladder hath, and how by them we may climb, and climb, even until we are climbed up to Heaven: But now we are set again; for all the Glories, all the Benefits, all the Blessings, and all the good Things that are laid up in Heaven for these; who can understand?

Secondly, A second thing whereby the love of Christ in some degrees of it may be known, is this: That he should pass by Angels and take hold of us. Who so considereth the Nature of Spirits, as they are God's Workmanship, must needs confess, that as such, they have a Preheminency above that which is made of Dust: This then was the disparity 'twixt us and them; they being by Birth, far more noble than we. But now, when both are fallen, and by our Fall, both in a State of Condemnation, that Jesus Christ should chuse to take up us, the most inconsiderable, and pass by them, to their eternal Perdition and Destruction: O Love! Love in a high Degree to Man: For verily he took not hold of Angels, but of the Seed of Abraham he took hold. Yet this is not all: In all Probability this Lord Jesus has ten Times as much to do now he has undertaken to be our Saviour, as he would have had, had he step'd over us and taken hold on them.

1. He needed not to have stooped so low as to take Flesh upon him; theirs being a more noble Nature.

2. Nor would he in all likelihood, have met with those Contempts, those Scorns, those Reproaches and Undervaluings from them, as he has all along received in this his undertaking, and met with from sinful Flesh. For they were more noble than we, and would sooner have perceived the Design of Grace, and so one would think more readily have fallen in therewith, than such Darkness as we were, and still by Sin are.

3. They would not have had those Disadvantages as we, for that they would not have had a Tempter, a Destroyer, so strong and mighty as ours is. Alas! had God left us, and taken them, though we should have been never so full of Envy against their Salvation; yet being but Flesh, what could we have done to them to have laid Obstacles in the Way of their Faith and Hope, as they can and do in ours?

4. They,

4. They, it may fairly be presumed, had they been taken, and we left, and made Partakers in our stead, while we had been shut out as they are, would not have put Christ so to it, now in Heaven (pray bear with the Expression, because I want a better) as we by our Imperfections have done and do, Sin, methinks, would not have so hanged in their Natures as it doth in ours: their Reason, and Sense, and Apprehensions being more quick, and so more apt to have been taken with this Love of Christ, and by it more easily have been sanctified.

5. The Law which they have broken, being not so intricate, as that against which we have offended, theirs being a Commandment with Faithfulness to abide in the Place in which their Creator had set them; methinks, considering also the aptness of their Natures as Angels, would not have made their complete Obedience so difficult.

6. Nor can I imagine, but had they been taken, they, as Creatures excelling in Strength, would have been more capable of rendering these Praises and Blessings to God for eternal Mercies, than such poor sorry Creatures as we are, could. But! *behold, what manner of Love the Father hath bestowed upon us, that we should be called the Children of God.* That we, not they, that we notwithstanding all that they have, or could have done to hinder it, should be called the Children of God.

This therefore is an high Degree of the Love of Jesus Christ to us, that when we and they were fallen, he should stoop and take up us, the more ignoble, and leave so mighty a Creature in his Sins to perish.

Thirdly, A third Thing whereby the Love of Christ in some of the Degrees of it may be known, will be to consider more particularly the Way, and unwearied Work that he hath with Man to bring him to that Kingdom, that by his Blood he hath obtained for him.

1. Man, when the Lord Jesus takes him in Hand to make him partaker of the Benefit, is found an Enemy to his Redeemer; nor doth all the Intelligence that he has had of the Grace and Love of Christ to such, mollifie him at all, to wit, before the Day of God's Power comes. And this is a strange Thing. Had Man, though he could not have come to Christ, been willing that Christ should have come to him, it had been something; it would have shewn that he had taken his Grace to Heart, and considered of it. Yea, and that he was willing to be a sharer in it. But verily here is no such Thing; Man, though he has free Will, yet is willing by no Means to be saved God's Way, to wit, by Jesus Christ, before (as was said before) the Day of God's Power comes upon him. When the good Shepherd went to look for his Sheep

that was lost, in the Wilderness, and had found it: did it go one Step homewards upon its own Legs? did not the Shepherd take her and lay her upon his Shoulder, and bring her home rejoicing. This then is not Love only, but Love to a Degree.

2. When Man is taken, and laid under the Day of God's Power: When Christ is opening his Ear to discipline, and speaking to him that his Heart may receive Instruction; many Times that poor Man is, as if the Devil had found him, and not God. How frenzily he imagines? how crossly he thinks? how ungainly he carries it under Convictions, Counsels, and his present Apprehension of Things? I know some are more powerfully dealt withal, and more strongly bound at first by the World; but others more in an ordinary Manner, that the Flesh and Reason may be seen; to the Glory of Christ. Yea, and where the Will is made more quickly to comply with its Salvation. 'Tis no Thanks to the Sinner at all. 'Tis the Day of the Power of the Lord that has made the Work so soon to appear. Therefore count this an Act of Love, *in the height of Love*; Joh. 15. 15. Love in a great Degree.

3. When Christ Jesus has made this mad man to come to himself, and persuaded him to be willing to accept of his Salvation: Yet he may not be trusted, nor left alone, for then the Corruptions that still lie scattering up and down in his Flesh will tempt him to it, and he will be gone, yea, so desperately wicked is the Flesh of Saints, that should they be left to themselves but a little while, none knows what horrible Transgressions would break out. Proof of this we have to Amazement, plentifully scattered here and there in the Word. Hence we have the Patience of God, and his gentleness, so admired: for through that it is that they are preserved. He that keepeth *Israel* neither slumbers nor sleeps, but watches for them, and over them every Moment, for he knows else they will be hurt.

4. Yea, notwithstanding this, how often are Saints found playing *Truant*, and lurking like Thieves in one hole or other. Now in the Guilt of backsliding by the power of this, and then in Filth by the Power of that Corruption. Yea, and when found in such Decayings, and under such Revoltings from God, how commonly do they hide their Sin with *Adam*, and *David*, even until their Saviour fireth out of their Mouths a Confession of the Truth of their Naughtiness. *When I kept Silence*, said *David*, (and yet he chose to keep Silence after he had committed his Wickedness) *my Bones waxed old through my roaring all the Day long. For Day and Night, thy Hand was heavy upon me, my Moisture is turned into the Drought of Summer.* But why didst thou not confess what thou hadst done then? So I did, saith he, at last, and thou forgavest the Iniquity of my Sin.

5. When

5. When the Sins of Saints are so visible and apparent to others, that God for the Vindication of his Name and Honour must punish them in the Sight of others; yea, must do it, as he is just: Yet then for Christ's Sake, he waveth such Judgments, and refuseth to inflict such Punishments as naturally tend to their Destruction, and chuseth to chastise them with such Rods and Scourges, as may do them good in the End; and that they may not be condemned with the World. Wherefore the Lord loves them, and they are blessed, whom he chasteneth and teacheth out of his Law. And these Things are Love to a Degree.

6. That Christ should supply out of his Fulness the Beginnings of Grace in our Souls, and carry on that Work of so great Concern, and that which at Times we have so little Esteem of, is none of the least of the Aggravations of the Love of Christ to his People. And this Work is as common as any of the Works of Christ, and as necessary to our Salvation, as is his Righteousness, and the Imputation thereof to our Justification: For else how could we hold out to the End; and yet none else can be saved.

7. And that the Love of Christ should be such to us that he will thus act, thus do to, and for us, with Gladness; (as afore is manifest by the Parable of the lost Sheep) is another Degree of his Love towards us: And such an one too, as is none of the lowest Rate. I have seen hot Love, soon cold; and Love that has continued to act, yet act towards the End, as the Man that by running, and has run himself off his Legs, pants, and can hardly run any longer: But I never saw Love like the Love of Christ, who as a Giant, and Bridegroom coming out of his Chamber, and as a strong Man, *rejoyceth to run his Race*. Loving higher and higher, stronger and stronger, I mean as to the lettings out of Love, for he reserveth the best Wine even till the last.

8. I will conclude with this, that his Love may be known in many Degrees of it, by that sort of Sinners whose Salvation he most rejoyceth in, and that is in the Salvation of the Sinners that are of the biggest Size: Great Sinners, *Jerusalem* Sinners, *Samaritan* Sinners, Publican Sinners. I might urge moreover, how he hath proportioned Invitations, Promises, and Examples of his Love, for the Encouragement, and Support of those whose Souls would trust in him: By which also great Degrees of his Love may be understood. But we will come now to the third Thing that was propounded.

Thirdly, But the greatest Attainment that as to the understanding of the Love of Christ, we can arrive to here, *Is to know that it passes Knowledge*: And to know the Love of Christ that passeth Knowledge.

This Truth discovereth it self.

1. By the Text it self, for the Apostle here, in this Prayer of his for the *Ephesians*, doth not only desire that they may know, but describeth that thing which he prays they may know, by this term, *It passeth knowledge*. And to know the Love of Christ which passeth Knowledge, as our reason and carnal imagination will be rudely, and unduely tampering with any Thing of of Christ, so more especially with the Love and Kindness of Christ: Judging and concluding that just such it is, and none other, as may be apprehended by them: Yea, and will have a Belief that just so, and no otherwise are the Dimensions of this Love; nor can it save beyond our carnal Conceptions of it. Saying to the Soul as *Pharaoh* once did to *Israel* in another Case. *Let the Lord be with you as I shall* (judge it meet he should) *let you go*. We think Christ loves us no more, than we do think he can, and so conclude that his Love is such as may by us be comprehended, or known to the utmost Bounds thereof. But these are false Conceptions, and this Love of Christ that we think is such, is indeed none of the love of Christ, but a false Image thereof, set before our Eyes. I speak not now of weak Knowledge, but of foolish and bold Conclusions. A Man through Unbelief may think that Christ has no Love for him, and yet Christ may love him with a Love that passeth Knowledge. But when Men in the common Course of their Profession, will be always terminating here, that they know how, and how far Christ can love, and will thence be bold to conclude of their own Safety, and of the Loss and Ruin of all that are not in the same Notions, Opinions, Formalities, or Judgments as they: this is the worst and greatest of all. The Text therefore, to rectifie those false and erroneous Conclusions, says, *It is a Love that passeth Knowledge*.

And it will be worth our Observation to take Notice that Men, erroneous Men, do not put these Limits so commonly to the Father and his Love, as the Son, and his. Hence you have some that boast that God can save some who have not the Knowledge of the Person of the Mediator Jesus Christ the righteous; as the Heathens that have, and still do make a great Improvement of the Law and Light of Nature: crying out with Disdain against the Narrowness, Rigidity, Censoriousness, and Pride of those that think the contrary. Being not ashamed all the while to eclipse, to degrade, to lessen and undervalue the Love of Jesus Christ; making of him and his Undertakings to offer himself a Sacrifice to appease the Justice of God for our Sins, but a Thing indifferent, and in its own Nature but as other smaller Matters.

But all this while the Devil knows full well at what Game he plays, for he knows that without Christ, without Faith in his Blood,

Blood, there is no Remission of Sins. Wherefore, saith he, let these Men talk what they will of the greatness of the Love of God as *Creator*, so they slight and under-value the Love of Christ as *Mediator*. And yet it is worth our Consideration, that the greatness of the Love of God is most expressed in his giving of Christ to be a Saviour, and in bestowing his Benefits upon us that we may be happy through him.

But to return, The Love of Christ that is so indeed, is Love that passeth Knowledge: *and the best and highest of our Knowledge of it is, that we know it to be such.*

Secondly, Because I find that at this Point, the great Men of God, of old, were wont to stop, be set, and beyond which they could not pass. 'Twas this that made Moses wonder. 'Twas this that made David cry out, how great and wonderful are the Works of God? *Thy Thoughts to uswards, they cannot be reckoned up in order unto thee: If I should declare and speak of them, they are more than can be numbred.* And again, *How precious also are thy Thoughts unto me, O God, how great is the Sum of them? If I should count them, they are more in Number than the Sand.* And a little before, *such Knowledge is too wonderful for me.* Isaiah faith, there hath not entred into the Heart of Man what God has prepared for them that wait for him. Ezekiel says, this is the River that cannot be passed over: And Micah, to the Sea; and Zechariah, to a Fountain, hath compared this unsearchable Love. Wherefore the Apostle's Position, *That the Love of Christ is that which passeth Knowledge*, is a Truth not to be doubted of: Consequently, to know this, *and that it is such*, is the farthest that we can go. This is to justifie God, who has said it, and to magnifie the Son, who has loved us with such a Love: And the contrary is to dishonour him, and lessen him, and to make him a deficient Saviour. For suppose this should be true, that thou couldest to the utmost comprehend this Love. Yet unless, by thy Knowledge thou canst comprehend beyond all Evil of Sin, or beyond what any Man sins, who shall be saved, can spread themselves or infect: Thou must leave some pardonable Man in an unpardonable Condition. For that thou canst comprehend this Love, and yet canst not comprehend that Sin. This makes Christ a deficient Saviour. Besides, if thou comprehendest truly, the Word that says, *it passeth Knowledge*, has lost its Sanctity, its Truth.

It must therefore be, that this Love passeth Knowledge; *and that the highest Pitch that a Man by Knowledge can attain unto, as to this, is to know that it passeth Knowledge.* My Reason is, for that all Degrees of Love, be they never so high, or many, and high; yet, if we can comprehend them, rest in the Bowels of our

Knowledge, for that only which is beyond us, is that which passeth Knowledge. That which we can reach, cannot be the highest: And if a Man thinks there is nothing beyond what he can reach, he has no more Knowledge as to that: But if he knows that together with what he hath already reached, there is that which he cannot reach, before; then he has a Knowledge for that also, even a Knowledge, that it passeth Knowledge. 'Tis true a Man that thus knoweth may have divers Conjectures about that Thing that is beyond his Knowledge. Yea, in Reason it will be so, because he knows that there is something yet before him: But since the Thing it self is truly beyond his Knowledge, none of his Conjectures about that Thing may be counted Knowledge. Or suppose a Man that thus conjectureth, should hit right as to what he now conjectures; his right hitting about that Thing may not be called Knowledge: It is as yet to him but as an uncertain Guess, and is still beyond his Knowledge.

Quest. But, may some say, what good will it do a Man to know that the Love of Christ passeth Knowledge? one would think that it should do one more Good to believe that the Knowledge of the whole Love of Christ might be attainable.

Ans. That there is an Advantage in knowing that the Love of Christ passeth Knowledge; must not be questioned, for that the Apostle saith it doth. For to know what the holy Word affirms, is profitable: Nor would he pray that we might know that which passeth Knowledge, were there not by our knowing of it, some help to be administred. But to shew you some of the Advantages that will come to us by knowing that the Love of Christ passeth Knowledge.

First, By knowing of this, a Child of God has in reserve for himself, at a Day, when all that he otherwise knows, may be taken from him through the Power of Temptation. Sometimes a good Man may be so put to it, that all that he knows comprehensively may be taken from him: To wit, the Knowledge of the Truth of his Faith, or that he has the Grace of God in him, or the like, this I say may be taken from him. Now if at this Time, *he knows the Love of Christ that passeth Knowledge*, he knows a Way in all Probability to be recovered again. For if Christ Jesus loves with a Love that passeth Knowledge: Then saith the Soul, that is thus in the dark, he may love me yet, for ought I know, *for I know that he loves with a Love that passeth Knowledge*; and therefore I will not utterly despond. Yea, if Satan should attempt to question whether ever Christ Jesus will look upon me or no. The Answer is, if I know the Love that passes Knowledge: But he may look upon me

me, (Satan) yea, and love, and save me too, for ought I poor Sinner know; *for he loves with a Love that passeth Knowledge.* If I be fallen into Sin that lies hard upon me, and my Conscience fears, that for this there is no Forgiveness. The Help for a Stay from utter Despair is at Hand: *But there may, say I, for Christ loves, with a Love that passeth Knowledge.* If Satan would dissuade me from praying to God, by suggesting as if Christ would not regard the stammering, and chattering Prayer of mine. The Answer is ready, *but he may regard* for ought I know; *for he loves with a Love that passeth Knowledge.* If the Tempter doth suggest that thy Tryals, and Troubles, and Afflictions, are so many that it is to be thought thou shalt never get beyond them. The Answer is near, but for ought we know, Christ may carry me through them all, *for he loves with a Love that passeth Knowledge.* Thus I say, is Relief at Hand, and a Help in Reserve for the tempted, let their Temptations be what they will. This therefore is the Weapon that will baffle the Devil when all other Weapons fail; *for ought I know, Christ may save me, for he loves with a Love that passeth Knowledge.* Yea, suppose he should drive me to the worst of Fears, and that is to doubt that I neither have nor shall have for ever the Grace of God in my Soul. The Answer is at Hand, but I have or may have it, *for Christ loves with a Love that passeth Knowledge.* Thus therefore you may see that in this Prayer of Paul, there is a great deal of good. He prays, when he prays that we might know the Love of Christ that passeth Knowledge: That we may have a Help at Hand, and Relief against all the horrible Temptations of the Devil. For this is a Help at Hand, a Help that is ready to fall in with us, if there be yet remaining with us, but the least Grain of right reasoning according to the Nature of Things. For if it be objected against a Man that he is poor, because he has but a Groat in his Pocket; yet if he has an unknown deal of Money in his Trunks, how easy is it for him to recover himself from that Slander, by returning the Knowledge of what he has, upon the Objector. This is the Case, and thus it is, and will be with them that know the Love of Christ that passeth Knowledge. Wherefore,

Gen. 26.
22.

Secondly, By this Knowledge, *room is made for a Christian, and Liberty is ministred unto him, to turn himself every way in all spiritual Things.* This is the Christian's Rehoboth, that Well for which the Philistines have no Heart to strive, and that which will cause that we be fruitful in the Land.

2 Sam. 22.
37.

If Christians know not with this Knowledge, they walk in the World as if they were pinioned; or as if Fetters were hanged on their Heels. But this enlarges their

steps under them: By the Knowledge of this Love they may walk at Liberty, and their Steps shall not be straitned. This is that which Solomon intends when he saith, *Get Wisdom, and get Understanding----- Then when thou goest, thy Steps shall not be straitned, and when thou runnest, thou shalt not stumble.* A Man that has only from Hand to Mouth, is oft put to it to know how to use his Penny, and comes off also, many Times, but with an hungry Belly; but he that has, not only that, but always over and to spare, he is more at Liberty, and can live in Fulness, and far more like a Gentleman. *There is a man has a Cistern, and that is full of Water: There is another also, that has his Cistern full, and withal, his Spring in his Yard; but a great Drought is upon the Land in which they dwell: I would now know, which of these two have the most Advantage to live in their own Minds at Liberty, without fear of wanting Water?* Why this is the case in hand. There is a Christian that knows Christ in all those degrees of his Love that are knowable, but he knoweth Christ nothing in his Love that *passeth Knowledge.* There is another Christian, and he knows Christ, as the first, but withal, he also knows him as to his Love that *passeth Knowledge.* Pray now tell me, which of these two are likeliest to live most like a Christian, that is, like a spiritual Prince, and like him that *possesseth all things?* which has most Advantage to live in godly largeness of Heart, and is most at Liberty in his mind? which of these two have the greatest Advantage to believe, and the greatest Engagements laid upon him to love the Lord Jesus? which of these have also most in Readiness to resist the Wiles of the Devil, and to subdue the Power and Prevalency of Corruptions? 'Tis this, that makes men Fathers in Christianity. *I write unto you, Fathers, because ye have known; I have written unto you Fathers because ye have known,* why, have not others known? not so as the Fathers. The Fathers have *known* and *known.* They have known the Love of Christ in those Degrees of Love which are knowable, and have also known the Love of Christ to be such which *passeth Knowledge.* *In my Father's house is bread enough and to spare,* was that that fetched the Prodigal home. And when Moses would speak an endless-all to Israel, for the Comfort and Stay of their Souls, he calls their God, *The Fountain of Jacob upon a Land of Corn and Wine.*

Prov. 4.
1.—12.

1 Jon. 2.
13, 14.

Luk. 15.
17.

Deut. 33.
28.

Philip. 3.

Thirdly, By this Knowledge, or Knowing of the Love of Christ which *passeth Knowledge,* *There is begot in Christians a greater Desire to press forwards to that which is before them:* What is the Reason of all that Sloth, carnal Contentedness, and Listlessness of Spirit in Christians, more than the Ignorance of this. For he that thinks

thinks he knows what can be known, is beyond all Reason that should induce him to seek yet after more. Now the Love of Christ may be said, not to be knowable, upon a threefold Account.

First, for that my Knowledge is weak.

Secondly, for that my Knowledge is imperfect.

Thirdly, or for that, though my Knowledge be never so perfect, because the Love of Christ is eternal.

There is Love that is not to be apprehended by weak Knowledge. Convince a man of this, and then, if the Knowledge of what he already has, be truly sweet to his Soul, it will stir him up with great Heartiness to desire to know what more of this is possible.

Prov. 2. 10 There is Love beyond what he knows already, who is indued with the most perfect Knowledge, that man here may have. Now if what this man knows already of this Love is indeed sweet unto him; then it puts him upon hearty Desires that his Soul may yet know more. And because there is no Bound set to Man, how much he may know in this Life thereof; therefore his Desires, notwithstanding what he has attained, are yet kept alive, and in the Pursuit after the Knowledge of more of the Love of Christ. And God in old time has taken it so well at the hands of some of his, that their desires have been so great, that when, as I may say, they have known as much on Earth as is possible for them to know; (that is by ordinary Means) he has come down to them in Visions and Revelations; or else taken them up to him for an Hour or two into Paradise, that they might know, and then let them down again.

But this is not all, There is a Knowledge of the Love of Christ, that we are by no Means capable of until we be possessed of the Heavens. And I would know, if a Man indeed loveth Christ, whether the Belief of this be not one of the highest Arguments that can be urged, to make such an one weary of this World, that he may be with him. To such an one, *to live is Christ, and to die is Gain.* And to such an one, it is difficult to bring his Mind to be content to stay here a longer time; except he be satisfied that Christ has still Work for him here to do.

I will yet add, *There is a Love of Christ, I will not say, that cannot be known but I will say, that cannot be enjoyed;* no, not by them now in Heaven (in Soul) until the Day of Judgment. And the Knowledge of this, when it has possessed even Men on Earth, has made them chuse a Day of Judgment, before a Day of Death, that they might know what is beyond that State and Knowledge which even the Spirits of just Men made perfect, now do enjoy in Heaven. Wherefore, as I said at first, To know the Love of Christ that

passeth Knowledge, is advantageous upon this Account; It begetteth in Christians a great Desire to reach, and press forward to that which is before.

One thing more, and then, as to this Reason, I have done. Even that Love of Christ that is absolutely unknowable, as to the utmost Bound thereof because it is eternal, will be yet in the Nature of it sweet and desireable, because we shall enjoy or be possessed of it so. This therefore, if there were no more, is enough, when known, to draw away the Heart from things that are below, to it self.

Fourthly, The Love that *passeth Knowledge*, *The Knowledge of that is a very fruitful Knowledge.* It cannot be, but it must be fruitful. Some Knowledge is empty, and alone, not attended with that Good, and with those Blessings wherewith this Knowledge is attended. Did I say, it is fruitful? I will add, It is attended with the best Fruit; it yieldeth the best Wine; It fills the Soul with all the Fullness of God.

And to know the Love of Christ which passeth Knowledge, that he may be filled with all the Fulness of God. God is in Christ, and makes himself known to us by the Love of Christ. *Whosoever transgresseth, and abideth not in the Doctrine of Christ, hath not God*, for God is not to be found nor enjoyed, but in him, consequently he that hath, and abideth in the Doctrine of Christ, hath both the Father and the Son. Now, since there are Degrees of Knowledge of this Doctrine, and since the highest Degree of the Knowledge of him, is to know that he has a Love that *passeth Knowledge*, it follows, that if he that has the least saving Knowledge of this Doctrine, hath God; he that hath the largest knowledge of it, has God much more, or, according to the Text, is filled with all the Fulness of God. What this Fulness of God should be, is best gathered from such Sayings of the Holy Ghost, as come nearest to this in Language, filled,

1. Full of Goodness. Ro. 15. 14.
2. Full of Faith. Acts 6. 5.
3. Full of the Holy Ghost. chap. 7. 55.
4. Full of Assurance of Faith. Heb. 6. 11.
5. Full of Assurance of Hope. cha. 10. 22.
6. Full of joy unspeakable, and full of Glory. 1 Pet. 1. 8.
7. Full of Joy. A. 9. 36.
8. Full of good Works. 37.
9. Being filled with the Knowledge of his Will. Col. 1. 9.
10. Being filled with the Spirit. Eph. 5. 18.
11. *Filled with the fruits of Righteousness, which is by Jesus Christ to the Glory and Praise of God.* Phil. 1. 11.

These things to be sure are included either for the Cause or Effect of this Fulness. The Cause they cannot be, for that is God's, by his Holy Spirit. The Effects therefore they are, for where-ever God dwells

Eph. 1. 18. dwells in the Degree intended in the Text, there is shewn in an eminent Manner, by these Things, *what is the Riches of the Glory of his Inheritance in the Saints.* But these Things dwell not in that Measure specified by the Text, in any, but those who *know the Love of Christ which passeth Knowledge.*

But what a Man is he that is filled with all these Things! or that is, as we have it in the Text, *filled with all the Fulness of God!* Such Men are, at this Day, wanting in the Churches. These are the Men that sweeten Churches, and that bring Glory to God and to Religion. And *Knowledge* will make us such, such *Knowledge* as the Apostle here speaketh of.

I have now done, when I have spoken something by way of Use unto you, from what hath been said. And,

First, Is there such Breadth, and Length, and Depth, and Height in God, for us? And is there toward us Love in Christ that passeth Knowledge? Then this shews us, not only the Greatness of the Majesty of the Father and the Son, but the great good Will that is in their Heart to them that receive their Word.

Ex. 15. 11. God has engaged the Breadth, and Length, and Depth, and Height of the Love, the Wisdom, the Power, and Truth that is in himself, for us; and Christ has loved us with a Love that passeth Knowledge. We may well say, *Who is like thee, O Lord, among the Gods?* Or, as another *Mic. 7. 18.* Prophet has it, *Who is a God like unto thee, that pardoneth Iniquity, and passeth by the Transgressions of the Remnant of his Heritage; he retaineth not his Anger for ever: because he delighteth in Mercy.* Yea, no Words can sufficiently set forth the Greatness of this Love of God and his Son to us poor miserable Sinners.

Secondly, Is there so great a Heart for Love, towards us, both in the Father and in the Son? Then let us be much in the Study and Search after the Greatness of this Love. This is the sweetest Study that a Man can devote himself unto; because 'tis the Study of the Love of God and of Christ to Man. Studies that yield far less Profit than this, how close are they pursued, by some who have adapted themselves thereunto? Men do not use to count telling over of their Money burthensome to them, nor yet the recounting of their Grounds, their Herds, and their Flocks, when they encrease. Why, the Study of the unsearchable Love of God in Christ to Man, is better in it self, and yields more Sweetness to the Soul of Man, than can ten thousand such Things as but now are mentioned. I know the wise Men of this World, of whom there are many, will say as to what I now press you unto, *Who can shew us any Good in it? But Lord lift thou up the Light of thy Countenance upon us.*

Thou hast put Gladness in my Heart, more than in the Time that their Corn and their Wine increaseth. David also said that his Meditation on the Lord should be sweet. Oh, there is in God and in his Son, that Kindness for the Sons of Men, that, did they know it, they would like to retain the Knowledge of it in their Hearts. They would cry out as she did of old; *Set me as a Seal upon thy Heart, as a Seal upon thine Arm: For Love is strong as Death.* *Song 8. 6, 7, 8.* Every Part, Crumb, Grain, or Scrap of this Knowledge, is to a Christian, as Drops of Honey are to sweet palated Children, worth the gathering up, worth the putting to the Taste to be relished. Yea, David says of the Word which is the Ground of Knowledge: *It is sweeter than Honey or the Honey-Comb.* More, saith he, *to be desired are they than Gold; yea, than much fine Gold, sweeter also than Honey or the Honey-Comb.* *Pf. 19. 10.* Why then do not Christians devote themselves to the Meditation of this so heavenly, so goodly, so sweet, and so comfortable a Thing, that yieldeth such Advantage to the Soul? The Reason is, these Things are talked of, but not believed: Did Men believe what they say, when they speak so largely of the Love of God, and the Love of Jesus Christ, they would, they could not but meditate upon it. There are so many Wonders in it, and Men love to think of Wonders: There is so much Profit in it, and Men love to think of that which yields them Profit. But, as I said, the Belief of Things are wanting. Belief of a Thing will have strong Effects, whether the Ground for it be true or false. As suppose one of you should, when you are at a Neighbour's House, believe that your own House is on fire, whilst your Children are fast asleep in Bed, though indeed there were no such Thing: I shall appeal to any of you if this Belief would not make notable Work with and upon your Hearts. Let a Man believe he shall be damned, though afterwards 'tis evident he believed a Lie, yet what Work did that Belief make in that Man's Heart; even so, and much more, the Belief of heavenly Things will work, because true and great, and most good; also, where they are indeed believed, their Evidence is managed upon their Spirit, by the Power and Glory of the Holy Ghost it self: Wherefore let us study these Things.

Thirdly, Let us cast our selves upon this Love: No greater Encouragement can be given us, than what is in the Text and about it. It is great, it is love that passeth Knowledge. Men that are sensible of Danger, are glad when they hear of such Helps upon which they may boldly venture for escape. Why such an Help and Relief the Text helpeth trembling and fearful Consciences to. Fear and Trembling as to Misery hereafter, can flow but from

from what we know, feel, or imagine: But the Text speaks of a Love that is beyond that we can know, feel, or imagine, even of a Love that passeth Knowledge; consequently of a Love that goes beyond all these. Besides, the Apostle's Conclusion upon this Subject, plainly makes it manifest that this Meaning which I have put upon the Text, is the Mind of the Holy Ghost. *Now unto him, faith he, that is able to do exceeding abundantly above all that we ask or think, according to the Power that worketh in us: Unto him be Glory in the Church by Christ Jesus throughout all Ages, World without end. Amen.* What can be more plain? What can be more full? What can be more suitable to the most desponding Spirit in any Man? He can do more than thou knowest he will, he can do more than thou thinkest he can. What dost thou think? Why, I think, faith the Sinner, that *I am cast away*. Well, but there are worse Thoughts than these, therefore think again. Why, faith the Sinner, *I think that my Sins are as many as all the Sins of the World*. Indeed this is a very black Thought, but there are worse Thoughts than this, therefore prithee think again. Why, *I think*, faith the Sinner, *that God is not able to pardon all my Sins*. Ay, now thou hast thought indeed. For this Thought makes thee look more like a Devil than a Man, and yet because thou art a Man and not a Devil, see the Condescension and the Boundlessness of the Love of thy God. *He is able to do above all that we think!* Coudest thou (Sinner) if thou hadst been allowed, thy self express what thou wouldest have expressed, the Greatness of the Love thou wantest, with Words that could have suited thee better? for 'tis not said he can do above what we think, meaning our thinking at present, but above all we can think, meaning above the worst and most soul-dejecting Thoughts that we have at any Time. Some times the dejected have worse Thoughts than at other Times they have. Well, take them at their worst Times, at Times when they think, and think, till they think themselves down into the very Pangs of Hell, yet this Word of the Grace of God, is above them, and shews that he can yet recover and save these miserable People.

And now I am upon this Subject, I will a little further walk and travel with the desponding Ones, and will put a few Words in their Mouths for their Help against Temptations that may come upon them hereafter. For as Satan follows such now, with Charges and Applications of Guilt, so he may follow them with Interrogatories and Appeals: For he can tell how by Appeals, as well as by charging of Sin, to sink and drown the Sinner whose Soul he has Leave to engage. Suppose therefore that some distressed Man or Woman, should

after this Way be engaged, and Satan should with his Interrogatories and Appeals be busy with them to drive them to Desperation; the Text last mentioned, to say nothing of the Subject of our Discourse, yields Plenty of Help for the Relief of such a one. Says Satan, Dost thou not know that thou hast horribly sinned? Yes, says the Soul, I do. Says Satan, Dost thou not know, that thou art one of the vilest in all the Pack of Professors? Yes, says the Soul, I do. Says Satan, Doth not thy Conscience tell thee that thou art and hast been more base than any of thy Fellows can imagine thee to be. Yes, says the Soul, my Conscience tells me so. Well, faith Satan, now will I come upon thee with my Appeals. Art thou not a graceless Wretch? Yes. Hast thou an Heart to be sorry for this Wickedness? No, not as I should. And albeit, faith Satan, thou prayest sometimes, yet is not thy Heart possessed with a Belief that God will not regard thee? Yes, says the Sinner. Why then despair, and go hang thy self, faith the Devil. And now we are at the end of the Thing designed and driven at by Satan. But what shall I now do, faith the Sinner; I answer, take up the Words of the Text against him, Christ loves with a Love that passeth Knowledge, and answereth him farther, saying Satan, though I cannot think that God loves me; though I cannot think that God will save me, yet I will not yield to thee: For God can do more than I think he can. And whereas thou appealedst unto me, if whether when I pray, my Heart is not possessed with Unbelief that God will not regard me; that shall not sink me neither: For God can do abundantly above what I ask or think. Thus this Text helpeth where Obstructions are put in against our believing, and thereby casting our selves upon the Love of God in Christ for Salvation.

And yet this is not all, for the Text is yet more full: *He is able to do abundantly more, yea, exceeding abundantly more, or above all that we ask or think.* It is a Text made up of Words *picked* and *packed* together, by the Wisdom of God, *picked* and *packed* together on purpose for the Succour and Relief of the tempted, that they may when in the midst of their Distresses, cast themselves upon the Lord their God. *He can do abundantly more than we ask.* Oh! says the Soul, that he would but do so much for me as I could ask him to do! How happy a Man should I then be. Why, what wouldest thou ask for, Sinner? *You may be sure*, says the Soul, *I would ask to be saved from my Sins; I would ask for Faith in, and Love to, Christ; I would ask to be preserved in this evil World, and ask to be glorified with Christ in Heaven.* He that asketh for all this, doth indeed ask for much, and for more than Satan

Satan would have him believe that God is able or willing to bestow upon him; but mark, the Text doth not say, that God is able to do all that we can ask or think, but that he is able to do above all, yea abundantly above all, yea, exceeding abundantly above all that we ask or think. What a Text is this! What a God have we! God foresaw the Sins of his People, and what Work the Devil would make with their Hearts about them, and therefore to prevent their Ruin by his Temptation, he has thus largely, as you see, expressed his Love by his Word. Let us therefore, as he has been bidden us, make this good Use of this Doctrine of Grace, as to cast our selves upon this Love of God in the Times of Distress and Temptation.

Fourthly, *Take heed of abusing this Love.* This Exhortation seems needless; for Love is such a Thing, that one would think none could find in their Heart to abuse. But for all that, I am of Opinion, that there is nothing that is more abused among Professors this Day, than is this Love of God. There has of late more light about the Love of Christ broke out, than formerly: Every Boy now can talk of the Love of Christ; but this Love of Christ has not been rightly applied by Preachers, or else not rightly received by Professors. For never was this Grace of Christ so turned into Lasciviousness, as now. Now it is a Practice among Professors to learn to be vile, of the Profane. Yea, and to plead for that villainy: Nay, we will turn it the other Way, now it is so that the Profane do learn to be vile of those that profess (*They teach the wicked ones their Ways*;) a Thing that no good Man should think on but with blushing Cheeks.

Jer. 2. 33.

Jud. 4.

Tit. 1. 16.

Jude speaketh of these People, and tells us that they, notwithstanding their Profession, deny the only Lord God, and our Saviour Jesus Christ. *They profess, saith Paul, that they know God, but in Works they deny him, being abominable, disobedient, and to every good Work reprobate.*

But I say, let not this Love of God and of Christ, be abused. 'Tis unnatural to abuse Love, to abuse Love, is a Villainy condemned of all, yea, to abuse Love, is the most inexcusable Sin of all. It is next the Sin of Devils to abuse Love, the Love of God and of Christ.

2 Thef. 2.

11. 12.

And what says the Apostle? Because they received not the Love of the Truth that they might be saved, therefore God shall send them strong Delusions that they may believe a Lye, that they all may be damned, who believed not the Truth, but had Pleasure in Unrighteousness. And what can such an one say for himself in the Judgment, that shall be charged with the Abuse of Love? Christians, deny your selves, deny your Lusts, deny the Vanities of this present Life, devote your selves to God; be-

come lovers of God, lovers of his Ways, and a People zealous of good Works; then shall you shew one to another, and to all Men, that you have not received the Grace of God in Vain. Renounce therefore the hidden Things of Dishonesty, walk not in Craftiness, nor handle God's Word deceitfully, but by Manifestation of the Truth, commend yourselves to every Man's Conscience in the Sight of God. Do this, I say, yea, and so endeavour such a Closure with this Love of God in Christ, as may graciously constrain you to do it, because, when all Proofs of the right receiving of this Love of Christ shall be produced, none will be found of Worth enough to justify the Simplicity of our Profession, but that which makes us zealous of good Works. Tit. 2. 14.

And what a Thing will it be to be turned off at last, as one that abused the Love of Christ! as one that presumed upon his Lusts, this World, and all manner of Naughtiness, because the Love of Christ to pardon Sins was so great! What an unthinking, what an disingenuous one wilt thou be counted at that Day! yea, thou wilt be found to be the Man that made a Prey of Love, that made a Stalking-Horse of Love, that made of Love a Slave to Sin, the Devil and the World, and will not that be bad?

Read

Ezek. 16.

Fifthly, Is the Love of God and of Christ so great? let us then labour to improve it to the utmost for our Advantage, against aall the hindrances of Faith.

To what Purpose else is it revealed, made mention of, and commended to us? We are environed with many Enemies, and Faith in the Love of God and of Christ, is our only Succour and Shelter. Wherefore our Duty and Wisdom and Privilege is, to improve this Love for our own Advantage. Improve it against daily Infirmities, improve it against the Wiles of the Devil; improve it against the Threats, Rage, Death and Destruction, that the Men of this World continually with their Terror set before you. But how must that be done? why, set this Love and the Safety that is in it, before thine Eyes; and behold it while these Things make their Assaults upon thee. These Words, the Faith of this, *God loves me*, will support thee in the midst of what Dangers may assault thee. And this is that which is meant, when we are exhorted to rejoyce in the Lord, to make our Boasts in the Lord; to triumph in the Lord; and to set the Lord always before our Face. For he that can do this Thing stedfastly, cannot be overcome. For in God there is more than can be in the World, either to help or hinder; Wherefore, if God be my Helper, if God loves me, if Christ be my Redeemer, and has bestowed his Love that passeth Knowledge upon me, who can be against me? And if they be against me, what Disadvantage reap I thereby; since even all this also, worketh for my good?

Phil. 3. 1.

Pf. 44. 8.

2 Cor. 2. 14

Pf. 16. 8.

Heb. 13. 6.

Rom. 8. 31

This

This is improving the Love of God and of Christ for my Advantage. The same Course should Christians also take with the Degrees of this Love, even set it against all the Degrees of Danger; for here *Deep calleth unto Deep*. There cannot be Wickedness and Rage wrought up to such or such a Degree, as of which it may be said, there are not Degrees in the Love of God and of

Ex. 18. 11. Christ to match it. Wherein *Pharaoh* dealt proudly against God's People, the Lord was above him, did match, and overmatch him; he came up to him, and went beyond him; he collared with him, overcame him, and cast him down. *The Lord is a Man of War, the Lord is his Name.* Pharaoh's Chariots and his Hofts hath he cast into the Sea --- they sank into the Bottom as a Stone.

There is no striving against the Lord that hath loved us; there is none that strive against him can prosper. If the Shields of the Earth be the Lords, then he can wield them for the Safeguard of his Body the Church; or if they are become incapable of being made use of any longer in that Way, and for such a Thing, can he not lay them aside, and make himself new ones? Men can do after this Manner, much more God. But again, if the Miseries, or Afflictions which thou meetest with, seem to thee to overflow, and to go beyond Measure, above Measure, and so to be above Strength, and begin to drive thee to despair of Life; then thou hast also, in the Love of God, and of Christ, that which is above, and that goes beyond all Measure also, to wit, Love unsearchable, unknown, and that can do exceeding abundantly above all that we ask or think. Now God hath set them one against the other, and 'twill be thy Wisdom to do so too, for this is the Way to improve this Love. But though it be easie thus to admonish you to do, yet you shall find the practical Part more difficult; wherefore, here it may not be amiss, if I add to these, another head of Counsel.

First then, Wouldst thou improve this Love of God and of Christ to thy Advantage, *Why then thou must labour after the knowledge of it.* This was it that the Apostle pray'd for, for these *Ephesians*, as was said before, and this is that that thou must labour after, or else thy Reading and my Writing, will, as to thee, be fruitless.

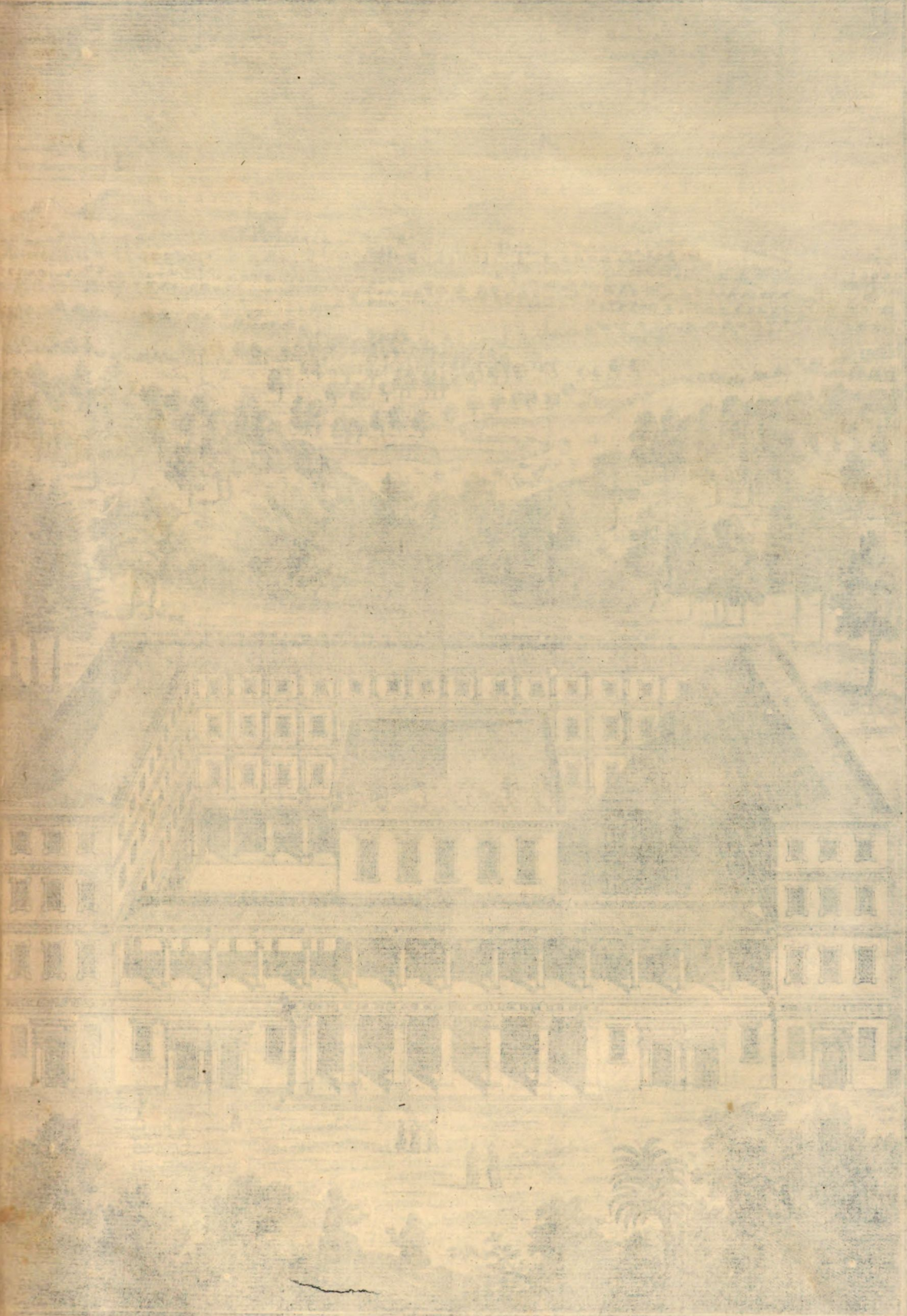
1 Ch. 28. 9. Let me then say to thee, as *David* to his Son *Solomon*, *And thou Solomon, my Son, know thou the God of thy Father.* Empty Notions of this Love will do nothing but harm, Wherefore, they are not empty Notions that I press thee to rest in, but that thou labour after the knowledge of the Saviour of this good Ointment, which the Apostle calleth the Saviour of the Knowledge of this Lord Jesus. Know it, until it becometh Sweet or Pleasant to thy Soul, and then it will preserve and keep thee. Make this Love of God and of Christ thine own, and

not anothers. Many there are that can talk largely of the Love of God to *Abraham*, to *David*, to *Peter* and *Paul*. But that is not the Thing, give not over until this Love be made thine own; until thou find and feel it to run warm in thy Heart by the shedding of it abroad there, by the Spirit that God hath given thee. Then thou wilt know it with an obliging and engaging Knowledge; yea, then thou wilt know it with a Soul-strengthening, and Soul-encouraging Knowledge. Rom. 5. 5.

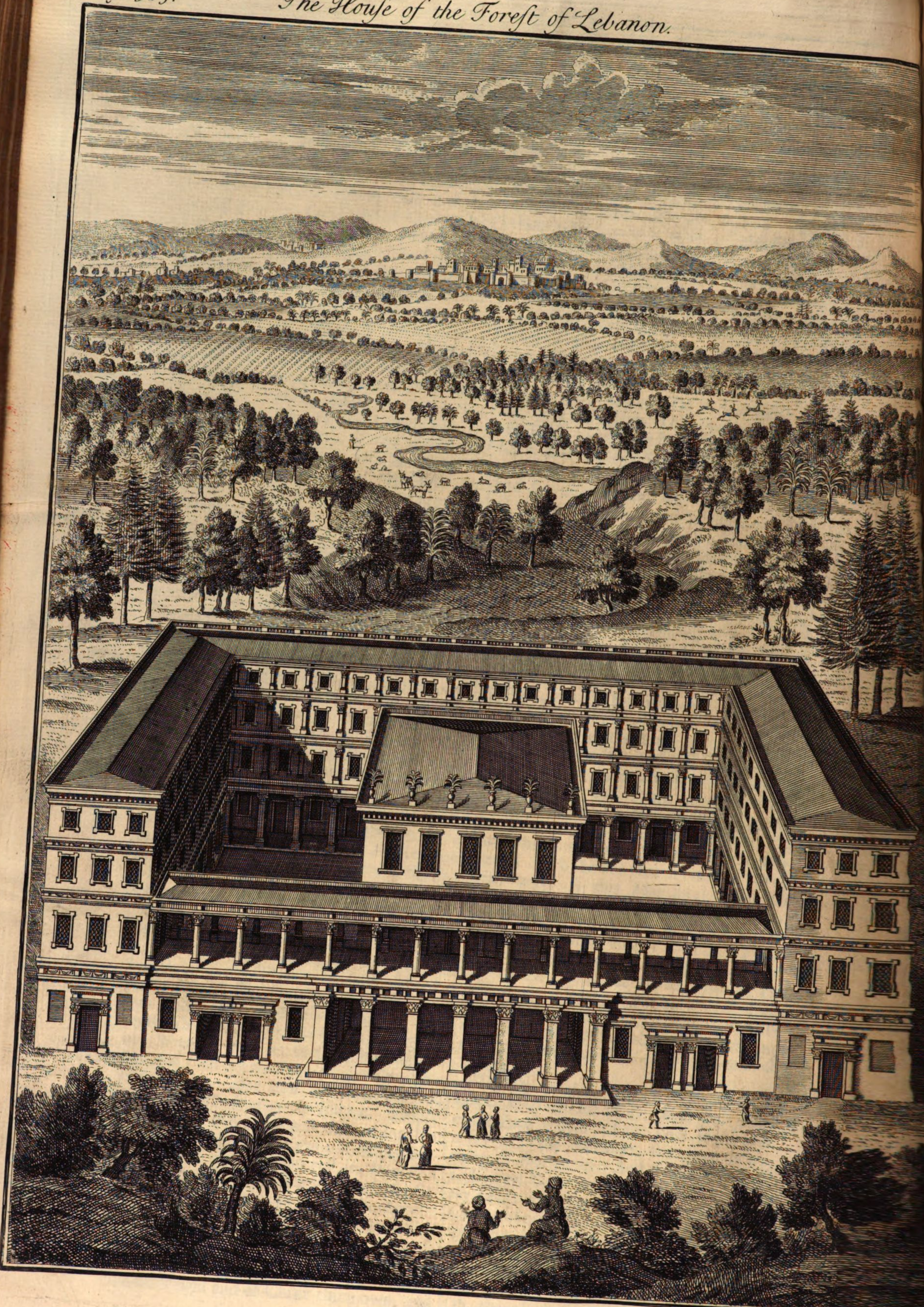
Secondly, Wouldst thou improve this Love? Then set it against the Love of all other Things whatsoever, even until this Love shall conquer thy Soul from the Love of them to it self.

This is Christian. Do it therefore, and say, why should any Thing have my Heart but God, but Christ? He loves me with Love that passeth Knowledge. He loves me, and he shall have me; he loves me, and I will love him: His Love stript him of all for my Sake; Lord let my Love strip me of all for thy Sake. I am a Son of Love, an Object of Love, a Monument of Love, of free Love, of distinguishing Love, of peculiar Love, and of Love that passeth Knowledge, and why should not I walk in Love? in Love to God, in Love to Men, in holy Love, in Love unfeigned? This is the Way to improve the Love of God for thy Advantage, for the subduing of thy Passions, and for sanctifying of thy Nature. 'Tis an odious Thing to hear Men of base Lives talking of the Love of God, of the Death of Christ, and of the glorious Grace that is presented unto Sinners by the Word of the Truth of the Gospel. Praise is comely for the Upright, not for the Profane. Therefore let him speak of Love that is taken with Love, that is captivated with Love, that is carried away with Love. If this Man speaks of it, his speaking signifies something; the Powers, and Bands of Love are upon him, and he shews to all that he knows what he is speaking of. But the very mentioning of Love, is in the Mouth of the Profane, like a Parable in the Mouth of Fools, or as Salt unfavoury. Wherefore, Christian, improve this Love of God as thou shouldest, and that will improve thee as thou wouldest. Wherefore,

Thirdly, If thou wouldest improve this Love, keep thy self in it. *Keep your selves in the Love of God.* This Text looks as if it favoured the *Socinians*, but there is nothing of that in it. And so doth that, *If ye keep my Commandments, ye shall abide in my Love: Even as I have kept my Father's Commandments and abide in his Love.* The meaning then is this, that living a holy Life is the Way, after a Man has believed unto Justification, to keep himself in the Saviour and Comfort of the Love of God. And Oh, that thou wouldest indeed so do. And that.



The House of the Forest of Lebanon.



that because, if thou shalt want the Savour of it, thou wilt soon want Tenderness to the Commandment, which is the Rule by which thou must walk, if thou wilt do good to thy self, or honour God in the World. To him that ordereth his Conversation aright, I will shew the Salvation of God. He that would live a sweet, comfortable, joyful Life; must live a very holy Life. This is the Way to improve this Love to thy self in Deed.

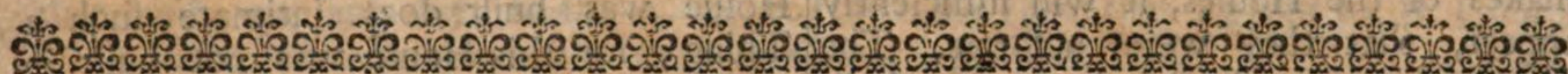
Eph. 3.13 Fourthly, To this End, you must take Root and be grounded in Love, that is, you must be well settled, and stablished in this Love, if indeed you would improve it. You must not be shaken as to the Doctrine, and Grounds of it. These you must be well acquainted with: For he that is but a Child in this Doctrine, is not capable as yet, of falling in with these Exhortations: For such waver, and fear when tempted: And he that feareth is not made perfect in Love, nor can he so improve it for himself and Soul's good as he should.

1 Joh. 4. 17, 18.

Fifthly, and lastly, Keep, to this End, those Grounds and Evidences that God hath given you of your Call to be Partakers of this Love, with all clearness upon your Hearts, and in your Minds. For he that wants a Sight of them, or a Proof that they are true and good, can take but little Comfort in this Love. There is a great Mystery in the Way of God with his People. He will justify them without their Works, he will pardon them for his Son's

Sake: But they shall have but little Comfort of what he hath done, doth, and will do for them, that are careless, carnal, and not holy in their Lives. Nor shall they have their Evidences for Heaven at Hand, nor out of doubt with them, yea, they shall walk without the Sun, and have their Comforts by Bitts and Knocks; while others sit at their Father's Table, have Liberty to go into the Wine-Cellar, rejoyce at the sweet and pleasant Face of their heavenly Father towards them; and know it shall go well with them at the End.

Something now for a Conclusion should be spoken to the carnal World, who have heard me tell of all this Love. But what shall I say unto them? if I should speak to them and they should not hear; or if I should testify unto them, and they should not believe; or intreat them, and they should scorn me; all will but aggravate, and greater their Sin, and tend to their further Condemnation. And therefore I shall leave the obstinate where I found him, and shall say to him that is willing to be saved, Sinner, thou hast the Advantage of thy Neighbour, not only because thou art willing to live, but because there are that are willing thou shouldest; to wit, those unto whom the Issues from Death do belong, and they are the Father and the Son, to whom be Glory with the blessed Spirit of Grace, World without end. *Amen.*



A DISCOURSE of THE HOUSE of the Forest of LEBANON.

C H A P. I.

AS Solomon built an House for Pharaoh's Daughter, and that called *The Temple of the Lord*; so he built an House in Lebanon, called *The House of the Forest of Lebanon*.

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Some, I perceive, have thought that this House, called *The House of the Forest of Lebanon*, was none other than that called *The Temple at Jerusalem*, and that that was called *The House of the Forest of Lebanon*, because built of the Wood that grew there. But that Solomon built another than that, even one in Lebanon, called *The House of the Forest of Lebanon*, is evident, and that from these Reasons.

First, That in the Forest of Lebanon is mentioned as another, besides that called

The Temple of the Lord; and that too when the Temple, and its finishing is spoken of; yea, it is mentioned with an *also*, as an additional House, besides the *Temple of the Lord*.

In the fourth Year, saith the Text, was *the Foundation of the House of the Lord laid in the Month Zef*; and in the eleventh Year in the Month Bul, (which is the eighth Month) was the House finished throughout all the Parts thereof, and according to all the Fashion of it; so he was seven Years in building it. But Solomon was building his own House thirteen Years: And he finished all his House. He built also the House of the Forest of Lebanon, &c.

Can there now be any Thing more plain? Is not here the House of the Forest of Lebanon mentioned as another besides the Temple, he built the Temple, he built his

own House, he built also the House of the Forest of Lebanon.

Secondly, It is evident by the difference of their Measures and Dimensions: The length of the Temple was threescore Cubits; but the *length of the House of the Forest of Lebanon was an hundred Cubits*; so that the House of the Forest of Lebanon, was forty Cubits more than was that called Solomon's Temple: The *breadth of Solomon's Temple* was twenty Cubits, but the breadth of the House of the Forest of Lebanon was fifty Cubits: And as there is odds between threescore and fivescore, so there is also between twenty and fifty.

As to their height, they were both alike; but Equality in height can no more make them the same, than can a twenty year's Age in two, make them one and the same Person.

Their Porches also differed greatly; the Porch of the Temple was in length but twenty Cubits, but the length of that of the House of the Forest of Lebanon was fifty Cubits. So that here also is thirty odds. The Porch of the Temple was but ten Cubits broad; but the Porch of the House of the Forest of Lebanon thirty Cubits. Now, I say, who that considereth these Disproportions, can conclude that the House of the Forest of Lebanon was none other than that called the Temple of Jerusalem. For all this compare 1 Kings 6. 2, 3. with Chap. 7. 2. 6.

Thirdly, If you add to these the different makes of the Houses, it will sufficiently appear, that they were not one. The House of the Forest of Lebanon was built upon four Rows of Cedar Pillars; but we read of no such Pillars upon which the Temple stood. The Windows of the House of the Forest of Lebanon stood in three Rows, Light against Light; but we read of no such Thing in the Temple. The Temple had two Pillars before the Door of its Porch, but we read not of them before the Door of the Porch of the House of the Forest of Lebanon.

In the 6th and 7th Chapters of the first Book of Kings, these two Houses, as to their make, are exactly set forth; so that he that listeth may search and see, if as to this, I have not said the Truth.

CHAP. II.

Of what the House of the Forest of Lebanon was a Type.

THAT the House of the Forest of Lebanon was a House significant, I think is clear; also, if it had not, we should not have had so particular an Account thereof in the Holy Word of God: I read but of four Buildings wherein, in a particular Manner, the Houses or Fabricks

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I will therefore take it for granted, That the House of the Forest of Lebanon is a significative thing, yea, a Figure of the Church, as the Temple at Jerusalem was, though not under the same Consideration. The Temple was a Figure of the Church under the Gospel, as she relateth to Worship; but the House of the Forest of Lebanon was a Figure of that Church, as she is assaulted for her Worship, as she is persecuted for the same. Or take it more expressly thus: *I take this House of the Forest of Lebanon to be a Type of the Church in the Wilderness*, or as she is in her Sack-cloth State.

We read before this House was built, that there was a Church in the Wilderness; Acts 7. 38. and also after this House was demolished, Rev. 12. 14. that there would be a Church in the Wilderness: But we now respect that Wilderness State that the Church of the New Testament is in, and conclude, that this House of the Forest of Lebanon, was a Type and Figure of that; that is, of her Wilderness State. And,

1. Methinks the very Place where this House was built does intimate such a Thing; for this House was not built in a Town, a City, &c. as was that called *The Temple of the Lord*; but was built in a Kind of a Wood, a Wilderness, 'twas built in the Forest of Lebanon; unto which that Saying seems directly to answer. And to the Woman [the Church] Rev. 12. *was given two Wings of a great Eagle, that she might fly into the Wilderness to her Place*.

A Wilderness State is a desolate, a tempted, an afflicted, a persecuted State. Jer. 2. 6. All which is more than intimated by the Witnesses wearing of, and prophesying in Sack-Cloth, and also expressed of by that Revel. 12.

Answerable to this is that of the Prophet concerning this House of the Forest of Lebanon, where he says, *Open thy Doors, O Lebanon! that the Fire may devour thy Cedars*. And again, *Howl Firr-Tree, for the Cedar is fallen*. Zach. 11. 1, 2.

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Dan. 11. 33 ther Prophet has it, *for many Days they have fallen.*

Also when the King of *Assyria* came up with his Army against *Jerusalem*, this was his Vaunting, *I am come to the Sides of Lebanon, and will cut down the tall Cedars thereof.*

What was this King of *Assyria*, but a Type of the Beast made mention of in the *New Testament*? Now, saith he, *I will cut down the Cedars of Lebanon*; who are, in our Gospel Times, the tall ones of the Church of God. And I say again, in that he particularly mentions *Lebanon*, he intends that House which *Solomon* built there, the which was built as a Fortification to defend the Religion of the Temple, as the Saints now in the Wilderness of the People, are set for the Defence of the Gospel: But more of this anon.

This House therefore was built to make Assaults, and to be assaulted, as the Church in the Wilderness is; and hence the State of this House is compared to the Condition of a Woman in Travail, struggling with her Pains, as also we find the State of the Church in the Wilderness is, *O Inhabitant of Lebanon, that makest thy Nest in the Cedars, how gracious shalt thou be when Pangs come upon thee, the Pain of a travelling Woman?* And again, *Verily, verily, I say unto you, that ye shall weep and lament, and have Sorrow, as a Woman in Travail*: Much answering her Case, who in her Travails, and while pained to be delivered, was said, even in this Case, to stand before the Dragon, who with open Mouth sought to destroy her Fruit, so soon as it was born.

Jer. 22. 23.
John 16.
20, 21, 22.
Rev. 12,
1, to 7.

Hence, again, when Christ calls his Spouse out to suffer, he calls, or draws her out of his House in *Lebanon*, to look from the Lions Dens, and the Mountains of the Leopards, to the Things that are invisible; even as *Paul* said when he was in Affliction, *We look not at the Things that are seen.*

Song 4. 8.
2 Cor. 4. 18

He draws them out thence, I say, as Sheep appointed for the Slaughter; yea, he goeth before them, and they follow him thither.

Also, When the Prophet fore-tells the Affliction of the Church, he expresses it by the Fall of the Cedars of *Lebanon*, saying, *The Lord shall cut down the Thicket of his Forest with Iron*; a little afore called the *Axe and Saw*. And *Lebanon* shall fall by a mighty one. And again, *The Earth mourneth and languisheth, Lebanon is ashamed and hewn down.*

Isa. 10. 15,
34.
Isa. 33. 9.

Do we think that the Prophet prophesieth here against *Trees*, against the *natural Cedars of Lebanon*? No, no, 'tis a Prophecy touching the afflicted State of the Church in the Wilderness, of which *Lebanon*, I mean this House of the Forest of *Lebanon*, was a Figure.

When God also threatneth the Enemies of his Church in the Wilderness with his Judgments, for their cruel Dealing with her in the Day of her Desertion; he calls those Judgments *The Violence of Lebanon*: That is, by way of Comparison, such as the Violence done to *Lebanon* was.

The Violence of Lebanon shall cover thee; Hab. 2. 17. *and the Spoil of Beasts which made them [Lebanon] afraid: Because of Men's Blood, and for the Violence of the Land, of the City, and of all that dwell therein.* This is like that, *Reward her, even as she has rewarded you; and double unto her double, according to her Works.* This the Church doth by her Prayers. *The Violence done unto me, and to my Flesh, be upon Babylon, shall the Inhabitants of Zion say: And my Blood be upon the Inhabitants of Babylon, shall Jerusalem say.* And then shall be fulfilled that which is written, *Look what they did unto Lebanon shall be done unto them.*

Rev. 18. 6.
Jer. 51. 35.
Ob. 15.
Ezek. 35.

God has his Time to return the Evil that the Enemies do to his Church, and he will do it when his time is come, upon their own Head; and this Return is called the Covering of them with the Violence of *Lebanon*, or that Violence shewed to her in the Day of her Distress.

It is yet further evident, That this House of the Forest of *Lebanon* was a Type of the Church in the Wilderness,

First, For that she is called a Tower, or Place of Fortification and Defence; the same Term that is given to the Church in a captivated State.

Song 7. 4.
Mic. 4. 8,
9, 10.

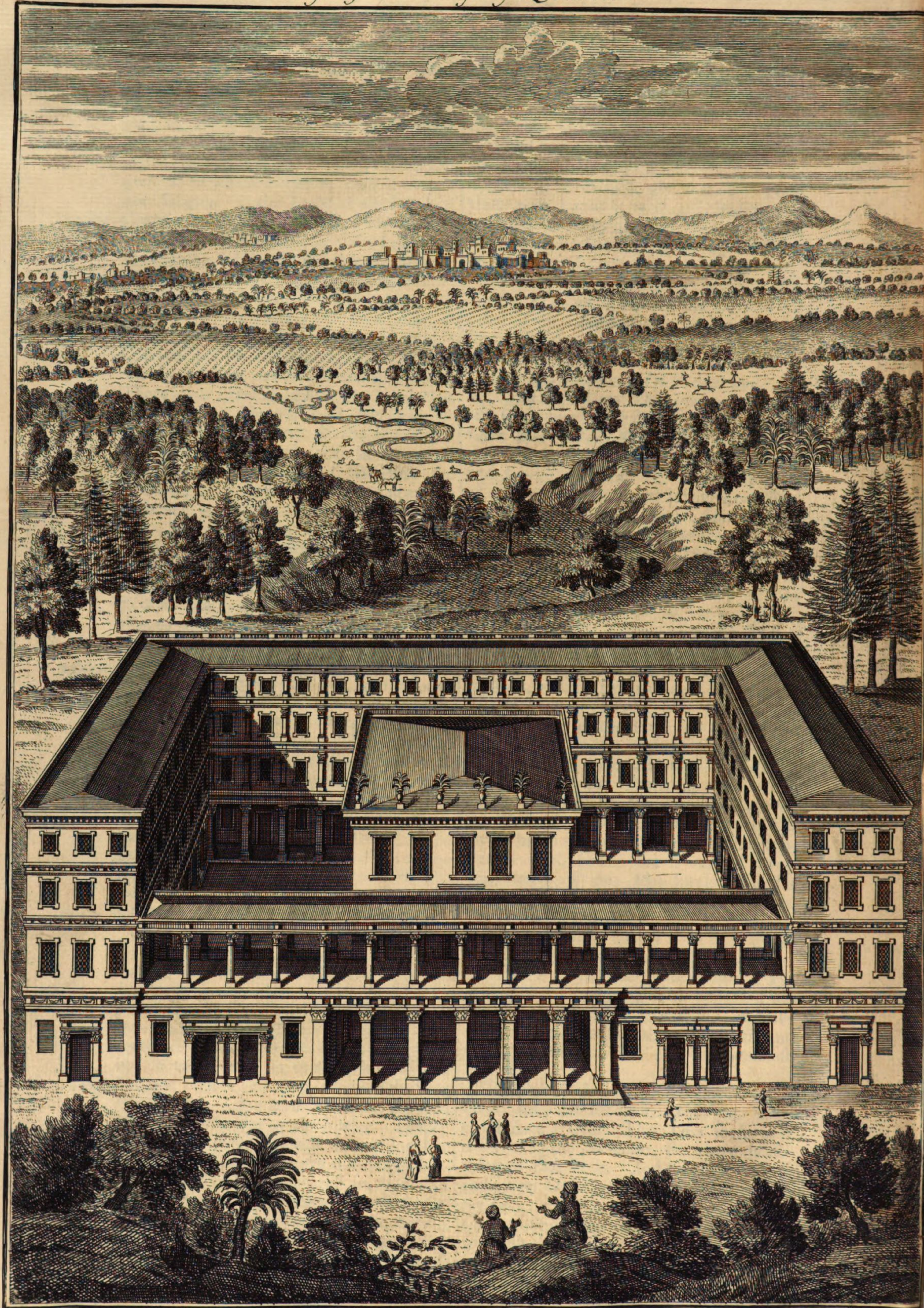
For, As the Church in the Wilderness is compared to a *Woman in Travail*, to shew her Fruitfulness to God-ward in her most afflicted condition; so she is called a Tower, to shew her fortitude and courage, for God and his Truth, against Antichrist.

I say therefore, unto both these is she compared in that Scripture last cited, the which you may peruse, if you please.

A Tower is a Place of receipt for the Afflicted, and so is the Church under the Rage of Antichrist; yea, and tho' it is the only Place designed by the Enemy for Ruine and Destruction; yet it is the only Place of Safety in the World.

Secondly, this Tower, this House of the Forest of *Lebanon*, it seems to be so built, as to confront *Damascus*, the chief City of the King of *Assyria*; and in so doing, it was a most excellent Type of the Spirit and Design of the Church in the Wilderness, who is raised up, and built to confront Antichrist. Hence Christ calls some of the Features of his Church, and compares them to this. *Thy Neck, (says he) is as a Tower of Ivory; thine Eyes like the Fish-pools of Heshbon, by the Gate of Beth-rabbim; thy Nose is like the Tower of Lebanon, which looketh towards Damascus.* They

Song 7. 4.



that because, if thou shalt want the Savour of it, thou wilt soon want Tenderneſs to the Commandment, which is the Rule by which thou muſt walk, if thou wilt do good to thy ſelf, or honour God in the World. To him that ordereth his Converſation aright, I will ſhew the Salvation of God. He that would live a ſweet, comfortable, joyful Life; muſt live a very holy Life. This is the Way to improve this Love to thy ſelf in Deed.

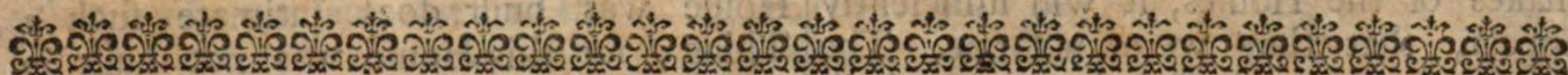
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Fifthly, and laſtly, Keep, to this End, thoſe Grounds and Evidences that God hath given you of your Call to be Partakers of this Love, with all clearneſs upon your Hearts, and in your Minds. For he that wants a Sight of them, or a Proof that they are true and good, can take but little Comfort in this Love. There is a great Myſtery in the Way of God with his People. He will juſtify them without their Works, he will pardon them for his Son's

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Something now for a Concluſion ſhould be ſpoken to the carnal World, who have heard me tell of all this Love. But what ſhall I ſay unto them? if I ſhould ſpeak to them and they ſhould not hear; or if I ſhould teſtify unto them, and they ſhould not believe; or intreat them, and they ſhould ſcorn me; all will but aggravate, and greater their Sin, and tend to their further Condemnation. And therefore I ſhall leave the obſtinate where I found him, and ſhall ſay to him that is willing to be ſaved, Sinner, thou haſt the Advantage of thy Neighbour, not only becauſe thou art willing to live, but becauſe there are that are willing thou ſhouldeſt; to wit, thoſe unto whom the Iſſues from Death do belong, and they are the Father and the Son, to whom be Glory with the bleſſed Spirit of Grace, World without end. Amen.



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CHAP. I.

AS Solomon built an Houſe for Pharaoh's Daughter, and that called *The Temple of the Lord*; ſo he built an Houſe in Lebanon, called *The House of the Forest of Lebanon*.

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Some, I perceive, have thought that this Houſe, called *The House of the Forest of Lebanon*, was none other than that called *The Temple at Jeruſalem*, and that that was called *The House of the Forest of Lebanon*, becauſe built of the Wood that grew there. But that Solomon built another than that, even one in Lebanon, called *The House of the Forest of Lebanon*, is evident, and that from theſe Reaſons.

First, That in the Forest of Lebanon is mentioned as another, beſides that called

The Temple of the Lord; and that too when the Temple, and its finiſhing is ſpoken of; yea, it is mentioned with an *also*, as an additional Houſe, beſides the *Temple of the Lord*.

In the fourth Year, ſaith the Text, *was the Foundation of the Houſe of the Lord laid in the Month Zef; and in the eleventh Year in the Month Bul, (which is the eighth Month) was the Houſe finiſhed throughout all the Parts thereof, and according to all the Faſhion of it; ſo he was ſeven Years in building it. But Solomon was building his own Houſe thirteen Years: And he finiſhed all his Houſe. He built alſo the Houſe of the Forest of Lebanon, &c.*

Can there now be any Thing more plain? Is not here the Houſe of the *Forest of Lebanon* mentioned as *another beſides the Temple*, he built the Temple, he built his

own House, he built also the House of the Forest of Lebanon.

Secondly, It is evident by the difference of their Measures and Dimensions: The length of the Temple was threescore Cubits; but the *length of the House of the Forest of Lebanon was an hundred Cubits*; so that the House of the Forest of Lebanon, was forty Cubits more than was that called *Solomon's Temple*: The *breadth* of Solomon's Temple was twenty Cubits, but the breadth of the House of the Forest of Lebanon was fifty Cubits: And as there is odds between threescore and fivescore, so there is also between twenty and fifty.

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Their Porches also differed greatly; the Porch of the Temple was in length but twenty Cubits, but the length of that of the House of the Forest of Lebanon was fifty Cubits. So that here also is thirty odds. The Porch of the Temple was but ten Cubits broad; but the Porch of the House of the Forest of Lebanon thirty Cubits. Now, I say, who that considereth these Disproportions, can conclude that the House of the Forest of Lebanon was none other than that called the Temple of Jerusalem. For all this compare *1 Kings 6. 2, 3.* with Chap. 7. 2. 6.

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Of what the House of the Forest of Lebanon was a Type.

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We read before this House was built, that there was a *Church in the Wilderness*; Acts 7. 38. and also after this House was demolished, Rev. 12. 14. that there would be a Church in the Wilderness: But we now respect that Wilderness State that the Church of the *New Testament* is in, and conclude, that this House of the Forest of Lebanon, was a Type and Figure of that; that is, of her Wilderness State. And,

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What was this King of *Assyria*, but a Type of the Beast made mention of in the *New Testament*? Now, saith he, *I will cut down the Cedars of Lebanon*; who are, in our Gospel Times, *the tall ones of the Church of God*. And I say again, in that he particularly mentions *Lebanon*, he intends that House which *Solomon* built there, the which was builded as a Fortification to defend the Religion of the Temple, as the Saints now in the Wilderness of the People, are set for the Defence of the Gospel: But more of this anon.

This House therefore was builded to make Assaults, and to be assaulted, as the Church in the Wilderness is; and hence the State of this House is compared to the Condition of a Woman in Travail, struggling with her Pains, as also we find the State of the Church in the Wilderness is, *O Inhabitant of Lebanon, that makest thy Nest in the Cedars, how gracious shalt thou be when Pangs come upon thee, the Pain of a travelling Woman?* And again, *Verily, verily, I say unto you, that ye shall weep and lament, and have Sorrow, as a Woman in Travail*: Much answering her Case, who in her Travails, and while pained to be delivered, was said, even in this Case, to stand before the Dragon, who with open Mouth sought to destroy her Fruit, so soon as it was born.

Hence, again, when Christ calls his Spouse out to suffer, he calls, or draws her out of his House in *Lebanon*, to look from the Lions Dens, and the Mountains of the Leopards, to the Things that are invisible; even as *Paul* said when he was in Affliction, *We look not at the Things that are seen.*

He draws them out thence, I say, as Sheep appointed for the Slaughter; yea, he goeth before them, and they follow him thither.

Also, When the Prophet fore-tells the Affliction of the Church, he expresses it by the Fall of the Cedars of *Lebanon*, saying, *The Lord shall cut down the Thicket of his Forest with Iron*; a little afore called the *Axe and Saw*. And *Lebanon* shall fall by a mighty one. And again, *The Earth mourneth and languisheth, Lebanon is ashamed and hewn down.*

Do we think that the Prophet prophesieth here against *Trees*, against the *natural Cedars of Lebanon*? No, no, 'tis a Prophecy touching the afflicted State of the Church in the Wilderness, of which *Lebanon*, I mean this House of the Forest of *Lebanon*, was a Figure.

When God also threatneth the Enemies of his Church in the Wilderness with his Judgments, for their cruel Dealing with her in the Day of her Desertion; he calls those Judgments *The Violence of Lebanon*: That is, by way of Comparison, such as the Violence done to *Lebanon* was. *The Violence of Lebanon shall cover thee; and the Spoil of Beasts which made them [Lebanon] afraid: Because of Men's Blood, and for the Violence of the Land, of the City, and of all that dwell therein.* This is like that, *Reward her, even as she has rewarded you; and double unto her double, according to her Works.* This the Church doth by her Prayers. *The Violence done unto me, and to my Flesh, be upon Babylon, shall the Inhabitants of Zion say: And my Blood be upon the Inhabitants of Babylon, shall Jerusalem say.* And then shall be fulfilled that which is written, *Look what they did unto Lebanon shall be done unto them.*

God has his Time to return the Evil that the Enemies do to his Church, and he will do it when his time is come, upon their own Head; and this Return is called the Covering of them with the Violence of *Lebanon*, or that Violence shewed to her in the Day of her Distress.

It is yet further evident, That this House of the Forest of *Lebanon* was a Type of the Church in the Wilderness,

First, For that she is called a Tower, or Place of Fortification and Defence; the same Term that is given to the Church in a captivated State.

For, As the Church in the Wilderness is compared to a *Woman in Travail*, to shew her Fruitfulness to God-ward in her most afflicted condition; so she is called a Tower, to shew her fortitude and courage, for God and his Truth, against *Antichrist*.

I say therefore, unto both these is she compared in that Scripture last cited, the which you may peruse, if you please.

A Tower is a Place of receipt for the Afflicted, and so is the Church under the Rage of *Antichrist*; yea, and tho' it is the only Place designed by the Enemy for Ruine and Destruction; yet it is the only Place of Safety in the World.

Secondly, this Tower, this House of the Forest of *Lebanon*, it seems to be so built, as to confront *Damascus*, the chief City of the King of *Assyria*; and in so doing, it was a most excellent Type of the Spirit and Design of the Church in the Wilderness, who is raised up, and built to confront *Antichrist*. Hence Christ calls some of the Features of his Church, and compares them to this. *Thy Neck, (says he) is as a Tower of Ivory; thine Eyes like the Fish-pools of Heshbon, by the Gate of Beth-rabbim; thy Nose is like the Tower of Lebanon, which looketh towards Damascus.* They

Thy Nose, that great Ornament of thy lovely Countenance, is as a Tower looking that Way; so set, as Christ says of his, *as a Flint*.

And this is a comely Feature in the Church, that her Nose stands like a Tower, or as he says in another Place, like a fenced brazen Wall against *Damascus*, the Metropolitan of her Enemy: *for the head of Syria was Damascus*.

And as Christ thus compares his Church, so she again returns, or compares the Face of her Lord to the same, saying, *His Legs are as Pillars of Marble set upon sockets of fine Gold: his Countenance is as Lebanon, excellent as the Cedars*.

Thus in *Lebanon*, in this brave House, is found the Excellency of the Church, and the Beauty of Christ, for that they are both as a Rock. With Glory and Majesty, bended against the Enemies of the Truth. *The Face of the Lord is against them that do evil*. Pillars his Legs are here compared to, and Pillars were they that upheld this House, this Tower, which thus bravely was builded with its Face confronting the Enemy's Country.

Secondly, That this House, of the Forest of *Lebanon* was a Type of the Church in Affliction, yet further appears, for that at the fall of *Babylon*, her *Cedars* are said to rejoyce in special. *The Fir-Trees rejoyce at thee, and the Cedars of Lebanon, saying, since thou art laid down, no feller is come upon us*. This is at the Destruction of *Babylon*, the Type of that called *Antichrist*.

But why should *Lebanon*, the Cedars in *Lebanon*, in an especial Manner here, be said to rejoyce at his downfall: Doubtless to shew that as the Enemy made his Inroad upon *Jerusalem*; so in a particular Manner *Lebanon*, and the House there, was made to smock for it. This answereth to that, *Rejoyce over her thou Heaven*; and ye holy Apostles and Prophets, for God hath avenged you of her. Hence again, when he speaks of giving Glory to his afflicted Church, for all the Sorrow which she hath sustained in her bearing witness for the Truth against Antichrist, he calls it the *Glory of Lebanon*: That is, as I take it, *The Glory that belongs to her*, for the Afflictions which she underwent for his Name. *The Glory of Lebanon shall be given unto it*. And again, *The Glory of Lebanon shall come unto thee*.

These are Promises to the Church for her Suffering of Affliction, and they are made unto her as she bears the Name of *Lebanon*, who, or which was her Type in those Havocks made in it, when the Enemy, as I said, assaulted the Church of old.

Thus by these few Lines I have shew-

ed you that there was a Similitude betwixt this House in the Forest of Lebanon, and our Gospel Church in the Wilderness: Nor need we stumble because this word House is not subjoynd in every particular Place, where this Sorrow, or Joy of *Lebanon* is made mention of; for it is an usual thing with the Holy Ghost, when he directs his Speech to a Man, to speak as if he spake to a Tree; and when he directs his Voice to a King, to speak as if he intended the Kingdom; so when he speaks of the House, to speak as to the Forest of *Lebanon*. Instances many might be given.

CHAP. III.

Of the Largeness of the House of the Forest of Lebanon.

THE House of the Forest of *Lebanon* was forty Cubits longer than was the Temple at *Jerusalem*, to shew that the Church in the Wilderness would increase more, and be far larger than she that had Peace and Prosperity: And as it was forty Cubits longer, so it was thirty Cubits wider, still shewing that every way she would abound. Hence they that came out of great Tribulation, when compared with others, are said to be a numberless Number, or a Multitude which no Man could number, of all Nations, and Kindreds, and People, and Tongues. These, saith one, *are they which came out of great Tribulation, and have washed their Robes, and made them white in the Blood of the Lamb; therefore are they before the Throne of God*.

The Church, as it respected Temple-Worship, was confined to the Land of *Canaan*; but our New-Testament persecuted One, is scattered among the Nations; as a Flock of Sheep are scattered in a Wood or Wilderness. Hence they are said to be in the Wilderness of the People, fitly answering to this House of the Forest of *Lebanon*.

But though the House exceeded in Length and Breadth, the Temple of *Jerusalem*, yet as to their Height they were the same, to shew, that what Acts that in the Wilderness doth, above what they have been capable to do, that have not been in that Condition; yet the Nature of their Grace is the same.

But, I say, as for Length and Breadth, the Church in the Wilderness exceeds, more than the House of the Forest of *Lebanon* did that of the Temple at *Jerusalem*, as it is written: *More are the Children of the Desolate, than the Children of the married Wife, saith the Lord*. And again: *Thou shalt break forth on the right Hand and on the Left; and thy Seed shall inherit the*

Rom. 15,

27,

2Pet. 1.1.

Isa. 54. 1, 2, 3, 4. *the Gentiles, and make the desolate Cities to be inhabited.*

This is spoken of the Church in the Wilderness, that made up chiefly of the Gentiles, of which the House of the Forest of *Lebanon* was a Figure; and how she at last shall recover herself from the Yoak and Tyranny of Antichrist. And then she shall shoulder it with her Adversary, saying, *Give Place, That I may dwell.*

And I will add, it was not only thus Magnificent for Length and Breadth, but for Terror; it was compacted after the Manner of a Castle, or Strong Hold; as was said before. It was a Tower built for an Armory; for *Solomon* put there his *two hundred Targets, and three hundred Shields of Gold.*

This Place therefore was a Terror to the Heathen on that Side of the Church especially because she stood with her Nose so formidable against *Damascus*: No marvel therefore if the Implacable cried out against them, *Help Men of Israel, help!* And will ye rebel against the King.

For it is the Terror, or Majesty and Fortitude, which God has put upon the Church in the Wilderness, that makes the Gentiles so bestir them to have her under Foot. Besides, they misapprehend concerning her, as if she was for destroying Kings, for subverting Kingdoms, and for bringing all to Desolation; and so they set themselves against her, crying, *These that have turned the World upside down, are come hither also: Whom Jason hath received: And these all do contrary to the Decrees of Caesar, saying, that there is another King, one Jesus.*

Indeed the very Name of Jesus is the very Tower of the Christian Church, and that by which she frights the World, but not designedly, but thorough their Misunderstanding; for neither she, nor her Jesus, is for doing them any Hurt: However, this is that which renders her yet in their Eye, *terrible as an Army with Banners.*

How then could she escape Persecution for a Time; for it was the Policy of *Jeroboam*, and is yet the Policy of the Nations, to secure themselves against this their imagined Danger, and therefore to use all Means, as *Pharaoh* did, to keep this People low enough, saying, *Come, let us deal wisely with them, lest they multiply, and it come to pass when there falleth out any War, they join also to our Enemies, and fight against us, and so get them up out of the Land.*

But could the House of *Lebanon*, though a fortified Place, assault *Damascus*? Could it remove from the Place on which God had set it? It only was a Place of Defence for *Judah*, or for the Worship of the Temple. And had the Adversary let the Temple-Worship and Worshippers alone, the Shields and Targets in the House of

the Forest of *Lebanon*, had not been uncovered, had not been made bare against them. The same may now be said of the Church in the Wilderness, she moveth no Sedition, she abideth in her Place, let her Temple-Worshippers but alone, and she will be as if she were not in the World: But if you afflict her, *Fire proceedeth out of her Mouth, and devoureth her Adversaries: And if any Man will hurt her, he must in this Manner be killed.* And so die by the Sword of the Spirit.

But because the Weapons of the Church, though none of them are carnal, be so talked of in the World, the Blind are yet more afraid of her, than they in this Manner are like to be hurt by her; and therefore they of old have peeled, and pulled, and endeavoured to spoil her all along; sending their Servants, and saying to their Bayliffs and Sheriffs, *Go to a Nation scattered and peeled, to a People terrible from their Beginning, a Nation meeted out, and trodden down, whose Land the Rivers have spoiled.*

But this People shall prevail, though not by Worldly Force, her God will deliver her. And then, or at that Time, *shall the Present be brought to the Lord of Hosts, of a People scattered and peeled, and from a People terrible from their Beginning hitherto, a Nation meeted out, and trodden under Foot, whose Land the Rivers have spoiled, to the Place of the Name of the Lord, the Mount Zion.*

Now thus did the House of the Forest of *Lebanon* provoke, it was built defensively, it had a Tower, it had Armour; its Tower confronted the Enemy's Land. No marvel then, if the King of *Assyria* so threatned to lay his Army on the Sides of *Lebanon*, and to cut down the tall Cedars thereof.

The Largeness therefore, and Prowess of the Church, by Reason of her inherent Fortitude, and the valourous Acts that she hath done, by Suffering, by Prayer, by Faith, and a constant enduring of Hardship for the Truth, doth force into the World a Belief, thorough their own Guilt and Clamours of Conscience against them for their Debaucheries, that this House of the Forest of *Lebanon* will destroy them all, when she shall be delivered from her Servitude.

Come therefore, saith *Balak* to *Balaam*, and curse me this People, if peradventure I may overcome them. When he might have let them pass peaceably by, and they would not have lift up a Finger against him.

Wherefore, from all these Things it appears, That the House of the Forest of *Lebanon* was a Type of the Church in the Wilderness.

C H A P. IV.

Of the Materials of which the House of the Forest of Lebanon was made.

THE Foundation of the House of the Forest of *Lebanon*, was of the same great Stones which were laid in the Foundation of the Temple of the Lord.

And this shews, that the Church in the Wilderness has the same Foundation and Support, as had the Temple that was at *Jerusalem*, though in a State of Sack-cloth, Tears, and Afflictions, the *Lot* of the Church in the Wilderness; for she, while there, *is to howle*.

Now, since the Foundation is the same, What is it but to shew also, that she, though in an afflicted Condition, shall certainly stand? *The Gates of Hell shall not prevail against it.*

Her confronting idolatrous Nations is therefore a *Sign* of her Troubles, not any *Prediction* of a Fall. Her Rock is steadfast, not like the Rock of her Adversaries, *the Enemy being Judges*.

But that which in special I take Notice of, is, that I find in a Manner, in this House of the Forest of *Lebanon* nothing but Pillars and Beams, great Timber, and thick Beams, and of those was the House builded; Pillars to hold up, and thick Beams to couple together, and thus was the House finished. I read not here of any Garnishing, either of the Pillars, Beams, Doors, Posts, Walls, or any Part of the House; all was plain, without Garnish; fitly representing the State of the Church in the Wilderness, which was cloathed with Sack-cloth, covered with Ashes, wearing her mourning Weeds; with her Tears upon her Cheeks, and a Yoak or Band about her Neck.

By this Kind of Description we may also note, with what Kind of Members this House, this Church is furnished. Here, as I said, that is, in the House of the Forest of *Lebanon*, you find Pillars, Pillars; so in the Church in the Wilderness, O the mighty Ones of which this Church was compacted! They were all Pillars, strong, bearing up the House against Wind and Weather; nothing but Fire and Sword could dissolve them. As therefore this House was made up of great Timber, so this Church in the Wilderness was made up of Giants in Grace. These Men had the Faces of Lions: *No Prince, no King, no Threat, no Terror, no Torment*, could make them yield: *They loved not their Lives unto the Death*. They have laughed their Enemies in the Face, they have triumphed in the Flames.

They were Pillars, they were Pillars of Cedar: The Cedar is the highest Tree in

the World; wherefore in that this House was made of Cedar, it may be to denote that in the Church in the Wilderness, however contemned by Men, was the highest Perfection of Goodness; as of Faith, Love, Prayer, holy Conversation, and Affection for God and his Truth.

For indeed, none ever shewed the like, none ever shewed higher Cedars than those that were in *Lebanon*. None ever shewed higher Saints than were they in the *Church in the Wilderness*. Others talked, these have suffered; others have said, these have done: These have voluntarily taken their Lives in their Hands, *For they loved them not to the Death*; and have fairly, and in cool Blood, laid them down before the World, God, Angels, and Men, for the confirming of the Truth, which they have professed.

These are Pillars, these are strong Ones indeed: 'Tis meet therefore, that the Church in the Wilderness, since she was to resemble the House of the Forest of *Lebanon*, should be furnished with these mighty Ones.

Cedars! The same that the Holiest of All in the Temple was covered with within, (and that House was a Figure of Heaven) to shew that the Church of God in the Wilderness, how base and low soever in the Judgment of the World, is yet the only Heaven that God hath among the Children of Men. Here are many Nations, many Kingdoms, many Countries, and many Cities; but the Church in the Wilderness was but one, and she was the Heaven that God is here: Hence she is called, *Thou Heaven. Rejoice over her thou Heaven*.

And again, when the *Combustion* for Religion is in the Church in the Wilderness, it is said to be in Heaven. *And there was War in Heaven. Michael fought against the Dragon, and the Dragon fought, and his Angels*.

The Church therefore loseth not all her Titles of Honour, no, not when at the lowest: *She is God's Heaven still*. Though she may not be called now a *Crown of Glory*, yet she is still God's *Lilly amongst Thorns*; though she may not be called *The Church of Jerusalem*, yet she may *The Church in the Wilderness*; and though she may not be called *Solomon's Temple*, yet she may, *The House of the Forest of Lebanon*.

Cedars! Cedars are tall and sweet, and so are the Members of the Church in the Wilderness. Oh! their Smell, their Scent, it hath been as *the Wine of Lebanon*.

They that have gone before, have left this Smell still in the Nostrils of their Survivors, as that both fragrant and precious.

This House of the Forest of *Lebanon* was builded upon *four Rows of Cedar Pillars*. These four Rows were the bottom Pillars,

Pillars, those upon which the whole Weight of the House did bear. The Holy Ghost saith here, *four Rows*, but says not how many were in a Row. But we will suppose them to allude to the Twelve Apostles, or to the Apostles and Prophets, upon whose Foundation the Church in the Wilderness is said to be built. And if so, then it shews, that as the House of the Forest of *Lebanon* stood upon these four Rows of Pillars, as the Names of the Twelve Tribes stood in four Rows of precious Stones upon *Aaron's Breast-plate*, when he went into the Holiest: So this House, or Church in the Wilderness, stands upon the Doctrine of the Apostles and Prophets.

Eph. 2.

Ex. 28. 17.
— 32. 10.

But because it only saith it stood upon *four Rows*, not specifying any Number; therefore as to this we may say nothing certain; yet I think such a Conjecture hath some Shew of Truth in it, however, I will leave it to wiser Judgments.

And it was covered with Cedar above, upon the Beams that lay on forty-five Pillars, fifteen in a Row.

1 Kings 7.
3.

These Pillars, as the others, are such upon which the House did also bear; this is clear, because the Beams that lay upon the four Rows of Pillars afore-mentioned, lay also upon these forty-five.

It seems therefore, that these four Rows of Pillars, were they that were the more outside ones; that is, two Rows on this Side of the House, and two Rows also on that; and that these forty-five Pillars, fifteen in a Row, stood in three Rows more inward, and so did bear up with the other, the Beams that were laid upon them, much like to those inner Pillars that usually stand in our *Parish-Churches*.

If so, then the first four Rows did seem to be a Guard to these, for that, as they stood more to the Outsides of the House, so more to the Weather, and nearer to the first Approach of the Enemy.

And this may shew, that the Apostles in their Doctrine are, not only a Foundation to the *forty-five Pillars*, but a Protection and Defence: I say, a Protection and Defence to all the Pillars that ever were besides in the Church in the Wilderness. And it is to be considered, that the four Rows are mentioned, as placed first, and so were those upon which the thick Beams, that first were for coupling of the House were laid: The which most fitly teacheth, that the Office and Graces of the Apostles were first in the Church in the Wilderness, according to 1 Cor. 12. 18.

These forty-five Pillars standing in the midst, by the others, may also be to shew, that in the Time of the Trouble of the Church in her Wilderness State, there will be those that will stand by, and maintain her Apostolical Doctrine, though for so doing, they bear the Burthen of the Whole.

But I read of no Chambers for Ease or Rest, in this House; here is no room for ^{13, 14.} *Chambering*. They that were for being ^{2 Thes. 1} Members in the Church in the Wilderness, must not look for Rest, until their Lord shall come.

Here therefore was but hard Lodging; the House of the Forest of *Lebanon* was not made for tender Skins, and for those that cannot lie out of Down Beds; but for those that were warlike-men, and that were willing to endure hardness, for that Religion that God had set up in his Temple; and is fitly answered by that of the Apostle. *Thou therefore, my Son, endure ^{2 Tim. 2.} hardness as a good Soldier of Jesus Christ. No ^{3, 4.} Man that warreth entangleth himself with the Affairs of this Life, that he may please him that hath chosen him to be a Soldier.*

Forty five Pillars! 'Twas forty five Years that the Church was of old in a bewildred and warlike Condition, before she enjoyed her Rest in *Canaan*. Now, as there were ^{Jos. 14. 10.} forty five Years of Trouble, so here are forty five Pillars for Support; perhaps to intimate, That God will have in his Church in the Wilderness, a sufficient Succession of faithful Men, that like Pillars shall bear up the Truth above Water, all the Time of Antichrist's Reign and Rage.

The *thick Beams* that lay over-thwart to couple this House of the Forest of *Lebanon* together, did bear upon these forty five Pillars, to shew, that by the Burden-bearers that have, and shall be in the Church of God in the Wilderness, the Unity of that House is through the Spirit maintained. And indeed, had it not been for these Pillars, the Sufferers, these Burden-bearers in the Church, our House in the Forest of *Lebanon*, or more properly, our Church in the Wilderness, had, before this, been but in a poor Condition. Thus there- ^{1 Tim. 3.} fore this Church, which in her Time is the ^{15.} Pillar and Ground of Truth in the World, has been made to stand and abide it. *When ^{Isa. 25. 4.} the blast of the terrible ones has been as a storm against the Wall.*

Many a Time have they afflicted me from ^{Pf. 129. 1.} my Youth, may Israel now say: Many a Time ^{2.} have they afflicted me from my Youth, yet they have not prevailed against me.

Thus you see how the House of the Forest of *Lebanon* was a Type of the Church in the Wilderness: And you see also by this, the Reason why the House of the Forest of *Lebanon* had its inward Glory, lying more in great Pillars, and thick Beams, than in other Ornaments. And indeed, here had need be Pillars and Pillars, and Beams and Beams too; since 'twas designed for Assaults to be made upon it; since it was set for a But for the *Mark's-man*, and to be an Object for furious Heathens to spend their Rage against its Walls.

The Glory therefore of the Temple lay ⁱⁿ

in one Thing, and the Glory of this House lay in another: the Glory of the Temple lay in that she contained the true Form and Modes of Worship; and the Glory of the House of the Forest of *Lebanon*, lay in her many Pillars, and thick Beams, by which she was made capable, through good Management, to give Check to those of *Damascus*, when they should attempt to throw down that Worship.

And as I said before, these Pillars were sweet-scented Pillars, for that they were made of *Cedar*; but what cared the Enemy for that, they were offensive to him, for that they were placed as a Fortification against him: Nor is it any Allurement to Satan to favour the mighty ones in the Church in the Wilderness, for the fragrant Smell of their sweet Graces; nay, both he and his Angels are the more bent to oppose them, because they are so sweet-scented.

The *Cedars* therefore got nothing because they were *Cedars*, at the Hands of the barbarous Gentiles; (for they would burn the *Cedars*,) as the Angels, or Pillars, get nothing of Favour at the Hands of Antichrist, because they are Pillars of, and Angels for the Truth, yea, they so much the more by her are abhorred.

Well, but they are Pillars for all that; yea, Pillars to the Church in the Wilderness, (as the others were in the House of the Forest of *Lebanon*,) and Pillars they will abide there, dead, and alive, when the Enemy has done what he can.

The Pillars were set in three Rows, for so are forty five, when they are set fifteen in a Row.

And they were set in three Rows to bear. This manner also of their standing thus, was also doubtless significant.

But again, They, these Pillars, may be set, or placed thus in three Rows in the House of the Forest of *Lebanon*, to shew that the three Officers of Christ are the great Things that the Church in the Wilderness must bear up before the World.

The three Offices of Christ, they are his Priestly, his Prophetical, and his Kingly Offices. These are those in which God's Glory, and the Churches Salvation are most immediately concerned; and they that have been most opposed by the Devil, and his Angels: All Heresies, Errors and Delusions, with which Christ's Church has been assaulted in all Ages, have bent themselves against some one, or all of these.

Christ is a Priest to save, a Prophet to teach, and a King to rule his Church: But this Antichrist cannot bear; therefore he attempts to get up into the Throne himself, and to act as if he were one above all that it called God, or that is worshipped.

But behold! here are Pillars in three Rows, mighty Pillars to bear up Christ in these his Offices before the World, and against all Falshood and Deceit.

Fifteen in a Row. I can say no further than I can see; what the number of fifteen should signifie, I know not, God is wiser than Man: But yet methinks, their standing thus, should signifie a Reserve: As, suppose the first three that the Enemy comes at, should be destroyed by their Hands, there are three Times fourteen behind: Suppose again, that they should serve the next three so; yet there is a Reserve behind. When that fine one, *Jezebel*, had done what she could against the afflicted Church in her Time, yet there was left a Reserve, a Reserve of seven Thousand that were true Worshippers of God.

Always when Antichrist made his Inroads upon the Church in the Wilderness, to slay, to cut off, and to kill; yet some of the Pillars stood, they were not all burnt in the Fire, nor cut down.

They said indeed, *Come let us cut them off from being a Nation, that the Name of Israel may be no more in Remembrance.* But what then? There's a Difference 'twixt saying and doing; the Bush was not therefore consumed because 'twas set on Fire; the Church shall not be consumed although she be afflicted.

And this Reason is, because God has still his fifteens; therefore if *Abel* falls by the Hand of *Cain*, *Seth* is put in his Place; if *Moses* is taken away, *Joshua* shall succeed him; and if the Devil breaks the Neck of *Judas*, *Matthias* is at Hand to take his Office. God has, I say, a Succession of Pillars in his House, he has to himself a Reserve.

Yet, again, Methinks that there should be forty five Pillars, and besides them four Rows of Pillars, and all this to bear up an invisible Burden; for we read of nothing upon the Pillars, but the Heavens and Roof. It should be to shew, that it is impossible that a carnal Heart should conceive of the Weight that Truth lays upon the Conscience of a Believer: They see nothing, alas nothing at all, but a Beam, a Truth; and say they, are you such Fools to stand groaning to bear up that, or what is contained therein? They, I say, see not the Weight, the Glory, the weight of Glory that is in a Truth of God; and therefore they laugh at them that will count it worth the while to endure so much to support it from falling to the Ground. Great Pillars and Beams, great Saints, and great Truths, are in the Church of God in the Wilderness; and the Beams lie upon the Pillars, or the Truth upon the Saints.

The *Tabernacle* and *Ark*, formerly were to be born upon Men's Shoulders, even as these great Beams are born up by these Pillars: And as this *Tabernacle*, and *Ark* were to be carried hither and thither, according to the Appointment of God; so were these Beams to be by these Pillars born up, that therewith the House might be

1 Kings 19
18.
Rom. 11.4

Ex. 3.2,3.
Ps. 83.4.

Gen. 4.25.
Jof. 1. 2,3.
Acts 1.16,
to 27.

1Sa. 33.22.
2 Thes. 2.
3, 4.
Rev. 16.
13. 16.
Ch. 19.
19, 20, 21.

be girt together, kept uniform, and made to stand fast, notwithstanding the Wind and Storm.

C H A P. V.

Of the Windows of the House of the Forest of Lebanon.

THE House of the Forest of *Lebanon* had many Windows in it; *And there was Windows in three Rows, and Light was against Light in three Ranks.*

Windows are to let the Light *in at*, and the Eye *out at*, to Objects at a Distance from the House, and from those that are therein.

The Windows here are Figures of the Word of God, by which Light the Light of Life is let into the Heart; through that, the Glafs of these Windows, the Beams of the Sun of Righteousness shine into the Church. Hence the Word is compared to Glafs, through which the glorious Face of Christ is seen. This therefore, this House of the Forest of *Lebanon* had, it had Windows, a Figure of that Word of God, through, and by which, the Church in the Wilderness sees the Mind of God, and so what while there, she ought to believe, do, and leave undone in the World.

This House had plenty of Windows, *three Rows* of Windows on both Sides the House.

In three Rows, by these Windows *in three Rows*, perhaps was prefigured how into the Church in the Wilderness was to shine the *Doctrine of the Trinity*: Yea, to signify that she was to be possessed with that in her most low State, and when under her greatest Clouds. The Doctrine of the Trinity! that's the substance, that's the Ground and fundamental of all: For by this Doctrine, and by this only, the man is made a Christian; and he that has not this Doctrine, his Profession's not worth a button.

You must know that sometimes the Church in the Wilderness has but little Light, but the Diminution of her Light is not then so much in, or as to substantials, as it is as to circumstantial Things; She has then the Substantials with her, in her darkest Day, even *Windows in three Rows*.

The Doctrine of the Trinity! You may ask me *what that is*? I answer. It is that Doctrine that sheweth us the Love of God the Father, in giving of his Son: The Love of God the Son, in giving of himself; and the Love of the Lord, the Spirit, in his Work of regenerating of us, that we may be made able to lay hold of the Love of the Father by his Son, and so enjoy eternal Life by Grace. This Doctrine was always let in at these Windows into the Church in the Wilderness, for to make her found in Faith, and hearty in Obedience; as also meek and patient in Temptation and

Tribulation.

And, as to the Substance of Christianity, this Doctrine is sufficient for any People, because it teaches Faith, and produceth a good moral Life. These therefore, if these Doctrines shine upon us, through these Windows of Heaven, so as that we see them, and receive them, they make us fit to glorify God here, and meet to be glorified of, and with him hereafter.

These Lights therefore cause that the Inhabitants of this Church in the Wilderness, see their Way through the dark *pitch Night* of this *World*: For as the House of the Forest of *Lebanon*, this Church of God in the Wilderness had always her Lights, or Windows in these three Rows, to guide, to solace and comfort her.

This House therefore, is thus discriminated and distinguished from all other Houses in the World; no House, that we read of in the Bible, was thus adorned with Light, or had Windows in *three Rows*, but this; and answerable hereunto, no Congregation or Church, but the true Church of God, has the true Antitype thereof.

Light! Windows! A Sufficiency of Windows was of great Use to a People that dwelt in a Forest, or Wood, as the Inhabitants of the House of the Forest of *Lebanon* did: But how solitary had this House been, had it had no Light at all! to be in a *Wood*, and that without Windows, is one of the worst of Conditions.

This also is the Relief that the Church in the Wilderness had; true, she was in a Wood, but had Light, called in another Place God's Rod, or his Word which giveth Instruction. *Feed thy People with thy Rod, Mic. 7. 14. the Flock of thine Heritage, which dwell solitary in the Wood, &c.*

To be, as was said, in a *Wood*, and without Light too, is a Condition very desolate: the *Egyptians* found it so, for all they were in their Houses.

But how much more then is that Peoples Case to be lamented that are under Persecution, but have not Light in three Rows to guide them. But this is not the State of the Church in the Wilderness, she has her Windows *in three Rows*, to wit, the Light of the Face of the Father, the Light of the Face of the Son, and the Light of the Face of the Holy Ghost; all shining through the Windows or Glafs of the Word to her Comfort and Consolation, though now in the Forest of *Lebanon*.

And Light was against Light in three ranks.

This is an additional Account of the Windows that were in the House of the Forest of *Lebanon*. Before he said, she had Windows in *three Rows*, but now he adds, that there was *Light against Light*, Light opposite to Light, and that also *in three ranks*.

Mar. 5. 40. In that he saith, they were in *ranks*, he
Numb. 2. either means *in order*, or insinuates a mili-
16, 24. tary Posture, for both these ways is this
1 Chron. Word taken.
12. 33, 38.

Nor need any smile because I say the
Lights were set in a military Posture; we
read of Potsherds striving with Potsherds;
and why may it not as well be said, *Light*
Isa. 45. 9. *was against Light*.

But we will pursue our Design, Here is
Opposition insinuated; in the Margent it is
Sight against Sight; wherefore the Lights
thus placed in the Hoase of the Forest of
Lebanon, give me another Incouragement,
to think that this House was a Type of
the Church in the Wilderness, and that she
Rev. 12. 7. is the Seat of Spiritual War also.

For as this House of the Forest of *Le-
banon* was that which was the Object of
the Rage of the King of *Assyria*, because
it stood in his Way to hinder his ruining
Jerusalem; so the Spirit and Faithfulness
of the Church of God in the Wilderness,
stands in the way, and hinders Antichrist's
bringing of the Truth to the Ground.

And as the Enemy brake into *Lebanon*,
and did set Fire to her Cedars; so the *Boar*,
Psal. 80. 13.
2 Theff. 2.
4.
Rev. 12. 7. the *Antichrist*; the *Dragon*, and his *Angels*
got into the Church in the Wilderness.

This being so, here must needs be War;
and since the War is not carnal but spiri-
tual, it must be made by way of *Contro-
versy, Contention, Disputation, Argument,
Reasonings, &c.* which were the Effect of
opposite Apprehensions, fitly set out in this
House of the Forest of *Lebanon*, for that
there *Light against Light, Sight against
Sight, in three Ranks*.

Wherefore, in that he saith *Light was
against Light in three Ranks*, he suggesteth
to the life, *how it would be in the Church in
the Wilderness*.

And suppose they were the truly godly
that made the first Assault, can they be
blamed? For who can endure a *Boar* in a
Vineyard: a *Man of Sin* in a holy Temple;
or a *Dragon* in Heaven? What then if the
Church made the first Assault? Who bid
the *Boar* come there? What had he to do
in God's House? The Church, as the House
of the Forest of *Lebanon*, would have been
content with its own Station; and Bread
and Water will serve a Man, that may with
Peace enjoy his Delights in other Things.
But when Privilege, Property, Life, De-
light, Heaven and Salvation, comes to be
intruded, no marvel if the Woman, tho'
but a Woman, cries out, and set her *Light*
against them; had she seen the Thief, and
said nothing, she had been far worse.

I told you before, That by the Windows
Jam. 1. 23.
24, 25. is meant the Word, which is compared to
Glafs.

What then, Is the Word against the
Word? No, verily, 'tis therefore not the
Word, but *opposite Apprehensions* thereabout,
that the Holy Ghost now intends; for he

saith not, that *Window* was against *Window*,
respecting the true Sense of the Word, but
Light was against *Light*, respecting the
divers Notions and Apprehensions that
Men of opposite Spirits would have about
the Word.

Nor are we to take this word *Light*, e-
specially in the Antitype, in a proper but a
metaphorical Sense; that is, with respect
to the Judgment of both Parties. Here is
the true Church, and she has the *true
Light*: here also is the *Boar*, the *Man of
Sin*, and the *Dragon*; and they see by *their*
way, and yet as I said, all by the *self-same*
Windows. They that are the Church, do
in God's *Light*, see *Light*; but they that
are not, do in their own Way see. And let
a *Man*, and a *Beast*, look out at the same
Window, the same Door, the same Cafe-
ment, yet the one will see like a Man, and
the other but like a Beast. No marvel then,
though they have the same Windows, that
Light is against *Light*, and *Sight* against
Sight in this House. For there are that
know not, but what they know naturally
as *Brutes*.

No marvel then, if there is here a Dis-
agreement, the Beast can but see as a Beast,
but the Church is resolved not to be guided
by the Eye of a Beast, though he pretends
to have his *Light* by that very Window
by which the Church has hers. The Beast
is *Moon-ey'd*, and puts Darkness for *Light*,
yea, and hates the *Light* that is so indeed:
but the Saints will not hear him, for they
know the Voice of their Lord.

How then can it be, but that *Light*
should be against *Light* in this House, and
that in a military Posture? And how can
it be, but that here every *Battle of the
Warrior should be with confused Noise, and
Garments rolled in Blood*.

And in that he saith, *Light was against
Light in three Ranks*, it shews their Pre-
parations one against another; also, that
they on both Sides are resolved to stand
by *their* way: The Church is confident,
the *Man of Sin* is confident; they both
have the same Windows to see by, and so
they manage their Matters; yet not so
simply by the Windows, as by their divers
Judgment they make of that which shineth
in at them. Each one therefore hath the
true and false Profession, will be confident
of his own way: he that was right, knew
he was right; and he that was wrong,
thought he was right; and so the Battle
began. *There is a way that seems right to a
Man, but the End thereof are the Ways of
Death*.

Nor is it in Man to help it; there has
been reasoning, there has been disputing,
there has Blood also been spilt on both
sides, thorow the Confidence that each
had of the Goodness of his own Way; but
no Reconciliation is made, the Enmity is
set here of God; Iron and Clay cannot
mix;

Psal. 92. 6.
Jer. 10. 8.
14, 21.
Jude 10.

Isa. 5. 20.
Joh. 3. 20.
10.

Isa. 9. 5.

Prov. 14.
12.

mix; God will have things go on thus in the World, till his Words shall be fulfilled: *Gen. 3. 15. the Deceived, and the Deceiver, are his.* Things therefore must have their Course *Dan. 2. 42.* in the Church in the Wilderness, till the *Job 12. 16.* Mystery of God shall be fulfilled. *Rev. 17. 17.*

Hence 'tis said, God will bring Gog against his People of *Israel*, as a Cloud to cover the Land: But for what Cause? Why, that he may contend a while with them, and then fall by their Light to the Ground. Therefore he says also, *Ezek. 39. 11.* That he will give God a Place of graves in *Israel*, and it shall be called the Valley of Hamon-gog.

God will get himself great Glory, by permitting the Boar, the Man of Sin, and the Dragon to revel it in the Church of God; for they by setting up, and contending for their Darkness, and calling of it the Light; and by setting of it against that Light, which is Light in very deed, do not only prove the Power of Truth where it is, but illustrate it so much the more: For, as Black sets off White, and Darkness, Light, so Error sets off Truth: He that calls a Man a Horse, doth in Conclusion, but fix the Belief of his Humanity so much the more in the Apprehension of all rational Creatures.

Light against Light in three Ranks. The three Ranks on the Churches Side, signifie her light in the Trinity, as was said, and in the three Offices of Christ; and the Ranks against these three Ranks be to signifie, the opposite Apprehensions of the Enemy. They differ also about the Authority of the Word, and Ordinances, about the Offices, Officers, and Executions of Office, in the Church, &c. There is an Opposition every where, even round about the House. *there was Light against Light in three Ranks.*

This House of the Forest of *Lebanon* was therefore a significative Thing, wisely built and fit for the Purpose for which it was designed, which was to shew what afterward would be the State of the Church in the Wilderness. Nor could any thing in the Temple more aptly express it self in a typical Way, as to any of the Things concerning *New Testament* Matters, than doth this House of the Forest of *Lebanon*: as to the Things designed to be signified thereby. It speaks, can we but hear; It points to things, as it were with a Finger, have we but Eyes to see.

It is not therefore to be wondered at, that we hear both Parties plead so much for their Authority, crying out against each other, as those that destroy Religion. So doth the Church, so doth the *Man of Sin*. The living Child is mine, saith one; nay, but the dead Child is thine, and the living Child is mine, says the other. And thus they spake before the King.

Now this could not be, were there not different Apprehensions here; *Light against*

Light then is the Cause of all this: And here is *Light against Light in three Ranks*; and so will be till the Beast is dead.

The Church will not give place, for she knows she has the Truth; the Dragon, and his Angels, they will not give place, but as beaten back by the Power of the Truth: For thus it is said of the Dragon and his Angels, *They fought and prevailed not.* *Dan. 7. 11.* Therefore there will, there must, there cannot but be a spiritual Warfare here, and that until one of the two are destroyed, and their Body given to the burning Flame. *Rev. 19. 20.*

CHAP. VI.

Of the Doors and Posts, and their Square, with the Windows of the House of the Forest of Lebanon.

AND all the Doors and Posts were *1 Kin. 7. 5.* Square, with the Windows.

The Doors, they were for Entrance, the Posts were the Support of the Doors, and the Windows were, as was hinted before, for Light.

Now here they are said to be all square; Square is a Note of Perfection; but this word *square*, may be taken two ways.

1. Either as to the fashion of the things themselves; or,

2. With Reference to the uniform Order of the whole.

In the first Sense was the Altar of burnt *Ex. 27. 1.* Offering, the Altar of Incense, and the Breast-plate of Judgment, square; and so also it is *28. 16.* said of our *New Testament New Jerusalem.* *30. 2.* *Rev. 21. 16.*

But the Square in the Text is not thus to be understood, but if I mistake not, as is signified under the second head, that is for an uniform Order. The whole Fabrick, as the Doors, Posts, and Windows, presented themselves to Beholders in an exact uniform Order, and so right delectable to behold. Hence we may gather, that this House of the Forest of *Lebanon*, was so exactly built, and consequently so compleat to view, that it was alluring to the Beholders; and that the more, for that so pretty a Fabrick should be found in a Forest, or Wood. A Lilly among Thorns, a Pearl on a Dung-hil, and Beauty under a Veil, will make one turn aside to look on it.

Answerable to this, the Church, even in the Wilderness, or under Persecution, is compared not only to a Woman, but to a comely and delicate Woman. And who, that shall meet such a Creature in a Wood, unless he feared God, but would seek to ravish and defile her.

Therefore I say, That which is here said to be Square, must be understood to be so, as to Prospect and View, or right taking to the Eye.

Thus therefore they are allured, and think to defile her in the Bed of Love, but

but coming to her, and finding of her chaste, and filled with nothing but Armour, and Men at Arms, to maintain her Chastity, *nolens volens*: Their fleshly Love is turned into cruel Rage, and so they go to Variance.

Jer. 6. 2. *I have likened, says God, the Daughter of Zion to a comely and delicate Woman.*

But where is she? O! she is in the Field, in the Forest *among the Shepherds*. But what will they do with her? Why, because she complies not with their Desires, they prepare War against her, saying, *Arise, let us go up at Noon. ----- Arise, let us go up by Night, and let us destroy her Palaces.*

Ver. 4. 5.

Wherefore the Beauty of the House of the Forest of *Lebanon*, as well as the Fortitude thereof, was a Temptation to the Enemy to come to take it into their Possession; especially since it stood, as it were, on the Borders of *Israel*, and so faced the Enemy's Country.

Thus the Church, though in her Weeds of Widowhood, is become the Desire of the Eyes of the Nations; for indeed her Features are such, considering who is her Head, where mostly to the Eye Beauty lies, that who so sees but the utmost Glimpse of her, is easily ravished with her Beauties; see how the Prophet words it: *Many Nations are gathered together against thee, that say, let her be defiled, and let our Eye look upon Zion.*

Mic. 4. 11.

The Church, the very Name of the Church of God, is beautiful in the World; and, as among Women, she that has Beauty, has her Head desired, if it might be, to stand upon another Woman's Shoulders; so this, and that, and every Nation that beholds the Beauty of the Church, would fain be called by that Name.

The Church, one would think, was but in a homely Dress when she was coming out of Captivity; and yet then, the People of the Countries desired to be one with her. *Let us, said they (to Zerubbabel, and to the Fathers of the Church) build with you, for we seek your God as you do.*

Ezr. 4. 1, 2.

The very Name of the Church, as I said, is striven for of the World; but that is the Church which Christ has made so, her Features also remain with her self, as this comely Prospect of the House of the Forest of *Lebanon* abode with it, whoever beheld or wisht for it. The Beauty therefore of this House, though it stood in the Forest, was admirable; even as is the Beauty of the Church in the Wilderness, though in a bewildered State.

Hear the Relation that the Holy Ghost gives of the intrinsick Beauty of the Church, when she was to go to be in a persecuted State: *She was cloathed with the Sun, had the Moon under her Feet, and had upon her Head a Crown of twelve Stars.* And yet now the Dragon stood by

Rev. 12. 1.
2, 3, 4.

her. But I say, here's a Woman! Let who will attempt it, shew such another in the World, if he can.

They therefore, that have any Regard to Morality, Civility, or to ceremonial Comeliness, covet to be of the Church of God, or to appropriate that glorious Title to themselves.

And here, indeed, Antichrist came in; she took this Name to her self; and though she could not come at the *Sun*, nor *Moon*, nor *Stars*, to adorn herself with them, yet she has found something that makes her comely in her Followers Eyes. See how the Holy Ghost sets her forth. *She was arrayed in Purple and Scarlet Colour, and decked with Gold and precious Stones, and Pearls, having a Golden Cup in her Hand, &c.* Hence she is called, *the well-favoured Harlot, the Lady of Kingdoms, &c.*

17. 4.

Nah. 3. 4.

Is. 47. 5, 7.

But because the chaste Matron, the Spouse of Christ, would not allow this *Slut* to run away with this Name, therefore she gets upon the Back of her Beast, and by him pushes this Woman into the Dirt; but because her Faith and Love to her Husband remains, she turns again, and pleads by her Titles, her Features, and Ornaments, that she, and she only, is she whose Square answereth to the Square of her Figure, and to the Characters which her Lord hath given of his own, and so the Game began.

For so soon as this Mistress became a Dame in the World, and found that she had her *stout* Abbettors, she attempts to turn all Things *topsi-turvy*, and to set them, and to make of them what she lists. And now she will have an Altar like that which was *Tiglath-Pileser's*: Now must the Lord's Brazen Altar be removed from its Place, the Borders of the Basis must be cut off, and the Laver removed from off them; the molten Sea must also now be took off the Backs of the Brazen Oxen, where *Solomon* set it, and be set on a Pavement of Stone.

2 Kings 16

10, to 18.

Solomon! alas *Solomon's* No-body now; this Woman is wiser in her own Conceit, than seven Men that can render a Reason. Now also the Court of the Sabbath must be turned to the Use of the King of *Assyria*, &c.

Ver. 18.

Thus has the Beauty of God's Church betrayed her into the Hands of her Lovers, who loved her for themselves, for the Devil, and for the making of her a Seat, a Throne for the Man of Sin. And poor Woman, all her struggling and striving, and crying out under the Hands of these Ravishers, has not, *as yet*, delivered her, though it has saved her Life.

Deut. 22.

25, to 28.

But though thus it has been with Christ's true Church, and will be as long as his Enemy Antichrist reigns; yet the Days will come, when her God will give her her Ornaments, and her Bracelets, and her

her Liberty, and her Joy, that she had in the Day of her Espousals.

C H A P. VII.

Of the Repetition of Light against Light in the House of the Forest of Lebanon.

TO be sure it was not superfluously done of the Holy Ghost, to make Repetition of these Words, [And Light was against Light in three Ranks;] therefore something is intended in the adding of them again, that was not intended by the first mentioning of them.

I have told you what I thought was intended by the first Rehearsal of them; namely, to shew how Antichrist got in with his Sensuality, and opposed it to the true Light of the Word of God, exalting himself above God, and also above all Divine Revelation; this was his Light against Light. But, I say, *why is it repeated?* For he saith, *Light was against Light in three Ranks again.*

Truely, I think it is repeated, to shew the evil Effects the first Antichristian Opposition would have in the Church of God, towards the end of her *Wilderness-State*. For, *Light against Light*, now, for that it is here repeated, is to shew us some new Thing, or, as far as Wood and Windows can speak, to let us understand what would be the Consequence of those Antichristian Figments that was brought into the Church at first by him.

For, can it be imagined, but that, since so much Confusion was brought into the Church, some of the truly godly themselves would be much damnified thereby. The Apostle says *Evil Communication corrupts good Manners*. And that their Words *will eat, as doth a Canker*. Mischiefe therefore must needs follow this ugly Deed of the Man of Sin.

If an House be on fire, though it is not burnt down, the Smell of the Flame may long remain there; also we count it no Wonder to see some of the Effects upon Rafter, Beams, and some of the principal Posts thereof.

Judg. 18. The Calf that was set up at *Dan*, defiled that People, *'till the Captivity of the Land*.

And I say again, since Light against Light was so early in the Church in the Wilderness, and has also been there so long; and again, since many in this Church were both born and bred there under these Oppositions of Light; 'tis easie to conclude, that something of the Enemies Darknes might be also called Light, by the Sincere that followed after. For by Antichristian Darknes, though, they might call it Light, the true Light was Darkened, and so the Eye made dim, even the Eye of the truly

N^o XV.

godly. Also, the Holy Ghost did much withdraw it self from the Church; so the Doctrines, Traditions, and Rudiments of the World, took more hold there, and spread themselves more formidably over the Face of that whole Church.

For after the first Angel had sounded, and the Star was fallen from Heaven to the Earth, and had received the Key of the bottomless Pit, and had opened the Mouth thereof, the Smoak came out again. This Angel was one of the first Dads of Antichristianism; and this Smoak was that which they call Light, but it was *Light against Light*. *And he opened the bottomless Pit, and there arose a Smoke out of the Pit, as the Smoke of a great Furnace, and the Sun and the Air was darkened, by Reason of the Smoke of the Pit.* Rev. 9. 1, 2

The Sun I take to be the Gospel of God, and the Air, a Type of the Breathings of the Holy Ghost. The Smoke, I take to be the Doctrines and Traditions of Antichrist; that which was, as I said before, put for Light against the true Light of the Word. Now, since the Sun, and the Air were darkened, by this Smoke; yea, and so darkened, as that the Sun, nor Moon, nor Stars, nor Day, nor Night, could shine for a third Part of them; no marvel though the true Worshippers here was benighted, or at least, had but little Light to walk by; yea, I have known some that have been born and bred up in Smokey-Holes, that have been made both in Smell and Sight, to carry the Tokens of their so being bred, about them.

And I say again, as to what is now under our Consideration, no marvel if they that breathed in this Church in the Wilderness, after the Smoak came out of this Pit, suck'd in the Smoak with the Air, till it became natural to them. A House annoyed with Smoak, is a great Offence to the Eyes, whose Light being thereby impaired, the Judgment also, since that, as to Visibles, is guided by the Eye, must needs be in Danger of being in part mis-led.

And this being the Effect of Light against Light at first, is the cause of what to this Day we see in the Church among the true Brotherhood. For as a Cause produceth an Effect: so oftentimes an Effect sets on foot another Cause.

Now therefore, we have *Light against Light* among the Godly, as afore there was Antichristian against the Christian Light. Not that Light against Light is now Godly in the all of it. 'Tis Antichristian that opposes the Christian Light still. But, as before, the Darknes that opposed the Light, was in the Antichristians, now that Darknes is got into the Christians, and has set them against one another. Light therefore against Light, now, is in the Christians, truly prefigured by that which was in the House of the Forest of Lebanon.

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Witness,

but coming to her, and finding of her chaste, and filled with nothing but Armour, and Men at Arms, to maintain her Chastity, *nolens volens*: Their fleshly Love is turned into cruel Rage, and so they go to Variance.

Jer. 6. 2. *I have likened, says God, the Daughter of Zion to a comely and delicate Woman.*

But where is she? O! she is in the Field, in the Forest *among the Shepherds*. But what will they do with her? Why, because she complies not with their Desires, they prepare War against her, saying, *Arise, let us go up at Noon. ----- Arise, let us go up by Night, and let us destroy her Palaces.*

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Wherefore the Beauty of the House of the Forest of *Lebanon*, as well as the Fortitude thereof, was a Temptation to the Enemy to come to take it into their Possession; especially since it stood, as it were, on the Borders of *Israel*, and so faced the Enemy's Country.

Thus the Church, though in her Weeds of Widowhood, is become the Desire of the Eyes of the Nations; for indeed her Features are such, considering who is her Head, where mostly to the Eye Beauty lies, that who so sees but the utmost Glimpse of her, is easily ravished with her Beauties; see how the Prophet words it:

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Nah. 3. 4.

Is. 47. 5, 7.

But because the chaste Matron, the Spouse of Christ, would not allow this *Slut* to run away with this Name, therefore she gets upon the Back of her Beast, and by him pushes this Woman into the Dirt; but because her Faith and Love to her Husband remains, she turns again, and pleads by her Titles, her Features, and Ornaments, that she, and she only, is she whose Square answereth to the Square of her Figure, and to the Characters which her Lord hath given of his own, and so the Game began.

For so soon as this Mistress became a Dame in the World, and found that she had her *stout* Abettors, she attempts to turn all Things *topsi-turvy*, and to set them, and to make of them what she lists. And now she will have an Altar like that which was *Tiglath-Pileser's*: Now must the Lord's Brazen Altar be removed from its Place, the Borders of the Basis must be cut off, and the Laver removed from off them; the molten Sea must also now be took off the Backs of the Brazen Oxen, where *Solomon* set it, and be set on a Pavement of Stone.

2 Kings 16

10, to 18.

Solomon! alas *Solomon's* No-body now; this Woman is wiser in her own Conceit, than seven Men that can render a Reason. Now also the Court of the Sabbath must be turned to the Use of the King of *Assyria, &c.*

Ver. 18.

Thus has the Beauty of God's Church betrayed her into the Hands of her Lovers, who loved her for themselves, for the Devil, and for the making of her a Seat, a Throne for the Man of Sin. And poor Woman, all her struggling and striving, and crying out under the Hands of these Ravishers, has not, *as yet*, delivered her, though it has saved her Life.

Deut. 22.

25, to 28.

But though thus it has been with Christ's true Church, and will be as long as his Enemy Antichrist reigns; yet the Days will come, when her God will give her her Ornaments, and her Bracelets, and her

her Liberty, and her Joy, that she had in the Day of her Espousals.

C H A P. VII.

Of the Repetition of Light against Light in the House of the Forest of Lebanon.

TO be sure it was not superfluously done of the Holy Ghost, to make Repetition of these Words, [And Light was against Light in three Ranks;] therefore something is intended in the adding of them again, that was not intended by the first mentioning of them.

I have told you what I thought was intended by the first Rehearsal of them; namely, to shew how Antichrist got in with his Sensuality, and opposed it to the true Light of the Word of God, exalting himself above God, and also above all Divine Revelation; this was his Light against Light. But, I say, *why is it repeated?* For he saith, *Light was against Light in three Ranks again.*

Truely, I think it is repeated, to shew the evil Effects the first Antichristian Opposition would have in the Church of God, towards the end of her *Wilderness-State*. For, *Light against Light*, now, for that it is here repeated, is to shew us some new Thing, or, as far as Wood and Windows can speak, to let us understand what would be the Consequence of those Antichristian Figments that was brought into the Church at first by him.

For, can it be imagined, but that, since so much Confusion was brought into the Church, some of the truly godly themselves would be much damnified thereby. The Apostle says *Evil Communication corrupts good Manners*. And that their Words *will eat, as doth a Canker*. Mischiefe therefore must needs follow this ugly Deed of the Man of Sin.

If an House be on fire, though it is not burnt down, the Smell of the Flame may long remain there; also we count it no Wonder to see some of the Effects upon Rafters, Beams, and some of the principal Posts thereof.

The Calf that was set up at *Dan*, defiled that People, *'till the Captivity of the Land*.

And I say again, since Light against Light was so early in the Church in the Wilderness, and has also been there so long; and again, since many in this Church were both born and bred there under these Oppositions of Light; 'tis easie to conclude, that something of the Enemies Darknes might be also called Light, by the Sincere that followed after. For by Antichristian Darknes, though, they might call it Light, the true Light was Darkened, and so the Eye made dim, even the Eye of the truly

godly. Also, the Holy Ghost did much withdraw it self from the Church; so the Doctrines, Traditions, and Rudiments of the World, took more hold there, and spread themselves more formidably over the Face of that whole Church.

For after the first Angel had sounded, and the Star was fallen from Heaven to the Earth, and had received the Key of the bottomless Pit, and had opened the Mouth thereof, the Smoak came out amain. This Angel was one of the first Dads of Antichristianism; and this Smoak was that which they call Light, but it was *Light against Light*. *And he opened the bottomless Pit, and there arose a Smoke out of the Pit, as the Smoke of a great Furnace, and the Sun and the Air was darkened, by Reason of the Smoke of the Pit.*

The Sun I take to be the Gospel of God, and the Air, a Type of the Breathings of the Holy Ghost. The Smoke, I take to be the Doctrines and Traditions of Antichrist; that which was, as I said before, put for Light against the true Light of the Word. Now, since the Sun, and the Air were darkened, by this Smoke; yea, and so darkened, as that the Sun, nor Moon, nor Stars, nor Day, nor Night, could shine for a third Part of them; no marvel though the true Worshippers here was benighted, or at least, had but little Light to walk by; yea, I have known some that have been born and bred up in Smokey-Holes, that have been made both in Smell and Sight, to carry the Tokens of their so being bred, about them.

And I say again, as to what is now under our Consideration, no marvel if they that breathed in this Church in the Wilderness, after the Smoak came out of this Pit, suck'd in the Smoak with the Air, till it became natural to them. A House annoyed with Smoak, is a great Offence to the Eyes, whose Light being thereby impaired, the Judgment also, since that, as to VISIBLES, is guided by the Eye, must needs be in Danger of being in part mis-led.

And this being the Effect of Light against Light at first, is the cause of what to this Day we see in the Church among the true Brotherhood. For as a Cause produceth an Effect: so oftentimes an Effect sets on foot another Cause.

Now therefore, we have *Light against Light* among the Godly, as afore there was Antichristian against the Christian Light. Not that Light against Light is now Godly in the all of it. 'Tis Antichristian that opposes the Christian Light still. But, as before, the Darknels that opposed the Light, was in the Antichristians, now that Darknes is got into the Christians, and has set them against one another. Light therefore against Light, now, is in the Christians, truly prefigured by that which was in the House of the Forest of Lebanon.

Witness the Jars, the Oppositions, the Contentions, Emulations, Strifes, Debates, Whisperings, Tumults, and Condemnations that like Cannon-shot have so frequently on all sides been let fly against one another.

Shall I need to mention particular Contentions many Years past, and presented to us in Print? Words and Papers now in Print, as also the many petty Divisions, and Names amongst us, sufficiently make this manifest.

Wherefore Light against Light in this last Place, or where it is thus repeated, cannot, I think, be more fitly applied than to that now under our Consideration; that is to say, than to the opposite Perswasions, different Apprehensions, and thwart Conclusions, that are constantly drawn from the same Texts, to maintain a diverse Practice. Though we are to acknowledge with Thankfulness, that this Opposition lies not so much in Fundamentals, as in Things of a lesser Import.

The Godly all hold the Head, for there Antichrist could never divide them: Their Divisions therefore are, as I said, only about smaller things.

I do not say that the Antichristian Darkness has done nothing in the Church as to the hurting it, in the great things of God. But, I say, it has not been able to do that which could sever their Head from them, otherwise there appears even too much of the Effect of his Doings there. For even as to the Offices of our Lord, some will have his Authority more large, some more strait. Some confine his Rules to themselves, and to their more outward Qualification, and some believe they are extended further. Some will have his power in his Church purely spiritual, others again would have it mixt. Some count his Word perfect and sufficient to guide in all religious Matters, others again hold that an Addition of something humane is necessary. Some are for confining of his Benefits in the saving Effects of them, only to the Elect, others are for a stretching of them further. I might here multiply things; but that Light against Light is now amongst the Godly, as Light against Light was in the House of the Forest of Lebanon, is not at all to be questioned.

This therefore may stand for another Argument, to prove that the House of the Forest of Lebanon, was a Type of the Church in the Wilderness. As to the Number here, that is to say, in three Ranks, it is also, as I think, to shew that, though, as was said afore, this Darkness could not sever the true Church from her Head; yet it has eclipsed the Glory of things. By two Lights, a Man cannot see this or that thing, so exactly, as by one single Light: no they both make all confused, though they make not all invisible.

As for Instance, Sun-light and Moon-

light together; Fire-light and Sun-light together; Candle-light and Moon-light together, make things more obscure, than to look on them by a single Light.

The Word reflecting upon the Understanding without the interposing of Man's Traditions, makes the Mind of God to a Man more clear, than when attended with the other. How much more than when Light shall be against Light in three ranks?

Christ in his Offices, blessed be God, is to this Day known in his Church, notwithstanding there is yet with us *Light against Light in three Ranks*. But in these things he is not so distinctly, fully, and compleatly known, as he was before the Church went into the Wilderness. No, ^{Rev. 8. 12.} that Knowledge is lost to a third Part of it, as was also shewed before.

Things therefore will never be well in the Church of God, so long as there is *thus light against light* therein. When there is but *one Lord* among us, and his Name *one*: and when divisions, by the Consent of the whole, are banished, I mean, not persecuted, but abandoned in all by a joynt Consent: and when every Man shall submit his own single Opinion to those Truths, that by their being retained, are for the Health of all: then look for good Days, and not till then. For this House of the Forest of Lebanon, in which, as you see, *there is Light against Light in three Ranks*, was not built to prefigure the Church in her primitive State, but to shew us how we should be while standing before the Face of the Dragon, and while shifting for our selves in the Wilderness.

And although by her Pillars, and Beauty, and Tower, and by her facing the Metropolitan of her Enemies, she sheweth that the true Grace of God is in her, and a Strength and Courage that is invincible; yet for that she has also affixed to her Station, *Light against Light in three Ranks*: 'tis evident, her Eye is not so single, and consequently, that her Body is not so full of Light, as she will be when her Sackcloth is put off, and as when she has put on her beautiful Garments. For then it is that her Moon is to shine as the Sun, and that the Light of her Sun is to be seven fold, even as the Light of seven Days; then, I say, *When the Lord bindeth up the Breach of his People, and healeth the Stroke of their Wound.* ^{Isa. 30. 26.}

You know a Kingdom flourishes not, so long as it is the Seat of War, but when that is over, Peace and Prosperity flourishes. This House, as has been hinted, was a Type of the Church in a Wood, a Forest, a Wilderness.

C H A P.

C H A P. VIII.

Of the Shields and Targets that were in the House of the Forest of Lebanon.

AS this House of the Forest of *Lebanon*, was that, which in the general, prefigured the State of the Church in the Wilderness, so it was accoutred with such military Materials as suited her in such a Condition, that is to say, with *Shields* and *Targets*: Consequently with other warlike Things. *And Solomon made two hundred Targets of beaten Gold, six hundred Shekles of Gold went to one Target, and he made three hundred Shields of beaten Gold: three hundred Shekles of Gold went to one Shield: And the King put them in the House of the Forest of Lebanon.*

This supposes that the House of the Forest of *Lebanon*, would be attacked by the Enemy. And good Reason there was for such a Supposition, since it was built for Defence of that Worship that was set up in the Church. Hence 'tis said, when the Enemy used to come with his Chariots and Horsemen against them, that they did look in that Day to the Armour of the House of the Forest.

That was, to see how they were prepared at *Lebanon*, to make Resistance against their Foes, and to secure themselves and their Religion, from that Destruction that by the Enemy, was designed should be made upon both. And thus again, or in this Thing, the House of the Forest of *Lebanon* shews that it was a Figure of the Church of the Wilderness: For she also is furnished with such Weapons as were counted by the Wisdom of God necessary for the security of the Soul, and Christian Religion: To wit, the *Weapons of our warfare, the whole Armour of God.*

For, though this House of the Forest of *Lebanon* was a Place of Defence, yet her Armour is described and directed too, both as to Matter and to Measure. 'Twas Armour made of Gold, such Armour, and so much of it: And 'twas made by Direction of *Solomon*, who was a Type of Christ, by the Power of whose Grace and Working, our Armour is also provided for us, as in the Texts afore-mentioned may appear. By this Description, therefore, of the Armour of the House of the Forest of *Lebanon*, we are confined, that being a Type to the Armour of God, in the Anti-type thereto for the Defence of the Christian Religion. We then may make use of none but the *Armour of God* for Defence of our Souls, and the Worship of God: This alone is the golden Armour provided by our *Solomon*, and put in the House of the Forest of *Lebanon*, or rather in the Church in the Wilderness, for her to resist the Enemy withal.

Two hundred Targets. There is but little

mention made of Targets in the Bible, nor at all expressly how they were used, but once; and that was when *Goliath* came to defy *Israel*, he came, as without other warlike Furniture, so with a *Target of Brass* ^{1 Sam. 17} between his Shoulders.

A Target, that is, saith the Margent, a Gorget. A Gorget is a Thing wore about the Neck, and it serveth in that Place instead of a Shield. Wherefore in some of your old Bibles, that which in one Place is called a *Target*, in another is called a *Shield*. A Shield for that Part.

This Piece of Armour, I suppose was worn in old Time, by them that used *Spears*, and it was to guard the upper Part of the Back and Shoulders from the Arrows of their Enemies, that were shot into the Air, to the intent they might fall upon the upper Part of the Body.

The *Shields* were for them which drew Bows, and they were to catch, or beat off those Arrows that were levelled at them by the Enemy before.

Asa had at one Time an Army of Men that bare Targets and Spears, out of Judah three hundred thousand, and out of Benjamin that bare Shields, and drew Bows, two hundred and fourscore thousand. ^{2 Chr. 14. 8.}

I cannot tell what the *Target* should signifie here, unless it was to shew that those in the Type, were more weak and faint-hearted than those in the Anti-type: For in that this Gorget was prepared for some back Part of the Body, it supposed the Wearers subject to run away, to flee. But in the Description of the Christian Armour, we have no Provision for the Back of our Men in the Church: So in the Wilderness are supposed to be more stout. *Their Face is made strong against the Face of their Enemies, and their Foreheads strong against their Foreheads.* ^{Ezek. 3. 8. 9.}

The *Shield* was a Type of the Christian Faith, and so the Apostle applies it. The which he also counteth a principal piece of our Christian Armour: When he saith, *Above all taking the Shield of Faith, wherewith ye shall be able to quench all the fiery Darts of the Wicked.* ^{Eph. 6. 16.}

These Targets and Shields were made of Gold, to shew the excellent worth of this Armour of God: To wit, that it is not Carnal but Spiritual, not Humane but Divine; not common or mean, but of an infinite Value. Wherefore *James* alluding to this, saith, *Hearken, my beloved Brethren, hath not God chosen the Poor of this Word Rich in Faith?* (Hath he not given them this golden Shield) *and made them Heirs of that Kingdom, which he hath promised to them that love him.* ^{Jam. 2. 5.}

Faith! *Peter* saith, Faith, in the very tryal of it, is much more precious than is Gold that perisheth: If so, then what is that worth, or value, that is in the Grace it self?

This

Rev. 3. 18. This also is that which Christ intends, when he says, *buy of me Gold tryed in the Fire, that thou mayest be rich.*

And methinks the Apostles, and the Lord Jesus Christ, do in all these Places allude to the Shields, the Shields of Gold, that Solomon made and put in the House of the Forest of Lebanon: Which House, as I have shewed, was that which indeed prefigured the State of the Church in the Wilderness: and these Shields a Type of Faith.

Obj. *But here is mention made of nothing but Shields and Targets?*

Ans. True, and that perhaps to shew us that the War that the Church makes with Antichrist, is rather defensive than offensive. Shields and Targets are Weapons defensive, Weapons provided for Self-Preservation, not to hurt others with. A Christian also, if he can but defend his Soul in the sincere Profession of the true Religion, doth what by Duty, as to this, he is bound. Wherefore though the New Testament admits him to put on *the whole Armour of God*: Yet the whole, and every Part thereof is spiritual, and only defensive. True, there is mention made of the Sword, but that Sword is the Word of God. A Weapon that hurteth none, none at all but the Devil, and Sin, and those that love it. Indeed 'twas made for Christians to defend themselves, and their Religion with, against Hell and the Angels of Darknes.

Eph. 6. 17.

These two Pieces of Armour then that Solomon the King did put into the House of the Forest of Lebanon, were Types of the spiritual Armour that the Church in the Wilderness should make use of. And as we read of no more that was put there, at least to be typical, so we read of, and must use no more than we are bid to put on by the Apostle, for the defence of true Religion.

Object. *But he that shall use none other than this, must look to come off a loser.*

Ans. In the Judgment of the World, this is true; but not in the Judgment of them that have Skill, and an Heart to use it. For this Armour is not Saul's, which David refused, but God's, by which the Lives of all those have been secured, that put it on, and handled it well. You read of some of David's mighty Men of Valour, that their Faces were as the Faces of Lions, and that they were as swift of foot as the Roes upon the Mountains: Being expert in handling Spear and Shield.

1 Cor. 12. 8.

Why, God's Armour makes a Man's Face look thus, also it makes him that useth it, *more lively and active*, than before. God's Armour is no Burden to the Body, nor Clogg to the Mind, but rather a natural, instead of an artificial Fortification.

But this Armour comes not to any, but out of the King's Hand. Solomon put these Targets and Shields into the House of the Forest of Lebanon. So Christ distributeth

his Armour to his Church. Hence 'tis said, *'Tis given to his to suffer for him.* 'Tis given to his by himself, and on his Behalf. Phil. 1. 29.

That is, that they might with it fight those Battles which he shall manage against Antichrist. Hence they are called the *Armies in Heaven*: And are said, to follow their Lord upon white Horses cloathed in fine Linen, white and clean. But, as I said, still their war was but defensive. For a little further, do but observe, and you shall find the Beast fall upon him. And I saw the Beast, and the Kings of the Earth, and their Armies gathered together, to make War against him that sat on the Horse, and against his Army. Rev. 19. 12, to 22.

'Tis they that fall on, 'tis they that pick the Quarrel, and give the Onset. Besides, the Armour, as I said, is only spiritual; wherefore the Slaughter must needs be spiritual also. Hence, as here it is said, the Lamb did slay his Enemies, by the Sword, Spirit, or Breath of his Mouth; so his Army also slays them by the Fire that proceedeth out of his Mouth.

Here is therefore no Man's Person in danger by this War. And I say again, so far as any Man's Person is in danger, it is by wrong managing of this War. True, the Persons of the Christians are in danger, but that is because of the bloody Disposition of an Antichristian Enemy. But we speak now with Reference to the Lamb and the Army that follows him: And as to them, no Man's Person is in danger simply as such. Wherefore, it is not Men but Sin; not Men, but the Man of Sin, that wicked one, that the Son of God makes War against, in and by his Church. 2 Thes. 2. 8. Heb. 12. 4.

Let us therefore state the Matter right; no Man needs be afraid to let Jesus Christ be chief in the World, he envies no Body, he designs the hurt of none: His Kingdom is not of this World, nor doth he covet temporal Matters; let but his Wife, his Church alone, to enjoy her purchased Privileges, and all shall be well. Which Priveleges of hers, since they are Soul-concerns, make no Infringement upon any Man's Liberties: Let but Faith and Holiness walk the Streets without Controul, and you may be as happy as the World can make you. I speak now to them that contend with him.

But if seasonable Counsel will not go down, if hardness of Heart and blindness of Mind, and so perishing from the Way shall overtake you, 'tis but what you of old have been cautioned of. Be wise now therefore, O ye Kings, be instructed ye Judges of the Earth. Serve the Lord with Fear, and rejoyce with trembling. Kiss the Son, lest he be angry, and ye perish from the Way, when his Wrath is kindled but a little. Blessed are all they that put their Trust in him. Ps. 2. 10, 11, 12.

Now let this also that has been said upon this Head, be another Argument to prove that

that the House of the Forest of *Lebanon*, was a Type of the Church in the Wilderness.

C H A P. IX.

Of the Vessels which Solomon put in the House of the Forest of Lebanon.

Solomon did also put Vessels into the House of the Forest of *Lebanon*. And all King Solomon's Drinking-Vessels were of Gold, and all the Vessels of the House of the Forest of *Lebanon* were of Gold, pure Gold, none were of Silver; it was nothing accounted of in the Days of Solomon.

Since it is not expressed what those Vessels of pure Gold were which Solomon put in the House of the Forest of *Lebanon*, therefore, as to the Affirmative, no Man can be absolute; Vessels of Gold, Vessels of pure Gold, the Holy Ghost says they were, and so leaves it to the Prudent to make their Conjectures: And although I may not put my self among the Number of those prudent Ones, yet let me take Leave to say what I think in the Case.

First then, negatively, They were not Vessels ordained for Divine Worship; for, as that was confined to the Temple, so the Vessels, and Materials, and Circumstances for Worship, was there.

I say, The whole uniform Worship of the Jews now, was confined to the Temple.

Wherefore, the Vessels here mentioned, could not be such as was in Order to set up Worship here, for to *Jerusalem* they were to bring their Sacrifices: True, they had Synagogues where ordinary Service was done; there the Law was read, and there the Priests taught the People how they should serve the Lord; but for that which stood in carnal Ordinances, as Sacrificings, Washings, and using Vessels for that Purpose, that was performed at *Jerusalem*.

This House therefore, to wit, the House of the Forest of *Lebanon*, was not built to slay, or to offer Burnt-Offerings or Sacrifices in, but as that Altar was which the two Tribes and an half, built by *Jordan*, when they went each to their Inheritance; namely, to be a Witness of the Peoples Resolutions to preserve true Religion in the Church, to themselves, and to their Posterity.

Since this House therefore was designed for defensive War, 'twas not requisite that the Formalities of Worship should be there.

The Church in the Wilderness also, so far as she is concerned in *Contention*, so far she is not taken up in the practical Parts of Religion; for Religion is not to be

practised in the Church in the Moments of *Contention*. Let us practise then our Religion in Peace, and in all peaceable Ways, and vindicate it by *Way of Contention*; that is, when asked, or required, by Opposites, to render a Reason thereof.

But my *Contention* must be, not in pragmatick Languages, or in Striving—about Words to no Profit, but by Words of Truth and Soberness, with all Meekness and Fear.

To practise and defend a Practice, you know are two Things: I practise Religion in my Closet, in my Family, in the Congregation; but I defend this Practice before the Magistrate, the King, and the Judge. Now the Temple was prepared for the Practice of Religion, and the House of the Forest of *Lebanon* for Defence of the same.

So far then as the Church in the Wilderness worships, so far she is compared to the Temple; and so far as she defends that Worship, so far she is called an Army: An Army my terrible with Banners. For God has given a Banner to them that fear him, that it may be displayed because of the Truth. Hence she says to God, We will rejoice in thy Salvation, and in the Name of our God, we will set up our Banners.

But here is in all this no Hurt to the World; the Kingdom, the Worship, the War is spiritual, even as the Armour is. I have spoken this to distinguish Worship from contending for Worship, and to make Way for what is yet to be said.

If the Vessels of the Forest of *Lebanon*, or those put into that House, were not such as related to Worship, to Worship simply as such, then it should seem.

These Vessels therefore, were for some other Use than for formal Worship, in the House of the Forest of *Lebanon*. The best Way then, that I know of, to find out what they were, is, first to consider to what they are joined in the Mention of them. Now I find them joined in the Mention of them, with Solomon's Drinking Vessels; and since, as they were made of fine or pure Gold, I take them also to be Vessels of the same Kind, to wit, Vessels to drink in. Now if we join to this the State of the Church in the Wilderness, of which, as we have said, this House of the Forest of *Lebanon* was a Type, then we must understand that by these Vessels were prefigured, such Draughts as the Church has, when in a bewildered or persecuted State, and they are of two Sorts, either,

1. Such as are exceeding bitter: Or,
2. Such as are exceeding sweet: For both these attend a State of War.

1. Such as are exceeding bitter: These are called *Cups of Red Wine*, signifying Blood; also, *The Cup of the Lord's Fury*, *The Cup of Trembling*, *The Cup of Astonishment*, &c.

Nor is there any Thing more *natural* to the Church, while in a Wilderness Condition, than such Cups and Draughts as these. Hence she, as there, is said to be *cloathed*, as was said afore, in *Sack-Cloth*, to *mourn*, to *weep*, to *cry out*, and to be in *Pain*, as a *Woman in Travail*. See the *Lamentations* and you will find all this verified. See also *Rev.* 11. 3. Chap. 12. 2.

And who so considers what has already been said, as to what the House of the Forest of *Lebanon* met with, will find that what is here inferred, is not foreign but natural. For, can it be imagined, that when the King of *Affyria* laid down his Army by the Sides of *Lebanon*, and when the Fire was to devour her Cedars; also, when *Lebanon* was to be cut down and languisht, that these Vessels, these Cups, was not then put into her Hand. And, I say again, since the Church in the Wilderness, *Lebanon's* Antitype, has been so persecuted, so distressed, so oppressed, and made the Seat of so much War, so much Blood, of so many Murders of her Children within her, &c. can it be imagined that she drank of none of these Cups? Yes, yes; she has drank the Red Wine at the Lord's Hand, even the Cup of Blood, of Fury, of Trembling, and of Astonishment. Witness her own Cries, Sighs, Tears, and Tremblings; with the Cries of Widows, Children and Orphans within her.

But what do I cite particular Texts, since Reason, Histories, Experience, any Thing that is intelligible, will confirm this for a Truth: Namely, that a People, whose Profession is directly in Opposition to the Devil and Antichrist, and to all Debauchery, Inhumanity, Profaneness, Superstition, and Idolatry, when suffered to be invaded by the Dragon, the Beast, the false Prophet, and Whore, must needs taste of these Cups, and drink thereof to their Astonishment.

But all these are of pure Gold. They are of God's ordaining, appointing, filling, timeing; and also sanctified by him for Good to those of his that drink them. Hence *Moses* chose rather to drink a Brimmer of these, than to enjoy the Pleasures of

Heb 11. 25

Sin for a Season. The Sowreness, Bitterness, and Wormwood of them, therefore, is only to the Flesh, that loveth neither God, nor Christ, nor Grace.

1 Thef. 3. 3

Rev. 2. 10.

Pl. 75. 8.

Isa. 27. 9.

1 Pet. 1. 6.

Heb. 12. 7.

8, 9, 10.

1 Pet. 2. 19

2 Cor. 4.

17, 18.

The Afflictions therefore, that the Church in the Wilderness hath met with, these Cups of Gold, are of more Worth than are all the Treasures of *Agypt*; they are needful, and profitable, and Praise-worthy also, and tend to the augmenting of our Glory, when the next World is come.

Besides they are Signs, Tokens, and Golden Marks of Love; and Jewels that set off the Beauty of the Church in the Sight of God the more. They are also a

Means by which Men are proved sound, honest, faithful, and true Lovers of God; as also such, whose Graces are not counterfeit, feigned, or unsound, but true, and such as will be found to Praise, and Honour, and Glory, at the Appearing of *Jesus Christ*.

Phil. 1. 28.

2 Thef. 1. 5

Gal. 6. 17.

Rev. 3. 19.

And this has been the Cause that the Men of our Church in the Wilderness, have gloried in Tribulation; taking Pleasure in Reproaches, in Necessities, in Persecutions, and in Distresses for Christ's Sake. Yea, this is the Reason why they have bade one another rejoice, when they fell into divers Temptations, saying, *Happy is the Man that endureth Temptations*; and *Behold we count them happy that endure*. And again, *If ye be reproached for the Name of Christ, happy are ye*.

Rom. 5. 3.

2 Cor. 12.

9, 10.

Jam. 1. 2.

12.

5. 11.

1 Pet. 4. 14

These therefore are Vessels of pure Gold, though they contain such bitter Draughts, and though such, as at which we make so many wry Faces, before we can get their Liquor down.

Do you think that a Christian, having even this Cup in his Hand to drink it, would change it for a Draught of that which is in the Hand of the Woman that sits on the Back of the Scarlet-coloured Beast? No, verily; for he knows that her Sweet is Poison, and that his Bitter is to purge his Soul, Body, Life, and Religion, of Death.

Rev. 17. 3.

4.

2 Tim. 2.

11, 12.

God sends his Love Tokens to his Church two Ways, sometimes by her Friends, sometimes by her Enemies. When they come by the Hand of a Friend, as by a Minister, a Brother, or by the Holy Ghost, then they come smoothly, sweetly, and are taken, and go down like Honey. But when these Love Tokens come to them by the Hand of an Enemy, then they are handed to them roughly: *Pharaoh* handed Love Tokens to them roughly; The King of *Babylon* handed these Love Tokens to them roughly. They bring them of Malice; God sends them of Love; they bring them, and give them to us, hoping they will be our Death: They give us them therefore with many a foul Curse; but God blesses them still. Did not *Haman* lead *Mordecai* in his State, by the Hand of Anger?

Nor is this Cup so bitter, but that our Lord himself drank deep of it, before 'twas handed to his Church: He did, as loving Mothers do, drink thereof himself, to shew us it is not Poison, also to encourage us to drink it for his Sake, and for our endless Health.

Mat 20. 22

26. 39.

42.

And, as I told you before, I think I do not vary from the Sense of the Text, in calling them Cups; because, though there they have no Name, they are joined with King *Solomon's* drinking Vessels; and because as so joined in the Type, so they are also joined here: Therefore the Cup here is called

called *Christ's Cup*. *Are ye able to drink of the Cup that I drink of? Ye shall indeed drink of my Cup.* Here you see they are joined in a Communion in this Cup of Affliction, as the Cups in one and the same Breath are joined with those King Solomon drank in, which he put in the House of the Forest of Lebanon.

But these are not all the Cups that belong to the House of the Forest of Lebanon, or rather to the Church in the Wilderness; there is also a Cup, out of which, at Times, is drunk what is exceeding sweet.

It is called *The Cup of Consolation, The Cup of Salvation*; a Cup in the which God himself is. As he said, *The Lord is the Portion of my Cup.* Or rather, *The Lord is the Portion of mine Inheritance, and my Cup.*

Pf. 16. 5.
— 116. 13.
Jer. 16. 7.

This Cup, they that are in the Church in the Wilderness have usually for an *after-Draught* to that bitter one that went before: Thus, as tender Mothers give their Children Plumbs or Sugar, to sweeten their Palate after they have drank a bitter Potion, so God gives his the Cups of Salvation, and Consolation, after they have suffered a while. *For as the Sufferings of Christ abound in us, so our Consolation aboundeth by Christ.*

2Cor. 1. 5.

Hence the Apostle assureth himself, concerning the Affliction of them at *Corinth*; yea, and also promiseth them, *That as they were Partakers of the Sufferings, so should they be of the Consolation.*

— 1. 7.

Some of these Cups are filled 'till they run over, as David said, *his did*, when the Valley of the Shadow of Death was before him. *Thou preparest a Table before me*, said he, *in the Presence of mine Enemies: Thou anointest my Head with Oil; my Cup runneth over.*

Pf. 23. 5.

This is that which the Apostle calls *exceeding*; that is, that which is beyond Measure. *I am*, says he, *filled with Comfort, I am exceeding Joyful in all our Tribulations.*

— 7. 4.

Now he has one answering the other. *Thou hast made Summer and Winter: Thou hast made the warm Beams of thy Sun answerable to the Cold of the dark Night.* This may be also yet signified by the building of this House, this Type of the Church in the Wilderness, in so pleasant a Place as the Forest of Lebanon was. *Lebanon! Lebanon* was one of the sweetest Places in all the Land of Canaan. Therefore we read of the *Fruit of Lebanon*, of the *Streams from Lebanon*; the *Scem*, the *Smell*, the *Glory of Lebanon*; and also of the *Wine and Flowers of Lebanon*.

— 72. 15.

Song 8. 11.

Isa. 35. 2.

— 60. 13.

Hos. 14. 6.

7.

Nah. 1. 4.

Lebanon! That was one Thing that wrought with Moses to desire that he might go over *Jordan*; namely, That he might see that goodly Mountain, and *Lebanon*. The Glory and excellent Beauty of the Church, Christ also setteth forth, by com-

paring of her to *Lebanon*. *Thy Lips, O my Spouse*, says he, *drop as an Honey-Comb; Honey and Milk are under thy Tongue, and the Smell of thy Garment is like the Smell of Lebanon.*

Song 4. 11.

This House therefore, being placed here, might be to shew, how blessed a State God could make the State of his Church by his blessed Grace and Presence, even while she is in a Wilderness Condition.

Deut. 3. 25

We will add to this, for further Demonstration, that Letter of that godly Man, *Pamponius Algerius*, an *Italian Martyr*; some of the Words of which, are these:

'Let, faith he, the miserable worldly Man answer me; What Remedy, or safe Refuge, can there be to him that lacketh God, who is the Life and Medicine of all Men: And how can he be said to fly from Death, when himself is already dead in Sin. If Christ be the Way, Verity and Life, how can there be any Life then without Christ?

'The heat of the Prison to me is coldness; the cold Winter to me is a fresh Spring in the Lord. He that feareth not to be burned in the Fire; how will he fear the heat of Weather? Or, what careth he for the pinching Frost, which burneth with the Love of the Lord.

'The Place is sharp and tedious to them that be Guilty; but to the Innocent and Guiltless it is *mellifluous*. Here droppeth the delectable Dew; here floweth the pleasant Nectar; here runneth the sweet Milk; here is plenty of all good Things. And altho' the Place it self be desert and barren; yet to me it seemeth a large Walk, and a Valley of Pleasure; here to me is the better and more noble Part of the World. Let the miserable worldling say, and confess, if there be any Plot, Pasture, or Meadow, so delightful to the Mind of Man, as here. Here I see Kings, Princes, Cities, and People; here I see Wars, where some be overthrown, some be Victors, some thrust down, some lifted up. Here is Mount *Sion*; here I am already in Heaven it self. Here standeth first Christ Jesus in the Front; about him stand the old Fathers, Prophets, and Evangelists, Apostles, and all the Servants of God: Of whom some do embrace and cherish me, some exhort me, some open the Sacraments to me, some comfort me, others are singing about me: And how then shall I be thought to be alone, among so many, and such as these be, the beholding of whom is to me both Solace and Example. For here I see some crucified, some slain, some stoned, some cut asunder, and some quartered, some roasted, some broiled, some put in hot Caldrons, some having their Eyes bored thorough, some their Tongues cut out, some their Skin plucked over their Heads, some their Hands and Feet chopt off,

off, some put into Kilns and Furnaces, some cast down headlong, and given to the Beasts, and Fowls of the Air to feed on. It would, said he, ask a long Time, if I should recite all.

To be short, divers I see with divers and sundry Torments excruciated; yet notwithstanding, all living, and all safe. One Plaister, one Salve, cureth all their Wounds, which also giveth to me Strength and Life; so that I sustain all these transitory Anguishes, and small Afflictions, with a quiet Mind, having a greater Hope laid up in Heaven. Neither do I fear mine Adversaries which here persecute me and oppress me, for he that dwells in Heaven shall laugh them to Scorn, and the Lord shall deride them. I fear not ten thousands of People which compass me about: The Lord my God shall deliver me, my Hope, my Supporter, my Comforter, who exalteth up my Head. He shall smite all them that stand up against me without Cause; and shall dash the Teeth and Faces of Sinners asunder, for he only is all Blessedness and Majesty.

The Rebukes for Christ make us joyful; for so it is written: *If ye be rebuked and scorned for the Name of Christ, happy be you; for the Glory and Spirit of God resteth upon you.* Be ye therefore certified (said he, by this his Letter to his Friends) that our Rebukes, which are laid upon us, redound to the Shame and Harm of the Rebukers.

In this World there is no Mansion firm to me; and therefore I will travel up to the *New Jerusalem* which is in Heaven, and which offereth it self to me, without paying any Fine or Income. Behold, I have entered already on my Journey, where my House standeth for me prepared, and where I shall have Riches, Kinsfolks, Delights, Honours, never-failing.

As for these earthly Things here present, they are transitory Shadows, vanishing Vapours, and ruinous Walls. Briefly, all is but very Vanity of Vanities, whereas Hope, and the Substance of Eternity to come, are wanting; which the merciful Goodness of the Lord hath given, as Companions to accompany me, and to comfort me; and now do the same begin to work, and to bring forth Fruits in me. I have travelled hitherto, laboured and sweat early and late, walking Day and Night, and now my Travels begin to come to effect. Days and Hours I have bestowed upon my Studies.

Behold the true Countenance of God is sealed upon me, the Lord hath given Mirth in my Heart; and therefore in the same will I lay me down in Peace and Rest. And who then shall dare to blame this our Age consumed; or say, that our

Years be cut off? What Man can now cavil, that these our Labours are lost, which have followed, and found out the Lord and Maker of the World, and which have changed Death for Life. My Portion is the Lord, saith my Soul, and therefore I will seek and wait for him.

Now then, If to die in the Lord, be not to die, but live most joyfully, where is this wretched worldly Rebel, which blameth us of Folly, for giving away our Lives to Death? O how delectable is this Death to me! To taste the Lord's Cup, which is an assured Pledge of true Salvation; for so hath the Lord forewarned us, saying, *The same that they have done to me, they will also do unto you.*

Wherefore, let the doltish World, with his blind Worldlings (whom the bright Sun-shine, yet go stumbling in Darkness, being as blind as Beetles) cease thus unwisely to carp against us, for our rash suffering, as they count it. To whom, thus, we answer again, with the holy Apostle, That neither Tribulation, nor Anguish, nor Hunger, nor Nakedness, nor Jeopardy, nor Persecution, nor Sword, shall be able ever to separate us from the Love of Christ; we are slain all the Day long; we are made like Sheep ordained to the Shambles. Rom. 8.

Thus (saith he) do we resemble Christ our Head, which said, that the Disciple cannot be above his Master, nor the Servant above his Lord. The same Lord hath also commanded, that every one shall take up his Cross and follow him. Luke 9.

Rejoice, rejoice, (my dear Brethren, and fellow Servants) and be of good Comfort, when ye fall into sundry Temptations; let your Patience be perfect, in all Parts. For so it is fore-shewed us before, and is written, That they which shall kill you, shall think to do God good Service. Therefore, Afflictions and Death be as Tokens and Sacraments of our Election and Life to come.

Let us then be glad and sing unto the Lord, when as we, being clear from all just Accusations, are persecuted and given to Death: For better is it that we in doing well do suffer, if it so be the Will of God, than doing Evil. We have for our Example, Christ, and the Prophets which spake in the Name of the Lord, whom the Children of Iniquity did quell and murder. And now we bless and magnify them that then suffered. 1 Pet. 3.

Let us be glad and joyous, in our Innocency and Uprightness; the Lord shall reward them that persecute us; let us refer all Revengement to him.

I am accused of Foolishness, for that I do not shrink from the true Doctrine, and Knowledge of God, and do not rid my self out of these Troubles, when with one

one Word I may. O the Blindness of Man, which seeth not the Sun-shine; neither remembreth the Lord's Words. Consider therefore what he saith, *You are the Light of the World. A City built on a Hill cannot be hid; neither do Men light a Candle and put it under a Bushel, but upon a Candlestick, that it may shine, and give Light to them in the House.* And in another Place (he saith) *You shall be led before Kings and Rulers: Fear ye not them which kill the Body, but him which killeth both Body and Soul. Whosoever shall confess me before Men, him will I also confess before my Father which is in Heaven; and he that denieth me before Men, him will I deny before my heavenly Father.*

Wherefore, seeing the Words of the Lord be so plain, How, or by what Authority, will this wise Counsellor then approve this his Counsel which he doth give? God forbid that I should relinquish the Commandments of God to follow the Counsel of Men. For, it is written, *Blessed is the Man that hath not gone in the Way of Sinners, and hath not stood in the Counsel of the Ungodly, and hath not sit in the Chair of Pestilence.* God forbid that I should deny Christ where I ought to confess him: I will not set more by my Life than by my Soul; neither will I exchange the Life to come for this World here present. O how foolishly speaketh he, which argueth me of Foolishness!

And a little farther he saith. And now let this carnal politick Counsellor, and Disputer of this World, tell wherein have they to blame me: If in mine Examinations I have not answered so after their Mind and Affection as they required of me, seeing it is not our selves that speak, but the Lord that speaketh in us, as he himself doth fore-witness, saying, When you shall be brought before Rulers and Magistrates, *It is not you that speak, but the Spirit of my Father that shall be in you.* Wherefore, if the Lord be true and faithful of his Word, as it is most certain, then there is no Blame in me; for he gave the Words that I did speak, and *who was I that I could resist his Will?*

If any Man shall reprehend the Things that I said, let him then quarrel with the Lord, whom it pleased to work so in me; and if the Lord be not to be blamed, neither am I herein to be accused, which did that I purposed not, and that I forethought not of. The Things that there I did utter and express [He means when he was before the Magistrates] if they were otherwise than well, let them shew it, and then will I say that they were my Words and not the Lord's. But if they were good and approved, and such as cannot justly be accused, then must it needs be granted; spite of their Teeth, that they proceed of the Lord; and then

who be they that shall accuse me? People of Prudence? Or, Who shall condemn me? Just Judges? And though they so do, yet, nevertheless, the Word shall not be frustrate; neither shall the Gospel be foolish, or therefore decay; but rather, the Kingdom of God, shall the more prosper and flourish to the Israelites, and shall pass the sooner unto the Elect of Christ Jesus; and they which shall so do, shall prove the grievous Judgment of God. Neither shall they scape, without Punishment, that be persecutors and murderers of the Just.

Beloved (saith he) lift up your Eyes, and consider the Counsels of God, he hath shewed unto us of late, an Image of his Plague, which was to our Correction; and if we shall not receive him, he will draw out his Sword, and strike with Sword, Pestilence, and Famine, the Nation that shall rise against Christ.

This, as I said, is Part of a Letter, writ by *Pomponius Algerius*, an Italian Martyr, who when he wrote it was in Prison, in, as he calls it, his *delectable Orchard*, the Prison of *Leomine*, 12. Calend. August, Anno 1555. As is to be seen in the second Volume of the Book of Martyrs.

This Man was, when he wrote this Letter, in the House of the Forest of Lebanon; in the Church in the Wilderness; in the Place and Way of contending for the Truth of God, and he drank of both these bitter Cups of which I spake before; to wit, of that which was *exceeding bitter*, and of that which was *exceeding sweet*; and the Reason why he complained not of the Bitter, was, because the sweet had overcome it; as his Afflictions abounded for Christ, so did his Consolations by him: So, did I say? they abounded much more.

But was not this Man, think you, a Gyant? A Pillar in this House? Had he not also, now, hold of the Shield of Faith? Yea, was he not now in the Combat? And did he not behave himself valiantly? Was not his mind *elevated* a thousand Degrees beyond Sense, carnal Reasons, fleshly Love, self Concerns, and the Desires of embracing temporal Things? This Man had got that, by the end, that pleased him; neither could all the Flatteries, Promises, Threats, or Reproaches, make him once listen to, or desire to enquire after what the World, or the Glory of it could afford. His Mind was captivated with Delights invisible, he covered to shew his Love to his Lord, by laying down his Life for his Sake? he long'd to be *there*, where there shall be no more Pain, nor Sorrow, nor Sighing nor Tears, nor Troubles, *He was a Man of a thousand.*

Eccles. 7.
22.

But to return again to our Text. You know we are now upon the *Vessels* of the House of the Forest of Lebanon: which, I have told you, could not be Vessels for
4 T Worship;

Worship; for, that Worship that was ordained to be performed at the Temple, was also confined to that, and to the Vessels that were there. Therefore, they must be, in all probability, the Vessels that I have mentioned, the which, you see how we have expounded and applied.

If I am out, I know it not; if others can give me better Light, here about, for it I will be thankful.

There was also added to this House of ^{2 Chron. 8.} the Forest of Lebanon, ^{3, 4, 5, 6.} Store-Cities, ^{ch. 27, 3, 4.} Chariot-Cities, and Cities of Horsemen; unto which, King Jotham added Castles, and Towers.

These might be to signify, by what Ways and Means, God would at times revenge the Quarrel of his Church, even in this World, upon them that, without Cause, should for their Faith, and Worship, set themselves against them. For, here is a face of threatening Revenge, they were Store-Houses, Chariot-Cities, Cities of Horsemen, with Castles, and Towers. And they stood on the same ground that this House was builded upon, even in the Forest of Lebanon.

We know, that in Israel, God stirred up Kings, who all times suppress'd Idolatry there, and plagued the Persecutors too, as Jehu, Hezekiah, Josiah, &c. And he has promised that, even in Gospel times, Kings shall hate the Whore, make her desolate, and naked, and shall eat her Flesh, and burn her with Fire.

Here now are the Store-Houses, Chariot-Cities, Cities of Horsemen, with Towers, and Castles, for the Help of the House of the Forest of Lebanon, for the Help of the Church in the Wilderness, or, as you have it, in another Place, As the Serpent cast Floods of Water out of his Mouth, after the Woman, that he might cause her to be carried away of the Flood: So the Earth helped the Woman, and the Earth opened her Mouth, and swallowed up the Flood, which the Dragon cast out of his Mouth.

Thus the Medes and Persians helped to deliver the Church, from the Clutches and strong Hand of the King of Babylon.

This Lebanon, therefore, was a place considerable, and a Figure of great things; the Countenance of the Lord Jesus is compared to it, and so is the Face of his Spouse, and also the Smell of her Garment.

C H A P. X.

Of the Porch of the House of the Forest of Lebanon.

Solomon, also, made a Porch to this House, of the Forest of Lebanon. He made several Porches, as, one for the Temple, one for the House which he dwelt in, one for the Throne of the Kingdom, and this that was for the House of the

Forest of Lebanon; of all which, this last ^{1 King 7. 6.} is that mentioned.

And he made a Porch of Pillars, the Length thereof was fifty Cubits, the breadth thereof thirty Cubits; and the Porch was before them, and the other Pillars, and the thick Beams were before them. This Porch was famous, both for Length, and Breadth, and Strength; it was able to contain a thousand Men. 'Twas like that of the Tower of David, otherwise called, the strong Hold, ^{2 Sam. 5.} the Castle of Zion, which is the City of David, ^{1 Chron. 11. 5.}

This Tower of David was built for an Armoury, whereon there hanged a thousand Bucklers, all Shields of mighty Men. ^{Song 4.}

It was fifty Cubits long, and thirty broad; a spacious Place; a large Receptacle for any that liked to take Shelter there.

It was made of Pillars, even as the House within was, or it stood upon Pillars. The Pillars, you know, I told you before, were to shew us what mighty Men, or what Men of mighty Grace, God would have his Church in the Wilderness, furnished with.

And 'tis worth your observing here also we have Pillars, Pillars. And he made the Porch of Pillars; that is, of Pillars of Cedar, as the rest of the Pillars of the House were.

And the Porch was before them. That is, as I take it, an entring Porch, less than the Space within; so that the Pillars neither as to Number nor Bigness could be seen without, until, at least, they that had a mind to see, entred the Mouth of the Porch.

And by this was fitly prefigured, how unseen the Strength of the Church under Persecution is of all that are without her. Alas! they think that she will be run down with a push; or, as they said, What do these feeble Jews? Will they fortifie themselves? Will they sacrifice? Will they make an end in a Day? Will they revive the Stones, out of the Heaps of Rubbish, which are burnt? Alas! If a Fox go up, he will even break down their stone Wall. ^{Neh. 4. 2, 3}

But do you think these Men saw the Strength of the Jews now? No, no, their Pillars were within, and so were shadowed from their Eyes. David himself could not tell what Judgment to make of the way of the World, against the People of God, until he went into the Sanctuary of God. ^{Psal. 73. 19, 17.}

How then can the World judge of the Condition of the Saints? Alas, had they known the Churches Strength; surely, they would not as they have, so furiously assaulted the same. But have they got by all they have done, either against the Head or Body of the same?

She yet has Being in the World, and will have, shall have, tho' all the Nations on Earth should gather themselves together against it: Nor is it the cutting off many that will

will make her cease to flourish. Alas, were she not some times *pruned*, and *trimmed*, her boughs would stand too thick. Those therefore that are taken away, with God's Pruning Hooks, are removed that the under-Branches may grow the better.

But, I say, to extinguish her, 'tis in vain for any to hope for that; she stands upon Pillars, on Rocks, on the Munition of Rocks; stand therefore she must, whether the World believes it or no.

And the other Pillars were before them, or, as the Margent has it, according to them: The other Pillars, that is, they more inward; those that were in the Body of the House. Christ doth not do as the poor World doth, that is, *set the best leg before*; the Pillars that were more inward, in the House, were *as good as those in the Front*: 'Tis true, some are appointed to Death, to shew to the World, the Strength of Grace, not that he can help no body to that Strength but they: The most feeble of his Flock, when Christ shall stand by and strengthen them, are able to do, and bear, what the strong have under-went. For so he saith,

And the other Pillars, and the thick Beams, were according to them: nay before them? Indeed, they that are left, seem weak, and feeble, if compared to them that have already been tried with Fire and Sword, and all the Tortures of Men. But, that Grace (by which they were helped that have done such mighty Acts already,) can help those who seem more weak, yet to go beyond them. God

Amos 5.9. *strengtheneth the spoiled, against the strong; so that the spoiled come against the Fortrefs:*
Isa. 33. 23 Or, as another Scripture has it, *The Lame take the Prey.*

So that, you see, here is all substance: All here are Pillars, and thick Beams, both in the House, and in the Porch.

The Conclusion therefore is. The true Members of the Church in the Wilderness, are *strong, mighty*, being made able by the Grace of God, for their standing; and having also coupled, and compacted together, with the biggest Bands, or thickest Beams, that the Holy Ghost puts forth, to bind and hold this Church together.

And there is reason for it. The Church is God's Tower, or Battery, by which he beateth down Antichrist; or if you will have it in the Words of the Prophet, *Thou art my battle-Ax, and Weapons of War*; and with thee (saith God) will I break in Pieces, &c.

Wherefore, since the Church is set for Defence of Religion, and to be as a Battery to beat down Antichrist, 'tis requisite that she should be made up of Pillars of strong and stanch Materials.

The Largeness of the Porch was commodious, it was the next Shelter, or the Place where-unto they of the House of the

Forest of *Lebanon*, when pursued, might resort, or retreat, with the less Difficulty. Thus the Church in the Wilderness, has her Porch, her Place, her Bosom, where-unto her discouraged may continually resort, and take up, and be refreshed. As *Abiathar* thrust in to *David*, and his Men, in the Wilderness, in the Day when *Saul* had slain his Father, and of his Brethren even *four-score and five Persons that did wear a Linnen Ephod*.

1 Sam. 22.
17, 18, 19,
20, 21, 22,
23.

When the Apostles were persecuted, they went to their own Company, because the Lord was there. Acts 4. 23.

There we find the Pillars, and have both Solace and Example. There, as *Pomponius* said of his Person, stands Christ Jesus, in the front as Captain of the Lord's Host, and round about him, the old Fathers, Prophets, Apostles, and Martyrs.

This Porch, therefore, I take to be a Figure of those cordial and large Affections, which the Church, in the Wilderness, has to all, and for all them that love the Truth, and that suffer, and are afflicted, for the sincere Profession thereof.

This Porch was bigger than that which belonged to the Temple, by much; to shew that those that are made the Object of the Enemies rage most, are usually most prepared, with Affection, for them that are in the same Condition. Fellow-feeling is a great Matter. 'Tis said of the poor afflicted People, that were in *Macedonia*, in their great Trial of Affliction, *the Abundance of their Joy, and their deep Poverty, abounded unto the Riches of their Liberality*; for to their Power, yea, and beyond their Power, they shewed their Charity to the destroyed Church of Jerusalem.

2 Cor. 8. 1,
2, 3, 3, 4.

And a Porch, in a Forest; a Bosom, in a Wilderness; is seasonable to them, that in the Wilderness are faint and weary.

Nabal shut up his Doors against *David*, and therefore he died like a Beast. Poor *David*! thou wast bewildred, but this Churle had no Compassion for thee.

1 Sam. 24.
5, to 40.

Blest *Obediah*, thou hadst a Bosom, and Bread, and Hiding-places for the Church, when rent and torn by the fury of *Jezebel*, and thou hast for it thy Reward in Heaven.

1 King. 18
3, 4.
Mat. 10.
42.

Ebed-melch, because he had Compassion on *Jeremy*, when he was in the Dungeon; God did not only give him his Life for a Prey, but promised him the Effects of putting his Trust in the Lord.

Jer. 38. 7,
8, 9, 10, 11
Ch. 39. 15,
16, 17, 18.

And he made a Porch of Pillars. The Porch is but the Entrance of the House, whither many go, that yet step not into the House, but make their Retreat from thence: But it is, because, they are Non-Residents, they only come to see; or else, if they pretended more, it was not from the Heart. They went out from us, said *John*, but they were not of us; for if they had been of us, they would, no doubt, have

1 Joh. 2. 19

continued

Jer. 51.
19, 20.

continued with us ; but they went out, that it might be made manifest, that they were not all of us.

And, forasmuch, as this Porch was fifty Cubits long, Men may take many a Step strait forward therein, and be but in the Porch yet. Even, as we have seen Men go, as one would think, till they are out of View, in the Porch of this Church, in the Wilderness; but presently you have them without the Door again.

True, this Porch was made of Pillars ; and so to every one, at first Entrance, it shewed the Power of the Place ; the Church, in the Wilderness, also is so builded, that Men may see it is ordained for Defence. Men also, at their first offer to step over the Threshold there, with Mouth profess, that they will dwell as Soldiers there : But Words are but Wind, when they see the Storm a coming, they will take care to shift for themselves : This House, or Church, in the Wilderness, must see to it self, for all them.

As the House therefore is a Figure of the Church, in the Wilderness ; so, so great a Porch, belonging to it, may be also to shew that Numbers may there be entertained, that, if need be, will quickly whip out again. Although therefore the Porch was made of Pillars, yet every one that walked there were not such. The Pillars was to shew them, not what they were, but what they should be that entred into this House.

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We will now therefore here make a brief Conclusion of all. First, this may inform us of the Reason of the deplorable State of a professing People. It is allotted to them in this World to be so. The World, and Men of the World, must have their Tranquility here, and must be posses of all; this was fore-shewn in *Esau*, who had of his Sons many that were *Dukes* and *Kings* before there was any King in *Israel*. Gen. 36. 31. God so disposing of Things that all may give Place, when his Son shall come to reign in *Mount Zion*, and before his *Ancients* gloriously, which coming of his will be at the Resurrection, and end of this World, and then shall his Saints reign with him, when Christ Col. 3. 3, 4. who is our Life shall appear, then shall we also appear with him in Glory.

Let not therefore Kings and Princes and Potentates be afraid; the Saints that are such indeed, know their Places, and are of a peaceable Deportment; the Earth God Ps. 115. 16. hath given to the Children of Men, and his Mat. 25. Kingdom, to the Sons of God. Luk. 12. 32.

I know there are extravagant Opinions in the World, about the Kingdom of Christ, as if it consisted in temporal Glory, in Part, and as if he would take it to him by carnal Weapons, and so maintain it in its greatness and grandeur; but I confess my self an Alien to these Notions, and believe and profess the quite contrary, and look for the coming of Christ to Judgment personally, 2 Thes. 2. 8. and 'twixt this and that, for his coming in Spirit, and in the Power of his Word to Isa. 49. 23. Ch. 52. 15. Ch. 60. 3. 10, 11, 16, 62, 2. destroy Antichrist, to inform Kings, and so to give Quietness to his Church on Earth; which shall assuredly be accomplished, Rev. 21. 24. when the Reign of the *Beast*, the *Whore*, the *false Prophet*, and of the *Man of Sin* is out.

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continued with us; but they went out, that it might be made manifest, that they were not all of us.

And, inasmuch, as this Porch was fifty Cubits long, Men may take many a Step strait forward therein, and be but in the Porch yet. Even, as we have seen Men go, as one would think, till they are out of View, in the Porch of this Church, in the Wilderness; but presently you have them without the Door again.

True, this Porch was made of Pillars; and so to every one, at first Entrance, it shewed the Power of the Place; the Church, in the Wilderness, also is so builded, that Men may see it is ordained for Defence. Men also, at their first offer to step over the Threshold there, with Mouth profess, that they will dwell as Soldiers there: But Words are but Wind, when they see the Storm a coming, they will take care to shift for themselves: This House, or Church, in the Wilderness, must see to it self, for all them.

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to train her up in a Way of Solitariness, to make her *Canaan* the more welcome to her. (Rest is sweet to the labouring Man,) Yea, this Condition is the *first Step to Heaven*; yea, 'tis a *Preparation* to that Kingdom. God's Ways are not as Man's. *I have chosen thee, saith he, in the Furnace of Affliction.*

Ezek. 20. 6
Pl. 107. 1,
2, 3, 4, 5,
6, 7.
When *Israel* came out of *Egypt*, they were led of God into the Wilderness; but why? That he might have them to a Land, that he had espied for them, that he might bring them to a City of Habitation.

The World know not the Way of the Lord, nor the Judgment of our God. Do you think that Saints that dwell in the World, and that have more of the Mind of God than the World, would, could, so rejoice in God, in the Cross, in Tribulations and Distresses? Were they not assured that through many Tribulations is the very Road-Way to Heaven.

Let this then encourage the Saints to hope, and to rejoice in hope of the Glory of God, notwithstanding present Tribulations. This is our Seed-time, our Winter. Afflictions are to try us of what Mettle we are made; yea, and to shake off worm-eaten Fruit, and such as are rotten at Core. Troubles for Christ's Sake

are but like the prick of an *Awl* in the Tip of the *Ear*, in order to hang a Jewel there.

Let this also put the Saints upon *Patience*; when we know that a Tryal will have an End, we are by that Knowledge encouraged to exercise *Patience*. I have a bad Master, but I have but a Year to serve under him, and that makes me serve him with *Patience*: I have but a Mile to go in this dirty Way, and then I shall have my Path pleasant and green, and this makes me tread the dirty Way with *Patience*.

I am now in my Rags, but by that a quarter of a Year is come and gone, two hundred a Year comes into my Hand, wherefore I will wait, and exercise *Patience*. Thus might I multiply Comparisons. Be patient then my Brethren: *But how long?* to the coming of the Lord. *But when will that be?* the coming of the Lord draws nigh.

Be patient, my Brethren, belong Patient, even to the coming of the Lord: Behold, the Hu bandman waiteth for the precious Fruit of the Earth; and hath long *Patience* for it until he receive the early and latter Rain. Be ye also Patient, stablish your Hearts, for the coming of the Lord draweth nigh. Jam. 5. 7, 8.



Of Antichrist and his Ruine :

A N D

Of the Slaying the WITNESSES.

A PREMONITION to the READER.

AFTER that God had delivered Babylon and her King into the Hands of the Kings of the Medes and Persians, then began the Liberty of the Jews from their long and tedious Captivity: For though Nebuchadnezzar and his Sons did tyrannically enslave, and hold them under; yet God so wrought with the Hearts of those Kings that succeeded them, that they made Proclamation to them to go home and build their City, Temple, &c. and worship their own God according to his own Law. But because I would not be tedious in enumerating Instances for the clearing of this, therefore I will content myself with one, and with a brief Note upon it. It is that in the Seventh of Ezra: And whosoever will not do the Law of thy God, and the Law of the King, let Judgment be executed speedily upon him, whether it be to Death or to Banishment, or to Confiscation of Goods, or to Imprisonment. This is the Conclusion of a Letter that King Artaxerxes gave to Ezra the Priest, and Scribe, when he granted his Petition, and gave him leave to go to Jerusalem to build the Temple, and to offer Sacrifice there to the God whose House is in Jerusalem. And a Conclusion it was both comfortable and sharp; comfortable to Ezra and his Companions, but sharp unto his Enemies. I shall here present you with a Copy of the Letter at large.

Ezra 7. 12. Artaxerxes King of Kings, Unto Ezra the Priest, a Scribe of the Law of the God of Heaven, perfect Peace, and at such a Time:

13. I make a Decree, That all they of the People of *Israel*, and of his Priests and Levites in my Realm, which are minded of their own Free-will to go up to *Jerusalem*, go with thee.

14. Foras-

14. Forasmuch as thou art sent of the King, and of his seven Counsellors, to enquire concerning *Judah* and *Jerusalem*, according to the Law of thy God which is in thine Hand.

15. And to carry the Silver and Gold, which the King and his Counsellors have freely offered unto the God of *Israel*, whose Habitation is in *Jerusalem*.

16. And all the Silver and Gold that thou canst find in all the Province of *Babylon*, with the Free-will-offering of the People; and of the Priests, offering willingly for the House of their God; which is in *Jerusalem*.

17. That thou mayst buy speedily with this Money, Bullocks, Rams, Lambs, with their Meat-Offerings, and their Drink-offerings, and offer them upon the Altar of the House of your God, which is in *Jerusalem*.

18. And whatsoever shall seem good to thee and to thy Brethren, to do with the rest of the Silver and Gold, that do after the Will of your God.

19. The Vessels also that are given thee, for the Service of the House of thy God, those deliver thou before the God of *Jerusalem*.

20. And whatsoever more shall be needful for the House of thy God, which thou shalt have Occasion to bestow, bestow it out of the King's Treasure-house.

21. And I, even I *Artaxerxes* the King, do make a Decree to all the Treasurers which are beyond the River, that whatsoever *Ezra* the Priest, the Scribe of the Law of the God of Heaven, shall require of you, it be done speedily.

22. Unto an hundred Talents of Silver, and to an hundred Measures of Wheat, and to an hundred Baths of Wine, and to an hundred Baths of Oil, and Salt without prescribing how much.

23. Whatsoever is commanded by the God of Heaven, let it be diligently done for the House of the God of Heaven: For why should there be Wrath against the Realm of the King and his Sons?

24. Also we certify you, that touching any of the Priests, and Levites, Singers, Porters, Nethinims, or Ministers of this House of God, it shall not be lawful to impose, toll, tribute, or custom upon them.

25. And thou, *Ezra*, after the Wisdom of thy God, that is in thine Hand, set Magistrates and Judges, which may judge all the People that are beyond the River, all such as know the Laws of thy God; and teach ye them that know them not.

26. And whosoever will not do the Law of thy God, and the Law of the King, let Judgment be executed speedily upon him, whether it be unto Death, or to Banishment, or to Confiscation of Goods, or to Imprisonment.

This is the Letter; and now for the Scope thereof.

First, *Generally.*

Secondly, *Particularly.*

Generally. The general Scope of the Letter is this: A Grant given by the King to Ezra the Scribe, to go to Jerusalem, and build there the Temple of God, and offer Sacrifice in it according to the Law: With Commissions annexed thereunto, to the King's Lieutenants, Treasurers and Governors on that Side the River, to further the Work with such Things as by the King was commanded they should.

But we will consider the Matter particularly.

1. *As to the Manner of the Grant which the King gave to Ezra and his Brethren to go thither.*

2. *As to the King's Grant, with Reference to their Building, and Way of Worship.*

3. *With Reference to the King's Liberality and Gifts towards the building of the Temple, and by what Rules it was to be bestowed.*

4. *As to the Way that the King concluded they should be governed in their own Land.*

5. *With Reference to the King's Charge to his Officers that were thereabout, not to hinder Ezra in his Work.*

6. *And lastly, with Reference to the King's Threat and Commandment to do Judgment if they should hinder it.*

First, *As to the Manner of the Grant that the King gave to Ezra and his Brethren to go to build, it was such an one as forced none, but left every Jew to his own Choice, whether he would go or forbear. The Words are these: Artaxerxes, King of Kings, unto Ezra the Priest, a Scribe of the Law of the God of Heaven, perfect Peace, and at such a Time: I make a Decree, that all they of the People of Israel, and of his Priests and Levites in my Realm, which are minded of their own Free-will, to go up to Jerusalem, go with thee.* Ver. 12. 13

Thus gracious then was the King: He made a Decree, That all they of the Captive Jews, their Priests and Levites, that would return to their own Land, to build their Temple, and to sacrifice there, might: He would hinder none, force none, but left them free to do as they would.

Secondly, *As to the King's Grant, with reference to their Building, and Way of Wor-* Ver. 14.
ship there, nothing was to be done therein, but according to the Law of the God of Ezra,
which

which was in his Hands. Hence, when he was come to Jerusalem, he was to enquire concerning Judah and Jerusalem; to wit, What was wanting in order to the Temple and Worship of God there, according to the Law of his God, which was in his Hand. Also when they went about to build, and to sacrifice, all was to be done according as was Com-
 Ver. 23. manded by the God of Heaven: Yea, this was granted by the King and his seven Council-
 lers.

Thirdly, As to the King's Liberality towards the building of this House, &c. it was large:
 Ver. 17. He gave Silver, Gold, Bullocks, Rams, Lambs; with Wheat, Wine, Oyl, and Salt;
 Ver. 22. but would by his Royal Power, give no Orders how in particular things should be bestowed,
 Ver. 18. but left all that to Ezra the Priest, to do with it according to the Will, Word, or Law of
 God.

Fourthly, As to the way that the King concluded they should be governed in their own Land, it was by their own Laws; yea, he did bid Ezra the Priest, after the Wisdom of his God that was in his Hand, set Magistrates and Judges, which might Judge all the People, &c. only he bid him make them such, which did know the Law of his God: Also the King added, That they should teach it to them that know it not.

Fifthly, As to the King's Officers, he gave them a charge not to hinder, but further this Work. To further this Work, not by putting their Hand thereto, (that was to be left to the Jews alone, especially to Ezra, according to the Law of his God,) but that they should speedily give him such things which the King had commanded, to wit, Silver, and Wheat, and
 Ver. 20. Wine, and Oyl, and Salt, for their encouragement; and to do therewith, as by the Law
 21, 22.] of their God they should. Further, That they should not impose Toll, Tribute, or Custom, upon the Priests, Levites, Singers, Porters, Nethinims, or Ministers.

Sixthly, And now we come to the Conclusion, to wit, the King's Threat and Command to do Judgment on them that obeyed not the Law of Ezra's God, and the King.

Considering what hath been said before, I conclude.

1. That this King imposed no Law, no Priest, no People upon these Jews; but left them wholly to their own Law, their own Ministers, and their own People: All which were the Laws of God, the Priests of God, the People of God, as to their Building of their Temple, and the Worship of their God.

2. He forced not THIS People, no, not to their Land, their Temple, nor their Worship, by his or their Law; but left them free to their own mind, to do thereabout as they would.

3. He added not any Law therefore of his own, to prescribe Worship or to enforce it upon the Jews.

But you will say, Upon what then was the Threatning and the Command to punish grounded? I answer, Upon a supposed Breach of two Laws. He of the Jews, that in Jerusalem, rebelled against the Law of the Lord, was in his own Land left by the King to be punished by the same Law, according to the Penalties thereof: And he of the King's Officers, that refused to do the King's Laws, that refused to give the Jews such things as the King commanded, and that would yet exact such Customs and Tributes as the King forbade, should be punished by the King's Laws, whether unto Death, or unto Banishment, or unto Confiscation of Goods, or to Imprisonment.

And if all Kings would but give such Liberty, to wit, that God's People should be directed in their Temple-building, and Temple-Worship, as they find it in the Law of their God, without the Additions of Man's Inventions: And if all Kings did but lay the same Penalty upon them, of their pretended Servants that should hinder this Work, which this brave King Artaxerxes laid upon his; how many of the Enemies of the Jews, before this time, would have been hanged, banished, had their Goods confiscated to the King, or their Bodies shut up in Prison! The which we desire not; we desire only that this Letter of the King might be considered of, and we left to do as is there licens'd and directed: And when we do the contrary, let us be punish'd by the Law of God, as we are his Servants; and by the Law of the King, as we are his Subjects; and we shall never complain.

Only I cannot but observe how prettily it is done of some, who urge this Text to colour their Malice, Ignorance and Revenge withal, while they cry, The Law of God, and The Law of the King, when they will neither let, according to this Scripture, the Law of God, nor the Law of the King take place: Not the Law of God; for that they will not leave us to that, to square and govern ourselves in Temple-Work, and Sacrificing by. Nor will they do the Law of the King, which has made void, ipso facto, whatever Law is against the Word of God; but because themselves can do, they will force us to do so too.

Before I leave this, I would touch once again upon the Candour of this King Artaxerxes, who thus did: Because he gave this Leave and License to the Jews, contrary (if he had any) to his own National Worship; yea, and also to the impairing of his own Incomes. Methinks he should have a Religion of his own; and that, not that of the Jews, because he was a Gentile; and not, as we read of, proselyted to the Jews Religion. Indeed, he spake reverently of the God of Israel, and of his Temple-Worship, and Sacrifices, as did also several other Kings; but that will not prove that he was adapted to that Religion.

That

That his Incomes were impaired, 'tis evident; because he took off Toll, Tribute, and Custom from them, of whom mention is made before: nor is it, I think, to be believed, that he did exact it of their Brethren. But we may see what the Lord can do; for thus to do, was put into the Heart of the King by the God of Heaven. This therefore ariseth not of Nature: no more did the Kindness of Cyrus or Darius, of whom we read in the Beginning of this History. As God therefore did put it into the Hearts of the wicked Kings of Babylon, to distress his Church and People for their Sins; so he put it into the Hearts of the Kings of the Medes and Persians, who were to be, in a sense, their Saviours; to ease them of those Distresses, to take off the Yoke, and let them go free. Indeed, there was an Artaxerxes that put a Stop to this Work of God, and he also was of the Kings that had destroyed the Babylonians; for it doth not follow, because God hath begun to deliver his People, that therefore their Deliverance must be compleated without stop or let. The Protestants in France had more Favour formerly, than from their Prince they at this time have; yet I doubt not but that God will make that Horn also one of them (in his time) that (indeed) shall hate the Whore. As the Sins of God's People brought them into Captivity; so their Sins can hold them there; yea, and when the Time comes that Grace must fetch them out, yet the Oxen that draw this Cart may stumble; and the Way through Roughness, may shake it sorely. However, Heaven rules and over-rules; and by one Means and another, as the Captivity of Israel did seem to linger, so it came out at the Time appointed; in the Way that best pleased God, most profited them, and that most confounded those that were their implacable Enemies. This therefore should instruct those that yet dwell where the Woman sitteth, to Quietness and Patience.

To Quietness. For God rules, and has the Dispose of Things. Besides, it is a kind of arraignment of his Wisdom, to be discontent at that which at present is upon the Wheel. Above all, it displeases him than any should seek, or go about to revenge their own Injuries, or to work their own Deliverances; for that is the Work of God, and he will do it by the Kings: Nor is he weak, nor has he miss'd the Opportunity; nor doth he sleep but waketh, and waiteth to be gracious.

This also should teach them to be Patient, and put them upon bearing what at present they may undergo, patiently. Let them wait upon God, patiently let them wait upon Men, and patiently let them bear the Fruits of their own Transgressions; which though they should be none other but a deferring of the Mercy wished for, is enough to try, and crack, and break their Patience, if a continual Supply, and a daily Increase thereof be not given by the God of Heaven.

And before I do conclude this, let me also add one Word, more; to wit, To exhort them to look that they may see that which God at present may be doing among the Babylonians.

When God had his People into Babylon of old, he presented them with such Rarities there, as he never shewed them in their own Countrey. And is there nothing now to be seen by them that are not yet delivered from that Oppression, that may give them Occasion to stay themselves and wonder! What, is Preservation nothing? What, is Baffling and Bes fooling the Enemies of God's Church nothing? In the Maryan Days here at home, there was such sweet Songs sung in the Fire, such sweet Notes answering them from Prison, and such Providences, that Coals of burning Fire still dropped here and there upon the Heads of those that hated God; that it might, and doubtless did make those that did wisely consider of God's Doings, to think God was yet near, with, and for a despised and afflicted People.

I conclude then, first with a Word of Counsel, and then with a Word of Caution.

First, Let us mend our Pace in the Way of Reformation, that is the Way to hasten the Downfall of Antichrist. Ministers need reforming, particular Congregations need reforming, there are but few Church-Members but need reforming. This twenty Years we have been degenerating, both as to Principles, and as to Practice; and have grown at last into an amazing Likenths to the World, both as to Religion and civil Demeanour: Yea, I may say, so remiss have Churches been in instructing those that they have received into Fellowship with them; and so careless have the Received been, of considering the Grounds of their coming in to Churches, that most Members, in some places, seem now to be at a Loss; yea, and those Churches stand with their Fingers in their Mouths, and are as if they would not, durst not, or could not help it.

My Second is, A Word of Caution.

First, Take heed of over-looking, or of shutting your Eyes upon your own Guilt: He that covereth his Sins, shall not prosper. It is incident to some Men, when they find Repentance is far from them, to shut their Eyes upon their own Guilt, and to please themselves with such Notions of Deliverance from present Troubles, as will stand with that course of Sin which is got into their Families, Persons, and Professions, and with a State of Impenitence: But I advise you to take heed of this.

Secondly, Take heed in laying the Cause of your Troubles in the Badness of the Temper of Governours. I speak not now with Reflection upon any, excepting those concerned in this Caution: God is the chief, and has the Hearts of all, even of the worst of Men, in his hand. Good temper'd Men have sometimes brought Trouble, and bad-temper'd Men have

^{1 Sam. 14.} have sometimes brought Enlargement to the Churches of God: Saul brought Enlargement, ^{47, 48.} David brought Trouble: Ahab brought Enlargement, Jehosaphat and Hezekiah did both ^{2 Sam. 12.} sometimes bring Trouble: Therefore, the good or bad Tempers of Men sway nothing with ^{9, 10, 11.} God in this matter; they are the Sins or Repentances of his People, that make the Church ^{1 King. 12.} either happy or miserable upon Earth. ^{2 Chro. 19.}

^{Chap. 20.} Take heed, I say therefore, of laying of the Trouble of the Church of God at the Doors of ^{35, 36, 37.} Governours: especially at the Doors of Kings, who seldom trouble Churches of their own In- ^{Chap. 32.} clinations; (I say, seldom; for some have done so, as Pharaoh :) But I say, lay not the Cause ^{1 Sam. 22.} of your Trouble there; for oftentimes they see with other Mens Eyes, hear with other Mens ^{from Ver.} Ears, and act and do by the Judgments of others: (Thus did Saul, when he killed the ^{9. to Ver.} Priests of the Lord; and thus did Darius, when he cast Daniel into the Lyons Den :) But ^{19.} rather labour to see the true Cause of Trouble, which is Sin; and to attain to a Fitness to be ^{from Ver.} delivered out thence, and that is by Repentance, and Amendment of Life. If any object, ^{4. to Ver.} That God oft-times delivers his of meer Grace: I answer, That's no thanks to them; be- ^{17.} sides, we must mind our Duty. Further, When God comes to save his People, he can cut off such Objectors, if they be impenitent, as the Sinners of his People; and can save his Church, without letting them be Sharers in that Salvation: So he served many in the Wilderiness; and 'tis to be feared, so he will serve many at the downfall of Antichrist.

I shall say no more, but to testifie my Loyalty to my King, my Love to my Brethren, and Service for my Countrey, has been the Cause of this my present Scribble. Farewell.

Thine in the Lord,

J. BUNYAN.

Of ANTICHRIST.

ANTICHRIST is the Adversary of Christ; an Adversary really, a Friend pretendedly: So then, Antichrist is one that is against Christ, one that is for Christ, and one that is contrary ^{2 Thes. 2. 7} to him: (And this is that Mystery of Iniquity.) Against him in Deed, for him in Word, and contrary to him in Practice. Antichrist is so proud as to go before Christ, so humble as to pretend to come after him, and so audacious as to say that himself is he. Antichrist will cry up Christ; Antichrist will cry down Christ: Antichrist will pro- ^{Rev 13. 11} claim that *himself is one above Christ*. Antichrist is the *Man of Sin*, the *Son of Perdition*; a *Beast*, hath *two Horns like a Lamb*, but *speaks as a Dragon*.

Christ is the Son of God: Antichrist is the Son of Hell.

Christ is holy, meek, and forbearing: Antichrist is wicked, outrageous, and ex-acting.

Christ seeketh the Good of the Soul: Antichrist seeks his own Avarice and Revenge.

Christ is content to rule by his Word: Antichrist saith, *The Word is not sufficient*.

Christ preferreth his Father's Will above Heaven and Earth: Antichrist preferreth himself and his Traditions above all that is written, or that is called God, or worshipped.

Christ hath given us such Laws and Rules as are helpful and healthful to the

Soul: Antichrist seeketh to abuse those Rules to our Hurt and Destruction.

Antichrist may be considered either more particularly, or more generally.

1. More particularly: And so there are many Antichrists. ^{1 Joh. 2. 18}

2. More generally: And so the many ^{2 Thes. 2. 3} maketh but *one* great Antichrist, *one Man* ^{Rev. 19. 2.} of Sin, *one* Enemy, *one* great Whore, *one* Son of Perdition.

Again, Antichrist must be distinguished with respect to his more internal and ex- ^{1 Joh. 4. 3.} ternal Parts; and so there is the Spirit, ^{2 Thes. 2. 7} Soul, or Life; and also the Body and Flesh of Antichrist. The Spirit, or Soul, or Life of Antichrist, is that Spirit of Error, that wicked, that Mystery of Iniquity, that under Colour and Pretence of Verity, draweth Men from Truth to Falshood. The Body or Flesh of Antichrist, is that Heap of Men, that Assembly of the Wicked, that Synagogue of Satan that is acted and governed by that Spirit. But God will destroy both Soul and Body; *He shall consume the Glory of his Forrest, and of his* ^{Ps. 10. 18.} *fruitful Field, both Soul and Body*, (or from the Soul, even to the Flesh) *and they shall be* (both Soul and Body) *as when a Stand-ard-bearer fainteth*.

Antichrist therefore is a mystical Man, ^{A particu- lar De- scription of Antichrist.} so made or begotten of the Devil, and sent into the World, himself being the chief and highest of him. Three Things therefore go to the making up of Antichrist, the Head, Body, and Soul. The Devil he is

is the Head, the Synagogue of Satan that is the Body, that wicked Spirit of Iniquity that is the Soul of Antichrist. Christ then is the Head of his Church, the Devil is the Head of Antichrist; the Elect are the Body of Christ, the reprobate Professors are the Body of Antichrist; the Holy Ghost is the Spirit of Life that acteth Christ's Body, that wicked Spirit of Iniquity is that which acteth the Body of Antichrist. Thus therefore are the two great Mighties set forth before us, who are the Heads of those two Bodies; and thus are those two Bodies set before us, who are to be acted by these two Spirits.

^{1 John 3.8.} The Reason why Christ came into the World, was, That he might destroy all the Works of the Head of Antichrist, and they which he endeavoureth to compleat by his wicked Spirit working in his Body. And the Reason why Antichrist came into the World, was, That the Church, which is the Body of Christ, might be tried, and made White by suffering under his Tyranny, and by bearing Witness against his Falshoods. For, for the Trial of the Faithful, and for the Punishment of the World, Antichrist was admitted to come: But when he came, he first appeared there where one would have thought there had been no Place nor Corner for his Reception.

^{1 Thes. 5.4} The Devil then, made use of the Church of God to midwife this Monster into the World, as the Apostle plainly shews, there he first sat, *shewing himself*. Here therefore was his first Appearance, even in the Church of God: Not that the Church of God did willingly admit him there to sit *as such*; he had covered his *Cloven-Foot*; he had Plumbs in his *Dragon's Mouth*, and so came in by *Flatteries*; promising to do for Christ and his Church, that which he never meant to perform. For he shewed himself *that he was God*, and in Appearance, set his Heart to do *as the Heart of God*. And who could have found in their Hearts to shut the Door upon such an one? True, he came, when he came thither, out of the Bottomless-Pit; but there came such a Smoak out thence with him, and that Smoak so darkened the Light of the Sun, of the Moon, of the Stars, and of the Day, that had they been upon their Watch, as they were not, they could not have perceived him from another Man. Besides, there came with him so many *Locusts* to usher him into the House of God, and they so suited the Flesh and Reason of the Godly of that Day, that with good Words and fair Speeches, by their crafty and cunning Sleights, whereby they lay in wait to deceive, they quite got him in, and set him up, and made him a *great One*, even the *Chief*, before they were aware. Further, He quickly got him a *Beast* to ride on, far, for sumptuous Glory,

beyond (though as to Nature, as *Assish* a Creature as) that on which *Balaam* was wont to ride: And by this Exaltation he ^{Rev. 17.13} became not only more stately, but the ^{to 6.} *Horns* of the Beast would push for him.

Again, This Man of Sin, when he came into the World, had the Art of Metamorphizing, and could change himself, both in Form and Shape, into the Likeness of a Beast, a Man, or Woman; and the Kings of the Earth, with the Inhabitants of the World, began then to love such Women dearly; wherefore they went to her into the Bed of Love, and defiled themselves with the Filthiness of her Fornications, gave her their Troth, and became her Husbands, and beloved Sons; took up *Helmet* and *Shield*, and stood to defend her; yea, though Christ himself, and some of the chief of his Followers, cried out of *her* Shame, and of the Evil of *their* Doings; yet would she be audacious.

Also this Woman had now arrayed herself in Flesh-taking Ornaments, of the Colour of *Purple* and *Scarlet*, and was decked with *Gold*, and *Precious Stones*, and *Pearls*, after the Manner or Attire of Harlots. Thus came she to them, and lay in their Bosoms; and gave them out of her Golden Cup of the Wine of her Fornication; of the which they bibbed till they were drunken; and then in requital, they also gave her of such Liquors as they could, to wit, to drink of the Blood of Saints, and of Martyrs of Jesus, till she, like these Beasts, was drunken also.

Now when they were drunken, they did as Drunkards do, revel, roar, and belch out their own Shame, in the Sight of them that were sober: Wherefore they cried out upon such Doings, and chose rather to die, than to live with such Company. And so 'tis still with them where she yet sitteth, and so will be till she shall fall into the Hands of the strong Lord, who will judge her according to her Ways. And that she must do, as is implied by this, That her Fornications are in a Cup; she has therefore but her Cup to be drank out; wherefore when it is empty, then, whether she will or no, the Lord God will call her to such a Reckoning, that all the Cloaths on her Back, with what Pearls and Jewels she has, shall not be able to pay the Shot.

Of the Ruin of Antichrist.

ANtichrist, as was said, had a Time to come into the World, and so must have a Time to go out again: For although he saith that he is a God, yet must he be subject to the Will of God, and must go as well as come according to that Will. Nor can all the fallen Angels, with all the Members and Limbs of Antichrist, cause

cause that this their Brat should abide so much as one Day longer than our God's prefixed Time. And this the Head of Antichrist understandeth very well: Wherefore the Holy Ghost saith, *Wo to the Inhabiters of the Earth, and of the Sea; for the Devil is come down among you, having great Wrath, because he knows he hath but a short Time.*

Rev. 12. 12
2. Thes. 2. 8
Rev. 17. 11
— 19. 20.

Besides, the Text says plainly, The Lord shall destroy him, and that he goeth into Perdition: Also the Church of God believes it, and the Limbs of Antichrist fear it.

Now when, or as his Time shall come to be destroyed, so he shall be made a hand of, and that with such Instruments and Weapons of God's Indignation, as best shall be suited to his several Parts.

Such Weapons as are best for the destroying of his Soul, shall be used for the destroying of it; and such Weapons as are best for the destroying of his Body, shall be made use of for the destroying of it.

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And therefore, as to his Soul, or that Spirit of Error that governs him in all his Works of Mischief, this must be consumed by the Spirit of Christ's Mouth, and be destroyed by the Brightness of his Coming.

2 Thes. 2.
7, 8.

This we have in the Words of Paul: For (saith he) *the Mystery of Iniquity* (the Spirit of Antichrist) *doth already work; only he who now letteth, will let, until he be taken out of the Way: And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of his Mouth, and shall destroy with the Brightness of his Coming.*

The Apostle here treateth of Antichrist, with Reference to his more subtle and spiritual Part, since that indeed is the chiefest of Antichrist: Wherefore he calls it that *wicked*; not that *wicked One*, as referring to the Whole, but that *wicked*, as referring to the Mystery or Spirit of Iniquity, the Heart and Soul of Antichrist; and tells us, that *the Lord shall consume him with the Spirit of his Mouth, and shall destroy him with the Brightness of his Coming.*

Isa. 10. 4.
Rev. 2. 16.

Now, by *The Spirit of his Mouth* I understand his *Holy Word*, which is called *The Word and Breath of his Lips*: And also, *The Sword of his Mouth*. By *The Brightness of his Coming*, I also understand, not only his *Presence*, but an *Encrease of Light* by his *Presence*, not only to help Christians to begin to bear Witness against some Parts and Pieces of the Errors of Antichrist, but until the Whole is rooted out of the World: By this, I say, must the Soul, Spirit, or Life of Antichrist be taken away. But how shall Christ by this *Rod, Sword, or Spirit of his Mouth*, consume this *wicked*, this *Mystery of Iniquity*? Not by himself immediately, but by his Spirit and Word in his Church; the which he will use, and so manage in this Work, that they shall not

rest till he by them has brought this Beast to his Grave. This Beast is compared to the *wild Boar*, and the Beast that comes out of the Wood to devour the Church of God, (as we read in the Book of *Psalms*;) ^{Pf. 80. 13.} But Christ, with the Dogs that eat the Crumbs of his Table, will so hunt and scour him about, that albeit he may let out some of their Bowels with the Tusshes of his Chaps, yet they will not let him alone till they have his Life: For the Church shall single him out from *all* Beasts, and so follow him with Cries, and pinch him with their Voices, that he alone shall perish by their Means. Thus shall Christ consume and wear him out by *the Spirit of his Mouth, and destroy him with the Brightness of his Coming.*

Hence you find again, That this *wicked* is to melt and consume away as Grease: For the Lord Jesus shall consume him, and cause him to melt away; not all at once, but now this Part, and then that; now his Soul, and after that his Body, even until Soul and Body are both destroyed.

And that you may be convinced of the Truth of this Thing, do but look back and compare Antichrist four or five hundred Years ago, with Antichrist as he is now, and you shall see what Work the Lord Jesus has begun to make with him, even with the Spirit, and Soul, and Life of Antichrist; both in confounding and blasting of it by this Spirit of his Mouth, as also by forcing of it to dishonourable Retreats, and by making of it give up to him as the Conqueror, not only some of his superstitious and diabolical Rites and Ceremonies to be destroyed, but many a goodly Truth, which this vile One had taken from his Church, to be renewed to them: Nay, further, he hath also already begun to take from him both Kingdoms and Countries, though as to some not so absolutely as he shall do by and by. And in the mean Time, this is the Plague wherewith the Lord shall plague or smite the People that have fought against *Jerusalem*: *Their Flesh shall consume away while they stand upon their Feet, and their Eyes shall consume away in their Holes, and their Tongue shall consume away in their Mouth.* ^{Zech. 14. 12. Ila. 17. 4. 5, 6.} And how has this long ago been fulfilled here in *England*! as also in *Scotland, Holland, Germany, France, Sweden, Denmark, Hungaria*, and other Places! Nor hath this Spirit of Antichrist, with all his Art and Artifices, been able to reduce to Antichrist again, those People, Nations, or Parts of Nations, that by the *Spirit of Christ's Mouth, and the Brightness of his Coming*, have been made to forsake him, and to turn from him to Christ: The Reason is, for that the Lord has not *retreated*, but is still going on in the Spirit of his Mouth, and his Brightness, to make that Conquest over him that

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is determined, in the Way that is determined: Of which more shall be spoken afterward; for the Path-way that he goeth, is as the shining Light, which shines more and more unto Noon. True, the Fogs of Antichrist, and the Smoak that came with him out of the Bottomless-Pit, has darkened and eclipsed the glorious Light of the Gospel: But you know, in Eclipses, when they are on the recovering Hand, all the Creatures upon the Face of the Earth cannot put a Stop to that Course, until the Sun or the Moon have recovered their Glory. And thus it shall be now, the Lord is returned to visit the Earth, and his People with his primitive Lustre; he will not go back, nor slack his Hand, until he has recovered what Antichrist has darkened of his. *The Anger of the Lord shall not return, until he hath executed, until he hath performed the Thoughts of his Heart; in the latter Days ye shall consider it perfectly:* Therefore he saith again, *The Light of the Moon shall be as the Light of the Sun* (was in her Eclipse;) *and the Light of the Sun shall be sevenfold, as the Light of seven Days, in the Day that the Lord bindeth up the Breach of his People, and healeth the Stroke of their Wound, &c.* as the Verse before has it: *In the Day when the Towers fall.*

For (as was said before) as to the Recovery of the Light of the Gospel from under Antichristian Mists, and Fogs of Darknes; Christ will do that, not by Might nor Power, but by the Spirit of his Mouth, and the Brightness of his Coming. Wherefore, the Soul of Antichrist, or that Spirit of Wickedness by which this Gospel-light hath been diminished, must be consumed and destroyed by that Spirit also. Nor can any other way of Conquest over that be thorough, and lasting; because that Spirit can by no other Means be slain. The Body of Antichrist may be destroyed by other Instruments, but Spirits cannot be killed but by Spirits. The Temporal Sword then may kill the Body, but after that it hath no more that it can do, wherefore, the other must be dealt with by another kind of Weapon: And here is one sufficient, the Spirit against the Spirit; the Spirit and Face of Christ, against the Spirit, that Wicked, of Antichrist. And by this Spirit of Christ's Mouth, all the Spirit that is in all the Trinkets and Walk of Antichrist shall also be destroyed; so that those Trinkets, those Rites, Ceremonies and Ordinances of this Man of Sin, shall be left as Carrion upon the Face of the Earth, and shall stink in the Noses of Men, as doth the corrupted Blood of a dead Man.

The Ordinances of Antichrist
Now therefore will the Beauty of Antichrist fade like a Flower, and fall as doth a Leaf when the Sap of the Tree has left it; or as the Beauty departeth from the

Body, when the Soul, or Life, or Spirit is gone forth. And as the Body cannot be but unpleasant and unfavoury when under such a State; so the Body of Antichrist will be to Beholders, when the Lord has slain the Spirit thereof. It is the Spirit of Antichrist that puts Life into the Body; and that puts Lustre into the Ordinances of Antichrist, as the Light of the Sun, and of the Moon, and of the Stars, do put Lustre upon the things of this Visible World: Wherefore, when this Spirit, and Soul, and Life of Antichrist is slain, then it will be with him as 'twould be with the World, had it no Light of the Sun, of the Moon, or of the Stars.

And hence, as the loss of our Natural Life is compared to the Loss of these * * Eccl. 12. 1, 2, 3. Lights; so the Loss of the Life, Soul and Spirit of Antichrist is compared to these things also. For the Soul of Antichrist is compared to a Heaven; and her Ordinances and Rites, to the Ordinances of Heaven: Wherefore, when the Lord comes to fight against her with the Spirit of his Mouth, he saith, *The Stars of the Heaven thereof shall be darkened, and the Constellations thereof shall not give their Light;* because he will slay that Spirit of Antichrist that is in them. *Isa. 13. Isa. 34. Rev. 6. 13, 14.*

Take things therefore more distinctly, thus: The Antichristians Spirit, is the Heaven of Antichristians; their Sun, Moon and Stars, are their Superstitious Ordinances; their Earth is the Body or Flesh of Antichrist, otherwise called the Church and Synagogue of Satan. Now as the Earth cannot live, and be desirable, without the Influences of the Spirit of the Heavens; so neither can Antichrist live, when the Lord shall darken the Light of his Heaven, and shall slay the Spirit thereof. Hence you read, as I touched before, that when his Heaven shall be rolled together as a Scroll, *all the host thereof, unto which I compare the Ordinances of Antichrist, shall fall down, as the Leaf falleth off from the Vine, and as a falling Fig from the Fig-tree.* But how, or why doth the Leaf, or the Fig fall from the Tree? Why, because the Spirit, or Sap of the Tree, is gone from them.

Therefore, the first and chief Proceeding of the Lord with the Man of Sin, is to slay his Soul, that his Body may also be consumed: And when the Spirit of Antichrist shall be made to leave both the Body and Ordinances of Antichrist, 'twill be easie to deal both with the one and the other. And First, for the Ordinances of Antichrist; because the Spirit of Error is in them, as well as in the Body it self. When that Spirit, as I said, has left them, they will of themselves even moulder away, and not be: As we have seen by Experience here in England, as others also have seen in other Countreys. For as concerning his

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Nahum 3.
15, 16, 17.

Ezek. 20.
25, 26.

Rev. 13.
15.

Dan. 3.

Chap. 6.

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Dan. 6. 9.

Queen Elizabeth.

Job 32. 21, 22.

Rev. 17.

Rev. 11.

13.

Isa. 2. 18. Job 22. 28.

Zech. 14.

17.

Rev. 13. 13, 14.

of the Beast, and his Image, to the holding of them still to his Service; so these *Legends* and *Miracles* do, on the other hand, abridge and bind their Consciences to that Worship; but all because of that Spirit of Antichrist that is in them.

So then, here is the Spirit of Antichrist diffusing itself into all the Things pertaining to the Kingdom of the Beast; for it dwells in the Body of Antichrist; it dwells in the Matters and Things of Worship of Antichrist; it dwells in the Titles and Names that are Antichristian; and it dwells in the Laws, *Legends* and *Miracles* of Antichrist. And as it is the Spirit of Antichrist, so it must be destroyed; not by Sword, nor by Bow, but by Christ, as fighting against it with the Spirit of his Mouth, and as conquering of it by the Brightness of his Coming.

*The Body
of Anti-
christ de-
stroyed,
and how.*

We come now to discourse of the Body or Flesh of Antichrist, and of the Destruction of that; for that must be destroyed also. Now the Body of Antichrist, is that Church or Synagogue in which the Spirit of Antichrist dwells, or unto which the Spirit of Antichrist is become a Soul and Life.

And this is to be destroyed, either as it is a Body Mystical, or under the more gross Consideration.

First, As it is a Body Mystical, and so it is to be destroyed Absolutely.

Secondly, As it is to be considered more Grossly, and so it is to be destroyed Conditionally. That is, if Repentance doth not save the Men that have gone to the making up of this Body, and to the rejoicing in it.

As she is a Body Mystical, so she is to be destroyed the same way that the things of Antichrist, of which we discoursed before, were to be destroyed; to wit, by Christ, the Spirit of his Mouth, and the Brightness of his Coming.

This then is the Sum, as to this: *That the Church of Antichrist, as a Church, shall be destroyed by the Word and Spirit of Christ.* Nor can any Thing in Heaven prevent it, because the strong God has decreed it:

Rev. 18.
21.

And a mighty Angel took up a Stone, like a great Mill-Stone, and cast it into the Sea, saying, Thus with Violence shall that great City Babylon be thrown down, and shall be found no more at all. This City, *Babylon*, is here sometimes considered in the *Whole*, and sometimes as to the *Parts* of it; but always, whether in whole or in part, as *some*, or else as the *whole* of the Antichristian Church; and as such, it must not be destroyed, but by the Means aforesaid. By which Means her Witchcrafts, spiritual Whoredoms, spiritual Murthers, Thefts, and Blasphemies, shall be so detected, and made manifest, so laid open, and so discovered, that the Nations shall abhor her, flee from her, and buy her Merchandize no more. Hence her tempt-

Ver. 11.

ing things rot, and moulder away; for these will not keep, they are things not lasting, but that perish in the using: What then will they do when they are laid by? Therefore it follows, *All things which were (thy) goodly and dainty (Ones) are departed from thee, and thou shalt find them no more at all.* Now, if when she had things to trade with, her Dealers left her; how shall she think of a Trade, when she hath nothing to traffick with? Her things are slain, and stink already, by the Weapons that are made mention of before; what then will her Carcase do? It follows then, that as to her Church-state, she must of Necessity tumble: Wherefore, from *Ver. 22*, to *Ver. 24*. you have the manner of her total Ruine as a Church, and something of the Cause thereof.

Ver. 14.

But as she must, with Reference to her Body, be considered mystically as a Church; so also she must be considered as a Body of Men, (this is that which I called more grossly) and as such, against whom the Wrath of God will burn, and against whom, if Repentance prevent not, he will have Indignation for ever. These, I say are them; to wit, as they are the Body of the People, that have been seduced by this Spirit of Antichrist, that have been made use of to do all the Mischiefs that have been done both to true Religion, and to the Professors of it, for this many hundred Years, wherefore these must not escape. Wherefore you find, that after *Antichrist*, as to the Spirit and Mystery of *Antichrist*, is slain, that the Body of *Antichrist*, or the heap of People that became her Vassals, come next to be dealt withall.

Therefore the Angel that standeth in the Sun, makes a Proclamation to all the Fowls that fly in the midst of Heaven, to gather themselves, and to come unto the Supper of the great God; that they may eat the Flesh of the several Sorts of the Men that have been the Lovers, the Countenancers, the Upholders and Defenders of her Antichristian State, Worship, and Falshoods: For abundance of their Hearts shall be hardened, and made yet more obdurate, that they may be destroyed for the Wickedness that they have done.

Rev. 19.

17, 18.

Wherefore, you find (as did the Enemies of the Church of old,) that they might revenge themselves for the loss of their Idol, or Antichristian State, begin a new War with the King, whose Name is the *Lord of Hosts*: *And I saw the Beast, and the Kings of the Earth, and their Armies, gathered together to make War against him that sat on the Horse, and against his Army.*

Ver. 19.

Their implacable Malice remained when their Church-state was gone; wherefore they will now at last make another Attempt upon the Men that had been the Instruments in Christ's Hand to torment them that dwelt on the Earth: Of which more hereafter.

Now

Rev. 20.
2. 3. Now therefore is the last Stroke of the Batter, with Reference to the destroying the Body of *Antichrist*; only the Head of this Monster remains, and that is SATAN himself; Wherefore the next News that we hear, is, that he is taken also: *And I saw an Angel come down from Heaven, having the Key of the bottomless Pit, and a great Chain in his Hand; and he laid hold on that old Serpent, called the Devil, and Satan, and bound him a thousand Years, and cast him into the bottomless Pit, and shut him up, and set a Seal upon him, that he should deceive the Nations no more, until the thousand Years should be fulfilled, &c.*

Joel 2. 3. Now therefore there will be nothing of *Antichrist* to be seen throughout the Nations, but ruinous Heaps, and desolate Places. It is said of the Army of the Man of Sin, when he came into the Land of God's People, though it was before him as the Garden of Eden, yet behind him 'twould be as a desolate Wilderness; such ruines would he make of the Flock of God, and of all their Ordinances, and heavenly Dainties. But when the Days that I have spoken of, shall come, it will be to him a Time of Retaliation: For it shall then be done unto Antichrist, as he hath done to the Church of God: As he hath made Women Childless, so shall he be made Childless; as he has made Zion sit upon the Ground, so now must this wicked One come down and sit in the Dust; yea, as he has made many Churches Desolations, so now shall he be also made a Desolation. Wherefore, who so will find his Body, they must look for it in the Side of the Pit's Mouth; and whoso will find his Friends and Companions, they must look for them there likewise: *They have set her a Bed in the midst of the Slain, with all her Multitude: Her Graves are round about him, all of them uncircumcised, slain by the Sword: Though their Terror was caused in the Land of the living, yet have they born their Shame with them that go down to the Pit: He is put in the midst of them that be slain. There is Meshech, Tubal, and all her Multitude. There is Edom, her King, and all her Princes, &c. There be the Princes of the North, all of them, which with their Might are laid with them that are slain by the Sword, and bare their Shame with them that go down to the Pit. For as Babylon has caused the Slain of Israel to fall; so at Babylon shall fall the Slain of all the Earth.*

Jer. 51. 49 The Margin reads it thus: *Both Babylon is to fall, O ye slain of Israel! and with Babylon, the slain of all the Earth.* Now then she is gone down, when all these Things shall be fulfilled: And what remains now, but to talk of her, as Folk use to do of them that are dead: For the Day will come that the Church of God shall have no more of *Antichrist*, *Babylon*, or the Mother of Harlots, than only the Remembrance of her; to wit, that there was such an Enemy of

God in the World; that there was such a Superstitious, Idolatrous, bloody People in the World. Wherefore the People that shall be born, that shall live to serve God in these happy Days, they shall see *Antichrist* only in its ruines; they shall like the Sparrows, the little Robbins, and the Wren, sit and sing, and chirrup one to another, while their Eyes behold this dead Hawk. "Here (shall they say) did once the Lyon dwell; and there was once a Dragon inhabited: Here did they live that were the Murtherers of the Saints; and there another, that did use to set his Throat against the Heavens: But now in the Places where these ravenous Creatures lay, grows Grass, with Reeds and Rushes, (or else, now their Habitation is is cursed, Nettles grow, and so do Thorns and Brambles, where their Palaces were wont to be.) And as no good was with them while they lived, so their Name stinketh now they are dead: yea, as they wrought Milchiefs, and lived like the wild Beasts when they enjoyed their Abundance; so now the wild Beasts of the Desert, yea, they of the Desert, shall meet with the wild Beasts of the Island: And the Satyr shall cry to his Fellows, Their Houses shall be full of doleful Creatures, even as Devils and wicked Spirits do haunt the desolate Houses of the Wicked, when they are dead." *And Babylon, the Glory of Kingdoms, the Beauty of the Chaldees excellency, shall be as when God overthrew Sodom and Gomorrah: It shall never be inhabited, neither shall it be dwelt in from Generation to Generation: Neither shall the Arabian pitch Tent there: Neither shall the Shepherd make their Fold there.*

A while after this, as was hinted before, the Christians will begin with Detestation to ask what *Antichrist* was? Where *Antichrist* dwelt? Who were his Members? And what he did in the World? And it shall be answered by them that shall have Skill to consider his Features by the Word, by Way of Taunt and Scorn, *Is this the Man that made the Earth to tremble, that did shake Kingdoms? That made the World as a Wilderness, and destroyed the Cities thereof, that opened not the House of his Prisoners? All the Kings of the Nations, even all of them lie in Glory, every one in his own House. But thou art cast out of thy Grave like an abominable Branch; and as the Raiment of those that are slain, thrust through with a Sword, that go down to the Stones of the Pit, as a Carcass trodden under Feet.*

There will be a strange Alteration when *Antichrist* is dead, and that both in the Church, and in the World. The Church and the Members of it then, shall wear the Name of their God in their Foreheads; that is, they shall be bold in the Profession of their King, and their God; yea, it shall be their Glory to be godly; and carnal

† carnal Men shall praise them for it: the Praise of the whole Earth shall the Church of God be in those Days.

Then there shall no more be a *Canaanite* in the House of the Lord: No Lyon shall be there; the Unclean shall no more tread in the Paths of God's People, but the ransomed of the Lord shall walk there.

Glory that has not been seen nor heard of by the People that used to walk in Sackcloth, shall now be set in the Land of the Living. For as it was said of Christ, with Reference to his Day; so it shall be said of Saints, with Reference to this Day: Many Kings and righteous Men have desired to see the Things that will be seen then, and shall not see them: But without all Doubt, the Men that shall be born at this Time, will consider that these Glories, and Liberties, and Privileges of theirs, cost the People that walked in the King of *Babylon's* fiery Furnace, or that suffered the Tryals, Troubles and Tyranny of the Antichristian Generation, more Groans and hearty Wishes, than they did them that shall enjoy them. Thus then it will go; the afflicted prayed for them, and the Possessors bless God for the Enjoyment of them.

Oh! now shall the Church walk in the Light of the Lord, and sit every Man under his Vine, and under his Fig-Tree, and none shall make him afraid!

Ver. 1. 9.

II.

For the Lord will have Mercy on Jacob, and will yet chuse Israel, and set them in their own Land, and the Stranger shall be joyned with them, and they shall cleave to the House of Jacob. And the People shall take them, and bring them to their Place: And the House of Israel shall possess them in the Land of the Lord, for Servants and Handmaids: And they shall take them Captives, whose Captives they were, and they shall rule over their Oppressors. And it shall come to pass in the Day that the Lord shall give thee rest from thy Sorrow, and from thy Fear, and from thy hard Bondage wherein thou wast made to serve. That thou shalt take up this Proverb against the King of Babylon, and say, How hath the Oppressor ceased? the golden City, (or, the Exactress of Gold) ceased? The Lord hath broken the Staff of the Wicked, and the Scepter of the Rulers. He who smote the People in Wrath with a continual Stroke; he that ruled the Nations in Anger, is persecuted, and none hindreth. The whole Earth is at Rest, and is quiet: They break forth into singing. Yea, the Fir-Trees rejoyce at thee, and the Cedars of Lebanon, saying, Since thou art laid down, no Feller is come up against us.

Also the World will now be (as it were) another Thing than it was in the Days of *Antichrist*: Now will Kings, and Princes, and Nobles, and the whole Commonalty be rid of that Servitude and Bondage which in former Times (when they used to carry Bell and the Dragon upon their Shoulders)

they were subjected to. They were then a *Barthen* to them, but now they are at Ease. 'Tis with the World, that are the Slaves of *Antichrist* now, as it is with them that are Slaves and Captives to a Whore: They must come when she calls, run when she bids, fight with and beat them that she saith miscall her, and spend what they can get by Labour or Fraud upon her, or she will be no more their Whore, and they shall be no more her Bosom ones. But now! now it will be otherwise! Now they will have no Whore to please! Now they will have none to put them upon persecuting of the Saints! Now they shall not be made, as before, guilty of the Blood of those against whom this Gentleman shall take a Pet! Now the World shall return, and discern between the Righteous and the Wicked; yea, they shall cleave to, and countenance the People of God, being persuaded, as *Laban* was of *Jacob*, that the Lord will bless them for his People's Sakes: For at this Day, *the Remnant of Jacob shall be* (among the Gentiles) *in the midst of many People, as a Dew from the Lord, as the Showers upon the Grass, that tarrieth not for Man, nor waiteth for the Sons of Men.*

Mic. 5. 7.

Also in these Days Men shall come flocking into the House of God, both Kings and Princes, and Nobles, and the Common People, as the Doves do to their Windows: And for that Cause it is spoken to the Church, with Reference to the latter Days, saying, *Enlarge the Place of thy Tent, and let them stretch forth the Curtains of thy Habitations: Spare not, lengthen thy Cords, and strengthen thy Stakes; for thou shalt break forth on the right hand, and on the left; and thy Seed shall inherit the Gentiles, and make the desolate Places to be inhabited.*

Isa. 54. 2, 3

Now will be broken up those Prophecies and Promises that to this Day lye as under Lock and Key, and that cannot be opened untill they be fulfilled. Now will the Spirit of God be poured forth abundantly; and our Rivers shall be in high Places, that is, shall break forth from the Hearts of Great Ones; yea, then shall our Waters be made deep: *And I will cause their Rivers to run with Oyl, saith the Lord God.* Then shall the Differences, the Divisions and Debates that are among the Godly, cease: For Men shall see Eye to Eye, when the Lord shall bring again *Zion*; yea, the Watchmen of God's People shall do so; for it is for want of Light in them, that the Lambs have so butted one another.

Ezek. 32. 14.

Isa. 52. 8.

Now the Church of God shall read with great Plainness the Depths of Providence, and the Turnings and Windings of all God's dark and intricate Dispensations, through which she hath waded in the cloudy and dark Day: Now, I say, they shall see there was an harmony in them; and that if one of them had been wanting, the Work and Way of her Deliverance could not have been

been so full of the Wisdom, and Justice, and Goodness of God: Wherefore now will that Song be sung with clearer Notes than ever: *Great and marvellous are thy Works, Lord God Almighty: just and true are thy Ways, thou King of Saints: Who shall not fear thee, O Lord, and glorifie thy Name? for thou only art holy: For all Nations shall come and worship before thee; for thy judgments are made manifest.* And again, *For true and Righteous are thy judgments, for thou hast judged the great Whore which did corrupt the Earth with her Fornication, and hast avenged the Blood of thy Servants at her Hand.*

Of the Manner of the Ruin of Antichrist.

WHAT Antichrist is, I have told you; and that as to his Soul and Body. I have also told you where, or in what Things the Spirit and Life of Antichrist lyeth, and how he shall reign for a Time. I have moreover shewed you that he shall be destroyed, and by what, and that with Reference both to his Soul and Body. Wherefore, waving other Things, I shall here only present you with a few short hints concerning the Manner of his Downfall.

There is the Downfall, the Time of the Downfall, and the Manner of the Downfall of Antichrist.

The Manner of the Downfall of Antichrist, may be considered, either with Respect to the *suddenness, unexpectedness, terribleness, or strangeness* thereof. It may also be considered with respect to the Way of God's procedure with her, as to the *gradualness* thereof. As to the *suddenness* thereof, 'tis said to be in an Hour. It is also to be, when by her unexpected; for then she saith, *I sit as a Queen.* For the terribleness of it, *The Nations shall shake at the Sound of her Fall.* And for the strangeness thereof, it shall be to the *Wonder of the World*, it will be as when God overthrew Sodom.

But I shall not enlarge upon this Method in my Discourse, but shall shew you the Manner of the Ruine of Antichrist, with Respect to the gradualness thereof.

Antichrist then shall be brought to Ruine gradually; that is, by *Degrees*: A Part after a Part; here a fenced City, and there a high Tower, even until she is made to lye even with the Ground. And yet all shall be within the Compass of God's Days, Hours, or Moments; for within the Compass of these limited Times Antichrist shall be destroyed.

Now, (as I said,) He, She, Sodom, Egypt, Babylon, Antichrist, shall be destroyed; not all at once, after the Way of our counting of Time; but by Step after Step, Piece after Piece. And perhaps there may be

in the Words now following, something that signifies this: *They shall strew the King of Babylon that his City is taken at one End.* This is also shewed by the Vessels in which is contained the Wrath of God for her, together with the Manner of pouring of it out. The Vessels in which it is contained are called *VIALS*: Now a Vial is that which letteth out what is contained in it by Degrees, and not all at once.

There are also two Things to be considered, as to the Manner of its being poured out of them. The First respecteth the Nature of the Vial. The other, the Order of the Angels that poured forth this Wrath.

For the First: The Vial, as it letteth out what is in it by Degrees; so it doth it with certain *Gusts*, that are mixed with Strength and Violence, bolting it out with Noise, &c.

As for the Order of the Angels, or that Order that they observe, they plainly shew that this Enemy must come down by Degrees; for that these Vials are by them poured out one after another, each one working something of their own Effects, before another is poured forth. The First is poured forth upon the Antichristian Earth: The Second upon her Sea: The Third is poured forth upon her Rivers: And the Fourth upon her Sun: The Fifth is poured forth upon the Seat of the Beast: The Sixth upon her Euphrates: And the Seventh into her Air. And, I say, they are poured forth not all at one Time, but now one, and then another. Now, since by these Vials Antichrist must fall; and since also they are poured forth successively: 'Tis evident that this *Man of Sin*, this *Son of Perdition*, is to fall and die by Degrees. He would not die at all, as is manifest by his wrestling with it; but he is a strong God that judges, and therefore he must come down: His Friends also, with what Cordials they can, will labour to lengthen out his Tranquility; but God hath set his Bounds, and he cannot go beyond the Time appointed.

We must also put a Difference betwixt her being fought withal and wounded, and that of her dying the Death. Michael and his Angels have been holding of her in Play a long Season; but yet she is not dead: But, as I said, she shall descend in Battle and perish, and shall be found no more for ever.

To speak then to the Manner of the Ruin of this Antichrist, with Respect to the Gradualness thereof: It must Piece after Piece be overthrown, until at last every Whit thereof is rolled down from the Rocks, as a burnt Mountain.

And hence we read that this City falls first in a tenth Part thereof, even while nine Parts remain yet standing: Nor doth this tenth Part, notwithstanding the Faith and

Rev. 15.
3, 4.

Chap. 19.
1, 2.

Rev. 18.
7, 8.
Ezek. 31.
16, 17.
Isa. 14. 12

Ezek. 16.
18.
Isa. 47. 9.

Jer. 51. 31

Rev. 16. 2
to 18.

12.

A tenth
Part falls
first.

and faithful Testimony of the Two Witnesses, quite fall, until they are slain, and also raised again: For 'tis said, *The same Hour* that the Witnesses were raised, *the tenth Part of the City fell*: The tenth Part of that City that reigneth over the Kings of the Earth, which City is *Sodom, Ægypt, Babylon, or the great Whore*.

Rev. 11.
— 17. 18.

By the *City* then, I understand the Church of Antichrist in its utmost Bounds; and so it reacheth as far as the *Beast with seven Heads and ten Horns* hath Dominion. Hence this City is also called *Cities*, as one Universe is called by the Name of several Countries, &c. And them Cities also are called *the Cities of the Nations*: For as when they are put together, they all make but one; so when they are considered apart, they are found in Number ten, and answer to the ten Horns upon the Heads of the (seven Headed) Beast that carries her, and do give her Protection.

— 16. 19.

This then I take to be the Meaning: That the antichristian Church is divided into ten Parts, and each Part is put under one of the Horns of the Beast for Protection: But that Aid and Protection shall not help, when God shall come to execute Judgment upon her: For it saith, *A tenth Part of the City fell*; that is, First, and as a Fore-runner of the Fall of all the rest: Now where this *tenth Part* is, or which of the ten Parts must fall first, or whether indeed a tenth Part is already fallen, that I will leave to those that are wiser than my self to determine.

But since I am speaking of the Fall of a tenth Part of Antichrist; a Word or two about the Means of the Fall thereof.

The Means of the Fall of this tenth Part, is an *Earthquake*; yet not such as is universal, over the Face of all, but an *Earthquake* in that *tenth Part* where that City stood that should fall. Now by *Earthquakes* here, cannot be meant any thing but such a Shaking as unsettleth the Foundations of this tenth Part: But whether it shall be in this tenth Part as a City, or in it as a State, that I shall not determine; only my Thoughts are, That it shall be an *Earthquake* in that Kingdom where this *tenth Part* shall happen to be: An *Earthquake* not to overthrow further than is appointed; and that is the City which is called the *tenth Part* of the great Antichrist. So far as that State is a State, so far then it is shaken for Reformation, not for *Destruction*; for in the *Earthquake* were slain seven thousand (Names of) Men; and the Remnant were affrighted, and gave Glory to the God of Heaven. But thus much for the First: Great *Babylon* falleth first, in a *tenth Part* of it.

Again, The next Step that the strong God taketh towards the utter Overthrow of Antichrist, will be more fore upon the

Whole, though not at first *universal* neither; yet in Conclusion, it shall throw down the nine Parts that are left: For thus it is recorded: *And the Cities of the Nations fell*: *The Cities of the Nations*, the Antichristian Churches, otherwise called the Daughters of the Mother of Harlots, and Abominations of the Earth.

The nine
Parts fall.

Now to shew you the Hand of God in this second Stroke, wherewith the Lord will smite this Enemy.

1. Here we have a great Earthquake.

2. And then, The Fall of the Cities of the Nations.

For the *Earthquake*, it is said to be such as never was, *so mighty an Earthquake, and so great*; for it extended it self as far as the other nine Cities had any Ground to stand on; for it shook the Foundations of them all.

Rev 16. 18

The Fall of the Cities was not immediately upon the Shake that was made, but the Earthquake produced an *Irruption*, an *Irruption* in the nine remaining Parts of this City: And such an *Irruption* as is of the worser Sort, for it divided them into a three-headed Division: *And the great City was divided into three Parts*: The *great City*, to wit, the Powers by which they were upheld. The Meaning then is this; when God shall strike this Man of Sin the second Time, he will not be so sparing as he was at first, when he struck but a tenth Part to the Ground; but now he will so shake, so confound, so divide, so raise up Antichrist against himself, to wit, in the Body and Members of him, that they shall set to Fighting, and to Tearing one another in Pieces, until they have consumed the whole of these nine Parts. It was, saith the Text, divided into *three Parts*, which Divisions are the worst of all: It will be therefore such a Division as will bring them all to Ruin. Hence it follows, *And the Cities of the Nations fell*.

Wherefore, this three-cornered Irruption will be the most dreadful to Antichrist that ever was: It will be like that that was in *Jerusalem* when she came to be laid even with the Ground; and like that that came upon the Armies of the *Gentiles*, when they came up to fight against *Jehosaphat*.

For when the Children of Ammon and Moab stood up against the Inhabitants of Mount Seir, utterly to slay and to destroy them: And when they had made an end of the Inhabitants of Seir, every one helped to destroy another. This, I say, is the Division that this mighty *Earthquake* shall make betwixt the Horns that are left to these nine Parts that remained, when the tenth Part of the City fell. And this will come to pass through the Encrease of the Heat of God's Anger: For he is angry with the Waters where the Woman sitteth, because they have delivered up his Beloved to the bloody

2 Chron.
20. 23.

Bloody Whore: wherefore, he now will give them Blood to drink in fury.

Deut. 32. Hence his beginning to deal with *Antichrist*, is called, the beginning of Revenges: *I will make* (saith God) *mine arrows drunk with blood, (and my sword shall devour flesh,) and that with the blood of the slain, and of the captives, from the beginning of revenges upon the enemy.* And therefore it is said again, that when God comes to do this work upon this Antichrist, it is because it is the Day of the Lord's Vengeance, and the Year of Recompences for the Controversie of Zion: *For the day of vengeance will be in his heart, when the year of his redeemed is come.*

A Peace therefore cannot be made among these Cities when God has forbidden it: Wherefore the Effect of all, is, *The Cities of the Nations fall.* There is therefore like to be no more good days for Antichrist after this *Earthquake* has begun to shake her: No, nothing now is to be expected of her, but Rumours, Tumults, Scirs, and Uproars: *One Post shall run to meet another, to shew the King of Babylon that his City is taken at one end.* And again, *A rumour shall both come in one year; and after that, in another year, shall come a rumour and violence in the Land, Ruler against Ruler, &c.* So that this Earthquake has driven away Peace, shaken the Foundations, and will cast the nine Cities down to the ground.

And this is a Second stroke that God will give this *Man of Sin*, and a Third cometh quickly. Wherefore it follows upon the Downfall of these Cities of the Nations, that *Great Babylon came into Remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.* Now then, have at *Great Babylon.* *Great Babylon!* What is that? Why, I take it to be the *Mother*, the *Metropolitan*, the *Great Whore* her self: For though sometimes, by the *Great Whore*, or *Great Babylon*, we may understand, the Church of Antichrist in general; yet by it is meant more Properly, the *Mother of the Daughters*, of whose Overthrow we have spoken before. We are now then come to the Threshold of the Door of the House of the *OLD One*; to the Door of the *Mother of Harlots*, and Abomination of the Earth. This then that but now is said to come into *Remembrance* with God, is that which gave being to the *Cities destroyed before*; to wit, the *Mistress*, the *Queen*, the *Mother-Church*, as she calleth her self.

And this is the Wisdom of God concerning her, that she should not be the first that should die; but that she should live to see the Destruction of her Daughters, and pine away under the Sight and Sense of that, even until Judgment also shall overtake her self.

Thus *Pharaoh* and his chief Ones did

live to see the greatest Part of *Egypt* destroyed before Judgment overtook them, but at last it came to their Doors also.

Zedekiah lived to see his Children slain before his Face, before Judgment overtook him to his own Personal Destruction.

Babylon also, when God sent the Cup of his Fury unto her, yet was to live to see the Nations drink before her: *Take the Cup of my Fury* (saith God to the Prophet,) *and cause all the Nations to whom I send thee, to drink it.* To wit, All the Kingdoms of the World which are upon the Face of the Earth. *And Shebassh shall drink after them.* But what was *Shebassh*? may some say. I answer, It was *Babylon*, the Princess of the World, and at that time the Head of all those Nations, (as this Queen is now the Mother of Harlots.) Wherefore, the same Prophet, speaking of the Destruction of the same *Shebassh*, saith, *How is Shebassh taken? How is the praise of the whole Earth surprized? How is Babylon become an Astonishment among the Nations?*

Now, if this was the Method of God's Proceeding with his Enemies in the way of his Judgments of old, why may we not suppose that he will go the same way with his great Enemy now: especially since those Judgments mentioned before, were executed upon those, which, in some things, were Figures of the great Whore. Besides, we read here plainly, that when the Cities of the Nations were fallen, *Great Babylon* came into remembrance before God, to give her to drink of the Cup.

From all which I conclude, as I did before, that the *Mother*, the *Metropolitan*, the *Lady of Kingdoms*, shall live to see her Daughters executed before her Face: After which she shall come into Consideration her self; for she must assuredly drink of the Cup.

This Destruction therefore must be last, for the Reasons urged before, and also because she most deserves the Bottom of the Cup. The *bottom* is the *dregs*, the most bitter Part, and that where the most Heat, and fiercest Wrath of God doth lye. Wherefore, although you find that by the first *Earthquake* a great Slaughter was made, and that a tenth Part of the City fell; yet from that Judgment some did escape: *And the Remnant were affrighted, and gave Glory to the God of Heaven.*

But now, this *Earthquake*, by Virtue of which the Cities of the Nations fall, and as an Effect of which *Great Babylon* is come into *Remembrance before God*, neither spares one of the Daughters of this Whore, nor any Man that is a Lover of them; but it so is seconded by a *Hail-storm*, and that *Hail-storm* worketh so in Wrath, that not one escapes by Repentance. Every Hail-stone was the weight of a Talent, which some say is six Pounds above

Half an hundred weight: By this therefore God shews, that now his Anger was wrought up to the Height. I know not wherewith so to compare these *Hail-stones*, as with the Talent of Lead that was laid over the Mouth of the Ephah, which was prepared to hold the Woman, whose Name was *Wickedness*, this very Whore of *Babylon*: For that Talent of Lead was to keep down this Mistress, that she might get no more out of the *Ephah*, and these *Hail-stones* are to banish her out of the World: Therefore it follows, that she must have the most heavy Judgment, even the bottom of the Cup.

Gen. 30. 22. And great *Babylon* came into Remembrance before God. To remember with God, is to visit either with Grace or Wrath, God is said to remember *Rachel*, when he visited her with the Blessing of a Fruitful Womb. It is said also that God remembered *Noah*, when the time came on that he was to be delivered from the Flood. Here also he is said to remember *Babylon*, that is, to visit her with his Anger for the *Wickedness* that she had committed: To give unto her the Cup of the Wine of the *Fierceness* of his Wrath.

Rev. 18. 24. Now then is the time of Iniquity, when it will be come to the full; and now also is the time of God's Anger, when it will be come to the full: Now therefore must the Murthers, and Thefts, and Blasphemies, and Fornications, &c. belonging to this Mother of Harlots, be recompensed to the full, to wit, with the Dregs of this Cup: Yet since the *Hail-stones* come by Weight, and the Wrath comes by Measure, (for so a Talent and a Cup imports) it follows, that the Almighty God, even in the midst of the Heat of all this Anger, will keep to the Rules of Justice and Judgment while he is dealing with this Enemy: He has not Passions, to carry him beyond Rules of Judgment; nor Weakness, to cause him to fall short of doing Justice: Therefore he has (as was said) his Judgments for her by Weight, and his Indignation by Measure: But yet this Weight and Measure is not suited to her Constitution, not with an Intent to purge or refine her; but it is disposed according to the Measure and Nature of her Iniquity, and comes to sweep her, as with the Beesom of Destruction, until she is swept off from the Face of all the Earth.

And thus I have shewed you the Manner of the Ruine of *Antichrist*; that is, That it will be gradual, Part after Part, until the whole be overthrown. And this Truth may be applied both to the Soul, as well as to the Body of *Antichrist*: For the Soul, Spirit, or Life of *Antichrist* must also after this Manner be destroyed. And hence it is said to be consumed, that is, by Degrees: For to consume, is to destroy by Degrees: Only this Caution I would have

the Reader remember, That much of the Soul of *Antichrist* may be destroyed, when none of her Daughters are; and that the Destruction of her Spirit is a certain forerunner of the Destruction of her Body in the Manner that we have related.

Now since she is dying, let us ring her Passing-Bell; for when she is dead, we that live to see it, intend to ring out.

Ezek. 26. 19, 20, 21. For thus saith the Lord God, when I shall make thee a desolate City, like the Cities that are not inhabited; when I shall bring up the deep upon thee, and great Waters shall cover thee; when I shall bring thee down with them that descend into the Pit, with the People of old Time; and shall set thee in the low Parts of the Earth, in Places desolate of old, with them that go down to the Pit, that thou be not inhabited, and I shall set Glory in the Land of the living. I will make thee a Terror, and thou shalt be no more: Though thou be sought for, yet shalt thou never be found again, saith the Lord God.

Of the Signs of the Approach of the Downfall of Antichrist.

HAVING in the fore-going Discourse spoken of *Antichrist* his Ruine, and the Manner thereof, I now come to speak of the Signs of the Approach of her Destruction. And whether I shall hit right, as to these, that I must leave to Time to make manifest; and in the mean while to the wise in Heart to judge.

That she shall fall, there is nothing more certain; and when she is fallen, that she never shall rise again, is also as firmly decreed; yea, and shewed too by him that cast the Millstone into the Sea, and said, *Thus with Violence shall that great City, Babylon, be thrown down, and shall be found no more at all.* This is therefore her Fate and Destiny, from the Mouth of the Holy One; and is sealed up in the Scriptures of Truth, for the Comfort of the People that have been afflicted by her. *Rev. 18. 21.*

True, the Time of her Fall is not certainly known by the Saints, nor at all believed by her; wherefore, her Plagues must come unlooked for by her. And as to the Saints, their Guesses, as to the Time of her Ruine, must needs be conjectural and uncertain. For her Part, she shall say, and that when she stands where she must suddenly fall, *I shall be a Lady for ever.* And as to the Saints that would very willingly see her Downfall, how often have they been mistaken as to the set Time thereof. *Isa. 47. 7, 8, 9.*

Nor have I been without Thought, but that this Mistake of the Godly may become a Snare to *Antichrist*, and a Trap to her Upholders. For what can be a greater Judgment, or more effectually harden the Hearts of the Wicked, than for them to behold that the Predictions, Prophecies, Expecta-

Expectations and Hopes of their Enemies (as to their Ruine) should quite (as to the Time) be frustrate, and made void.

Numb. 14. 40. *Moses* prophesied, and the People hoped that God would give *Israel* the *Land of Canaan*; and yet the *Canaanites* beat them.

Joi. 7. 5, 6, 7, 8, 9. Jer. 37. *Jeremiah* prophesied that the Enemy should come and take the City of *Jerusalem*; but because he came once, and went back without doing it, how stout and hardened were the Hearts of that People against all the rest of his Prophetick Sayings, as to such a Thing. Now the Error lay not in these Prophets, but in the People's mistaking the Times: And if Mistakes do so much harden the Heart of the Wicked, what will they do to such of them who make it their Business to blind and harden their Hearts against God, by abusing all Truths? Surely, when Men seek to harden their Hearts by abusing of Truth, they will do it to purpose, when they have also the Advantage of the weakness of their professed Enemies to do it by: Especially when their Enemies shall say they speak by the Word of the Lord, and Time shall manifest it to be both a Mistake and a Falshood.

It is to be bewailed, namely, the forwardness of some in this Matter, who have predicted concerning the Time of the Downfall of *Antichrist*, to the Shame of them and their Brethren: Nor will the Wrong that such by their boldness have done to the Church of God, be ever repaired by them nor their Works. But the Judgments of God are a great Deep; and therefore who can tell, since the Enemy of God would not be convinced by the power of Truth, and the vertuous Lives of some, but that God might leave them to be snared, hardened and emboldened to run upon their unavoidable Destruction, by the Lyes and Lightness of others. They begin to vaunt it already, and to say, *Where is the Word of the Lord*, as to this, let it come now. But when *Agag* said, *Surely the bitterness of Death is past*, then was the Time for him to be hewn in Pieces. I shall not therefore meddle with the Times and Seasons which the Father hath put in his own Power; no, though they as to *Antichrist's* Ruine are revealed; because by the Holy Ghost there is a Challenge made, notwithstanding the Time is set, and by the Word related to the Man of Wisdom to find it out if he can.

Rev. 13. 18.

If *Samson's* Riddle was so puzzling, what shall we think of this? And though the Angel hath intimated, That this sealed Matter shall be opened towards the Time of the end; yet 'tis evident, some have either been so hasty, or presumed too much upon their own Abilities: For I am sure they have missed the Mark, hardened the Heart of the Enemy, stumbled the Weak, and shamed them that loved them.

Dan. 12. 9.

But since the most High hath irrever-

sibly determined her Downfall also, let us see if we can have better Success in discouraging upon the Signs, than others have had who have meddled with the *Timing* thereof.

First then, The Downfall and Ruine of *Antichrist* draws near, when the Church and People of God are driven from all those hiding-places that God has prepared for them in the Wilderness. The Church of God, when the Dragon did his worst, had an hiding-place prepared her of God, that she might not utterly be devoured by him; and so shall have till the Time of his End shall come.

Of this you read in the 12th of the *Revelations*, a Place worthy to be noted for this. But now, when the Time of the Ruine of *Antichrist* draws on, then is the Church deprived of her Shelter, and laid open, as one would think, to be utterly swallowed up for ever, having no more Place in the Wilderness, that is, among the Nations, to hide her self from the Face of the Serpent. But how comes this to be a Sign of the approach of the Ruine of *Antichrist*? Why thus: The Time of this Beast's War with the Church of God, and the Time that the Church shall have an hiding place in the Wilderness, are both of a length, the one continuing forty two Months, the other a thousand two hundred and threescore Days. Now since the War that this Beast makes with the Woman and her Seed, and the Woman's hiding-place in the Wilderness from his Face, are for length of Time, the same; what hindreth but that when the Woman and her Seed can find no more Shelter in the Nations, the Time that the Beast hath allotted him to make War against her, should be finished also? When we therefore shall see that Plots and Conspiracies, that designs for utter Ruine, are laid against God's Church all the World over; and that none of the Kings, Princes, or Mighty States of the World, will open their Doors, or give them a City for Refuge; then is the Ruine of *Antichrist* at Hand: For *Haman's* Plot, though the most universal that ever yet was hatching, (being laid in an hundred twenty seven Provinces,) did but presage the Deliverance and Exaltation of the *Jews*, and the hanging of *Haman* and his Sons: Yea, and I take it, that the very Day that this great Enemy had set for the utter Overthrow of the Church, God made the Day in which their Deliverance began, and that from whence it was compleated; and I take that to be a Type of this.

There is but one Thing that I can think of that can give Matter of a shew of Doubt about this Thing; and that is, *Though the Time of this War against the Saints, and that of the Woman's Shelter in the Wilderness as to length, be one and the same; yet whether they did commence together, and begin to take their Rise, as Men do that begin to run a Race?*

A Word

A Word therefore to this. I suppose they did commence much together; for else with whom should this Beast make War, and how should the Church escape? Or, if the Beast began his War before the Woman began to have a hiding-place, why was she not swallowed up, since in the Wilderness was her only Place of Shelter? Again, What needed the Woman to have a Place of Shelter in the Wilderness, when there was no War made against her? And yet this must be, if her thousand two hundred and threescore Days, began before the Beasts forty two Months: But they ended both together; for the Beast could not kill the Witnesses before they had finished their Testimony; which Testimony of theirs lasted this full Time that the Beast had granted him to make War with them, to wit, one thousand two hundred and threescore Days: Therefore their Times went out together, as will be made appear, if you consider also that the Witnesses were slain, by Virtue, not of the Old, but of a new War levied against them; and that, as it should seem, at the very Time when her hiding-place was taken from her; for then indeed, for a little Season, will the Church of God be overcome, as I shall shew by and by.

Rev. 11.3.

Wherefore, let God's People consider and remember that when God's Church is absolutely forlorn, and has no hiding-place any longer in the World, the Kingdom of *Antichrist* will quickly begin to tumble. Nor is this the alone Place from whence we may gather these Conclusions.

Gen. 15.
13.

The Time of *Pharaoh's* Tyranny, of his Life, and of the Deliverance of the Children of *Israel*, came out much together; as any will discern that shall consider the History of them.

1 Sam. 27.

5, 6.

Ch. 30.1.

Ch. 31.1.

2, 3, 4, 5, 6.

David, when *Saul* did forely persecute him, fled last into the Wilderness to *Achish* the King of *Gath*, a *Philistine*, for Shelter; and he gave him *Ziklag* for his Refuge. And that Place so continued to *David*, till just about the Time in which *Saul* must die; and then behold, *David's Ziklag* is burnt with Fire, and himself stript naked of Harbour! But what Matter! the Time of *Saul's* Life, as well as of *David's Ziklag*, was now upon expiring; for within three or four Days after *David* became the King of *Israel*.

Dan. 5.

29, 30.

And thus also it was with the *Babel Beast*: His Time expired, when the Captivity of *Israel* was upon the finishing: Then was the Time of his Land come, and in that very Night was *Belshazzar* the King of the *Caldeans* slain.

Thus therefore it will happen to the Church in the latter Days: Her Place of Shelter in the Wilderness; her *Ziklag* will be taken from her, about the Time that the War that the Beast has to make upon the Woman and her Seed shall be finished. But now the Church is not therefore imme-

diately delivered, when her *Ziklag* is taken from her; for after that, the Beast levieth a new War, to the overcoming and killing of the Church: I say therefore, That this is a Sign, not of the Downfall of *Antichrist*, but of the Approach thereof: For the Churches Bondage shall continue but three Days, and a little after this. Much like to this was that of *David*; for after he had lost his *Ziklag*, for two or three Days he had sore Distress: But lo, then came the Kingdom to him.

Indeed, Sense and Reason saith it is a fearful Thing for the Church of God to be exposed to the Rage of her Enemy all over the World at once; and that all Nations should shut up their Gates, let down their Portcullices, bolt up their Doors, and set open their Flood-gates to destroy them: But so will be the Dispensation of God, to the End Deliverance may be the sweeter, and the Enemies Fall the more headlong, and the Arm of God the more manifest, both for the one, and against the other. And in this will that Scripture be fulfilled:

And there will be a Time of Trouble, such as never was since there was a Nation; and at that Time thy People shall be delivered, every one that shall be found written in the Book.

Dan. 12.1.

Let us gather up what has been said again; namely, That it is a Sign of the Approach of the Ruin of *Antichrist*, when God's Church can find no more Shelter in the Wilderness, because when her *Ziklag* is burned, the Time of the War that the Beast is to make against her is finished. Wherefore, when she hath given one desperate Struggle more, and laid the Church of God, or his Witnesses, for dead, in the Street of his great City, for three Days and an half, then comes the Kingdom, and the long long-looked for Rest and Glory. Wherefore it remains, That an Angel should stand in the Sun, and make Proclamation to all the Fowls that fly in the midst of Heaven, to gather themselves together to the Supper of the Great God:

That they may eat the Flesh of Kings, and the Flesh of Captains; the Flesh of mighty Men, and the Flesh of Horses, and of them that sit on them; and the Flesh of all Men, both free and bound, both small and great. This is to be after the forty-two Months of the Beast; and consequently, after the thousand two hundred and threescore Days that the Church was to be in Sackcloth; yea, after the Resurrection of the Witnesses, as is evident by that which follows: *And the Beast was taken, (that is, after the second Year) and with him the false Prophet that wrought Miracles before him, with which he deceived them that had received the Mark of the Beast, and them that worshipped his Image; these both were cast alive into a Lake of Fire burning with Brimstone.*

Rev. 19.18

Secondly,

The Second
Sign.

Secondly, Another Sign of the Approach of the *Ruin of Antichrist*, is this: Towards the End of her Reign, the Nations will be made to see her Baseness, and to abhor her and her Ways: They will, I say, be made to see these Things, in Order to her Ruin: Also, when they shall be made to see, her Ruine will not be far off: For so long as the Nations and their Rulers shall continue in that dead Sleep that she hath bewitched them into, by their Drinking of the Wine of her Fornication; so long we have no Ground to think that her Ruine is at the Door: But when God shall lay her before Kings, and shall discover her Nakedness to the Nations, then be sure her Destruction is at hand. Hence you read, that precedent to her Downfall: *An Angel comes down from Heaven, and lightens the Earth with his Glory.* [The Earth,] that is, the Kingdoms, Countries, and Nations where the Woman sitteth, or they that border thereupon. [Lightned;] to let them see the Filthiness of the Whore. [With his Glory;] with the Doctrine that he had Commission to preach against her, for the discovering of her Lewdness to the Earth. This also was the Way that God took with backsliding *Israel* of old, (and she was a Type of our religious *Babel*) when he intended to bring her to Judgment for her Sins; and this is the Way that God will take to destroy our religious Antichrist, when he comes to deliver his People out of her Hand.

For though the People that suffer at her Hand, can do nothing against her, but lay in Prayers and Tears against her before the God of Heaven, and bare their Witness against her before the Gods of the Earth; yet when Kings shall come to be concerned, and they will count themselves concerned when they shall see how they have been deceived by her; then let her look to it.

Behold, I am against thee, saith the Lord of Hosts; and I will discover thy Skirts upon thy Face; and I will shew the Nations thy Nakedness, and the Kingdoms thy Shame: And I will cast abominable Filth upon thee, and make thee vile, and will set thee as a Gazing-Stock. And what follows? And it shall come to pass, that all they that look upon thee, shall flee from thee, and say, Nineveh is laid waste, who will bemoan her? Whence shall I seek Comforters for thee?

Wherefore, there wants nothing but that she be discovered to the Nations and their Kings; for did they but see her, though they lay yet in her Bosom, they would rise up against her, that she must die: Wherefore it is written again, *I will bring forth a Fire out of the midst of thee; it shall devour thee: And I will bring thee to Ashes upon the Earth, in the Sight of all them that behold thee.*

The Chief of the Wisdom of Antichrist this Day is laid out, if perhaps by it she may cover her Nakedness, and keep it from the Eyes of Kings and their People. But God has said it shall not avail: *Thy Nakedness shall be uncovered; yea, thy Shame shall be seen: I will take Vengeance, and I will not meet thee as a Man.* But how will he make her naked? Verily, by Kings. But how shall Kings do it? Why, by Virtue of the Glory of the Angel: Yea, *They shall make her desolate and naked; they shall eat her Flesh, and burn her with Fire.*

Let this, I pray, be considered, That *Antichrist shall not down but by the Hand of Kings.* The Preacher than kills her Soul, and the King kills her Body. And why should not the Kings have it granted unto them, that she should fall by their Hand? The Kings are those that she has abused, that she has in the grossest Manner abused, and has served herself of them: But the Time of the End of Antichrist, *Mystery Babylon*, is coming, *And then many Nations and great Kings shall serve themselves of that.*

Nor shall all the Tricks, Lies, and Deceit under which formerly she used to shroud her self, be able to prove a Balm to her any longer: No, *In vain shalt thou use many Medicines, for no Cure shall be unto thee; the Nations have heard of thy Shame.*

Babylon has for a long Time been a *Lady of Kingdoms*, and a *Golden Cup in the Lord's Hand*: The Nations also have largely drank of her Cup, and the Kings have committed Fornication with her: But now the Angel is come down, and hath *lightned the Earth with his Glory*. Wherefore now it follows immediately, *Babylon is fallen!* That is, in the Eyes and Esteem of the Nations, as well as otherwise.

True, some of the Kings will bewail her Fall, and will cry, *Alas! Alas!* when they see that they cannot help her; for that they shall see, as is evident, because they stand afar off to lament her, *afar off for the Fear of her Torment.* The Kings therefore into whose Hands God shall deliver her, and who shall execute his Judgments upon her, shall be more mighty and powerful to bring her down, than shall be the whole World besides to uphold her.

And this observe further, That as the Kings that shall hate her, shall hate her because in the Light of the Glory of the Angel they are made able to see her Filthiness; so the Kings that shall bewail her, are such as in Judgment are left in the Dark, and that shall be bewitched by her to the end. This therefore will let us see something of the Meaning of God, in that he has drawn off from her some of the Kings already; to wit, that he might train them up by the Light of the Gospel, that they

they may be expert, like Men of War, to scale her Walls, when the King of Kings shall give out the Commandment to them so to do.

There has been a great deal of Talk in the Countries, about the Ruine and Destruction of *Babylon*; but could we see more of the Kings engaged against her, we should hope groundedly that her Fall was at the Door. Well, blessed be God for what Kings there are, and the Lord turn the Hearts of many more to hate her.

Some, as I said before, have adventured to fore-tell the *Time* of her Downfal; but give me the *Signs* thereof. This therefore is a Sign, a Sign that her Downfal approaches, when God shall lay her Nakedness before the Nations, and put it into the Hearts of Kings to abhor her. The *Signs* of the Times the Lord Jesus would have us mind; and because the *Jews* neglected them, though as to the Time they hit pretty right, yet they missed of the Thing that the Time brought forth.

Thirdly, A third Sign of the approach of the Ruine of *Antichrist*, is this: *When Babylon is become the Habitation of Devils, &c.* then the Downfal thereof is upon us. True, *Babylon* was always an Habitation for Devils, but not an Habitation only for them; *Israel* once dwelt there, and our *Antichrist* was sometimes a Place of Residence for good Men. The Meaning then is, When you shall see the Church and People of God so forsake her that she is left in a Manner to her self, and to her Disciples, than she is to fall quickly: When you hear it proclaimed by them that are yet in her, of God's People, *We would have healed Babylon, but she is not healed: Forsake her, and let us go every one to his own Country*: Then she will soon be hissed out of the World: For this is the Way of the Wisdom of God; namely, To bring his People out of a City or Place, when he intends the Ruine of that Place. When God was about to destroy the *old World*, he put his *Noah* into an Ark: When God was about to destroy *Sodom*, he sent his *Lot* away thence to *Zoar*: When Christ was about to destroy *Jerusalem*, he bid his Disciples flee from the midst of that: And when there shall be by God a Hissing for his People; and when they shall hear him, and obey, and gather to him, then you shall see what will become of *this Enemy of Christ*: *I will hiss for them, and gather them; for I have redeemed them.*

Zech. 10.
8, to 13.

I say therefore, when *Babylon* shall become the *Habitation of Devils*, a Hold for all foul Spirits, and a Cage for every unclean and hateful Bird, then *Babylon* is fallen.

And thus the Angel that lightned the Earth with his Glory, proclaimed, *Babylon the Great is fallen! is fallen! and is be-*

come the Habitation of Devils, and a Hold for every foul Spirit, and a Cage for every unclean and hateful Bird. Wherefore it must be, that by that her Time is come that she should fall, God will have gleaned his People from the midst of her. And when God shall have gleaned his People from the midst of her, those that are left behind will appear more than ever to be what they are, to wit, Devils, foul Spirits, and hateful Birds; wherefore, now will *Antichrist* appear in his own most proper Colours.

But to comment a little upon the Words.

Babylon] *Mystery Babylon.* The Anti-Rev. 17. 5. christian Church.

Is fallen! Is fallen!] In the Eyes and Faith of the Godly, by her dropping into the Dregs of Degeneracy, and so is become the Habitation of Devils, &c. in order to her falling into utter and unavoidable Destruction for ever.

Is become] That is, through the Labour of the *Fanners* and *Winnoers* that God hath sent to fan *Babylon*, and to fetch out his People, that she might be left to her Chaff: *I will send* (saith God to *Babylon*) *Fanners, that shall fan her, and that shall empty her Land* (of good Men); *for in the Day of Trouble they shall be against her round about.*

An Habitation of Devils.] Devils: Not such by *Nature*, but by *Practice*. Incarnate Devils: For when the time is come that *Babylon* must be destroyed, she shall be found to be an Habitation for the most vile of the Sons of Men: For as Devils have acted towards the World; so shall the Sons of this Sorcerers, and this Whore, act towards Christ and his Members in the latter days. And perhaps, the departing of *Zion* from the Midst of her, will blow her up into this Spirit of Devilism. Let God's People therefore, when *Antichrist* is towards her End, look for nothing from her, but what the Devil, in Times past, used to do; to wit, all sinful Subtilty, Malice, Wrath, Fraud, Deceit, Lying, Murder, false Accusings, and implacable Madnes of Spirit to do them Mischief. (But Lord God! think I, what will become of Good Men! and where will they be safe in such Days? Only I comfort myself, by saying to myself again, This is a Sign that the Ruine of *Antichrist* is at the Door.) But this I say, He must needs be a *tuncable* Man, that shall be able in those days to sing this Song to himself at all Seasons: For this is to drive Reason backward, and to set the Cart before the Horse. For what will the good Man's Reason say, when it seeth all *Babylonians* are become *Devils*, but that the Church of God will certainly be torn in pieces? But behold! the Text and the Holy Ghost runs counter: *Babylon is fallen! is fallen! and (or, for it) is become the Habitation of Devils.* These Words

words for certain are the words of an holy Angel; for it could not have entered into the Heart of meer Man to have conceived them.

An Habitation.] To be an Habitation (for Devils) is to be their House, their Dwelling-place, their Place of Privilege, their Place of Rest and Abode, or thither whither they have right to go. And thus will *Babylon* be; that is, an House, an Habitation, a Dwelling-place, and a Place of Rest, only for devilish-minded Men; thither may such Men come; for such her Doors stand open, and there may such inhabit. When therefore you see good Men come out thence, and all sorts of wicked Men flock in thither, then know that *Babylon* is near her End.

And a Hold for every foul Spirit.] Understand by *Spirit*, either those those that are Devils by Nature, or such as are such otherwise. But I think that the Angel chiefly intends all manner of unclean and filthy Spirits; and so the Church and Members of *Babylon*, their only Place of Safety: Or if you understand it of the Uncleaness of the Spirits and Minds of Men, then the Meaning is, that they are called *foul Spirits*, in Allusion to those of Devils which go by the same Name. But however, or which way soever taken, it seems *Babylon* is their *Hold*; that is, their Place of Defence: For by an *Hold*, we often understand a Place of Strength, a Castle, a Fort, a Tower; so that these Devils, these foul-spirited Men, these *Babylonians*, will not only find House-room and Harbour in *Babel*, but Shelter, Defence and Protection, when she is near her Ruine: yea, they will find her an *Upholder* to them, and a Countenancer of them, in all their foul and devilish Pranks; yea, such an *Hold* shall she be to such foul Spirits in such foul Acts, that it shall not be possible that they should be driven from her, or from them: For an *Hold* is often taken in the Scriptures for a Place that is Impregnable, and must be so taken here. This intimates then, that some faint Opposition by the Kings and Nations will be made against these Inhabiters foul Spirits, but to little purpose, until the time of her Land shall come; for in their *Hold* they still will be secured and defended from what Reason, Law and Scripture can or would do unto them. Thus then we see how *Babel*, towards her End, will be filled, and with what, to wit, with Devils and foul Spirits; yea, and that she will not only be an Habitation, but a Place of Defence for such.

And a Cage for every unclean and hateful Bird.] Those that before are called *Devils*, and *foul Spirits*, are also here called *Birds*, *unclean* and *hateful Beasts*. By the Term [*Birds*,] he may allude to that of the Prophet *Isaiah*, where these unclean Birds are mentioned. And by *Cage*, he may allude

to the Prophet *Jeremiah*, from whom, as I think, the Holy Ghost takes these Words; but then we must put *Men* in the Place of *Birds*, and the *Babylonian Kingdom* for the *Cage*.

EVERY unclean Bird.] As was said before, *A Hold for EVERY foul Spirit*. These unclean Birds therefore are not all of one Feather, or Kind, but of *ALL* and *EVERY* Kind; and it intimates, that the worst Act of all Professions, shall be, as in a Cage, in *Babylon*, a little before her Downfall. But I say, if they will not be all of one Feather, yet in their Temper they will somewhat agree, being either in *Shape*, Monstrous; of *Appetite*, Ravenous; or of *Inclination*, Lovers of the Night: For of all these Sorts were the forbidden, or *unclean Birds* among the *Jews*. Now since these *unclean Birds* are not all of one Feather, or Kind, it intimates that the basest of all Sorts, Sects, Professions and Degrees, shall take Shelter in *Babylon* towards her End; and that they shall there, in their Temper, unanimously agree to shew themselves monstrous, to devour and eat up the Poor and Needy, and to blow out the Light of the Gospel.

A Cage.] Not to imprison them in, but for them to sit and sing in, to confer their Notes in, to make melodious Musick in; I mean, Melodious to their own thinking; for the *Ass* thinks that he sings full favourably, and the *Owl* endeavours to lift up her Voice above all the Birds of the Wood: But it will be a Prediction of her Fall, and that her Ruine is at the Door.

Of these Birds *Zephaniah* speaks, when he Prophesies of the Downfall of *Nineveh*, saying, *The Cormorant and the Bittern lodge in the uppermost Lintels of it, their Voice shall sing in the Widows (when) Desolation shall be on the Threshold.* An unreasonable Time to sing in; for when *Death* is coming in at the Door, *Mourning* should be in the Chambers: But this is the Judgment of God, That she should be a Cage for every unclean Bird to sing in, even then when her Destruction and Desolation cometh upon her.

To sing, as in a Cage, doth also denote Security, and that the Heart is far from fear; for she saith, *I shall see no Sorrow, in that Hour in which her Judgment comes.*

But is this a Sign of the Approach of the Ruine of *Antichrist*? And must those that shall live to see those Days, rejoyce when these Things begin to come to pass? Are not these Things rather a Sign that the utter Overthrow of the Church of God is at the Door? Indeed, to *Sense* it is, and *Reason* will be apt to say so: But hark what the Holy Ghost saith! *She is fallen! is fallen now!*

When therefore we shall see Men like Devils; yea, every foul Spirit, and hateful Bird, flock to, and take Shelter in *Babylon*;

let

Mark 9.
25.

Judg. 9.
46. 49.
1 Sam. 22
4.

Zeph. 2.
13, 14.

Isa. 34. 11.
to 18.
Jer. 5. 25,
26, 27.

let us not be frightened or dejected, but pluck up our Hearts, and say, This is one of the Signs that the Downfall of *Babylon* is near. Wherefore it follows, after that the Prophet had told us that *these Birds should dwell in the Land of the People of God's Curse, That the Wilderness and the solitary Places should be glad for them, (for that they are there) and the Desert shall rejoyce, and blossom as a Rose: It shall blossom as a Rose: It shall blossom (saith he) abundantly, and rejoyce even with Joy and singing: The Glory of Lebanon shall be given unto it: The excellency of Carmel and Sharon: They shall see the Glory of the Lord, and Excellency of our God. And to support the Weak from those Fears that in those Days will be pulling of them down, he adds, Strengthen ye the weak Hands, and confirm the feeble Knees. Say to them that are of a fearful Heart, be strong, fear not: Behold, your God will come with Vengeance, even God with a Recompence, he will come and save you. Then the Eyes of the Blind shall be opened, and the Ears of the deaf shall be unstopped. Then shall the lame Man leap as an Hart, and the Tongue of the dumb sing: For in the Wilderness shall Waters break out, and Streams in the Desert. And the parched Ground shall become a Pool, and the thirsty Land Springs of Water: In the Habitation of Dragons where each lay, shall be Grass, with Reeds and Rushes. And an High-way shall be there, and a Way, and it shall be called the Way of Holiness, the unclean shall not pass over it, but it shall be for those: The wayfaring Men, though Fools, shall not err therein. No Lion shall be there, nor any ravenous Beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return and come to Zion with Songs, and everlasting Joy upon their Heads: They shall obtain Joy and Gladness, and Sorrow and Sighing shall flee away.*

What say ye now, ye Sons of God! Will you learn to make a Judgment of Things according to the Myſtery of the Wiſdom of God, or will you longer conclude according to Senſe and Reason? He turneth the Shadow of Death into the Morning: And commands oft-times, that the faireſt Day ſhould ſucceed the fouleſt Night. Wherefore, when we ſee theſe Devils, foul Spirits, and unclean Birds in *Babylon*; yea, when we ſee good Men leave her, and the vileſt run in to her, then let us ſing the Angels Song, and ſay, *Babylon the Great is fallen! is fallen! and is become the Habitation of Devils, and a Hold for every foul Spirit, and a Cage for every unclean and hateful Bird.*

4th Sign.

Fourthly, Another Sign of the Approach of the Ruine of *Antichrist*, is, *The Slaying of the Witneſſes*: For the Witneſſes are to be ſlain before the Fall of *Antichrist*; and that by the Hand of the Beast, who ſhall manage the Members of *Antichrist*, having

qualified them before that Work, with thoſe Qualifications of which you read in the Sign foregoing. For what can better fit a Generation for ſuch a Work, than to be themſelves all turned *Devils*, and alſo Succourers of all foul Spirits. Wherefore, they muſt be the wickedſt of Men that ſhall do this; the very Scum of the Nations, and the very vileſt of People. Nor is this a new Notion: God threatned to give his Sanctuary into the Hands of Strangers for a Prey, ^{Ezek. 7.} and to the Wicked of the Earth for a Spoil: ^{20, 21.} To Robbers, Burglers, and they ſhould defile it. Again, ſaith God of his People, *I will bring the worſt of the Heathen, and they* ^{Ver. 24.} *ſhall poſſeſs their Houſes.* For the Truth is, this Work is too bad for Men either of Reason or Conſcience to be found in the Practice of. The Hang-man is uſually none of the beſt: The Witneſſes are alſo to be ſlain; but not a Man, but a Beast muſt ſlay them; a *Den of Thieves*, a *Hold of foul Spirits* muſt do it.

That the Witneſſes muſt be ſlain before the Fall of *Babylon*, has been hinted already. Alſo, that their Death is a Fore-runner of the Ruine of *Antichrist*, has before been touch'd upon; but in this Place I ſhall a little enlarge.

And therefore I proceed: *And when they ſhall have finiſhed their Teſtimony, the* ^{Rev. 11.} *Beaſt that aſcended out of the bottomleſs Pit ſhall make War againſt them, and overcome them, and kill them: And their dead Bodies ſhall lie dead in the Street of that great City, which ſpiritually is called Sodom and Egypt, where alſo our Lord was crucified. And they of the People, and Kindred, and Tongues, and Nations, ſhall ſee their dead Bodies three Days and an half, and ſhall not ſuffer their dead Bodies to be put into Graves. And after three Days and an half the Spirit of Life from God entred into them, and they ſtood upon their Feet, and great Fear fell upon them that ſaw them. And they heard a great Voice from Heaven, ſaying, Come up hither: And they aſcended to Heaven in a Cloud, and their Enemies beheld them.*

Thus you ſee their Death is before their Deliverance. Alſo their Death is to be by the Hand of the Beast; to wit by the Men that have and hold this Mark, and that of his Image, and that are of the Number of his Name. You ſee alſo that their Death is not only a Fore-runner of their Deliverance, but a Sign that their Deliverance, is at the Door; ſince the one is but three Days and an half before the other.

And if a ſhort Comment upon this Text will give a little Light to the Reader, I ſhall not count my Labour loſt.

And when they ſhall have finiſhed their Teſtimony.] When, or about the time they have done their Work of Witneſs-bearing for God in the World: When they have made

made or are making an end of giving their Testimony for Christ, and against the Witchcrafts, Idolatries, Sorceries, Fornications, Thefts, Murthers, and Wickedness of Antichrist: Then, and not till then.

Rev. 13. 1. *The Beast that ascended out of the bottom-*
 Rev. 1. 7. *less Pit.] The Beast: The Power that*
 carrieth and beareth up Antichrist, the Mother of Harlots: The Beast upon which the Woman sitteth, and by the Heads and Horns of which she is protected and defended; he is said to ascend out of the Bottomless-Pit; for that he manifesteth by his Doings, that he was born there, and came to the Work of the King thereof.

Shall make War against them.] We read
 that he made War against them all the Time of their prophesying in Sackcloth, while they were bearing their Testimony against his Doing; and that his Commission was, That he should have Leave to make War *so long*. But here we read again, that when they had finished their Testimony, and so consequently he had run out the time of his first Commission for War, he makes War again. So that this War which now he raiseth against them, seems to be another, a new War and such as is grounded upon other, to wit, new Arguments, besides those upon which his first War stood. By his first War, he fought to beat down and overthrow *their Testimony*: By this War he seeketh to overthrow themselves. The first War he made, was grounded upon a *vain Confidence* of his Ability to destroy their Faith; but this last was grounded upon Madness against them, because their Testimony had prevailed against him: Wherefore, Torment wherewith these Witnesses by their Testimony tormented him and his Followers, was the Cause of this last War. And this is insinuated, when he saith, *They made merry for their Victory over them, because these two Prophets, (to wit, by their Testimony,) tormented them that dwelt on the Earth.*

The Beast therefore will make a War against the Witnesses all the time of their prophesying in Sackcloth, which will be a
 Ch. 11. 3. *Thousand two hundred and threescore Days.* In all which Time they shall give him the Foil, and overcome him by their Faith and Testimony; and be proclaimed more than Conquerors over him, thro' the Christ that loved them. But now, in this second War he overcomes them, he *overcomes them, and kills them.*

Jezebel for a long time made War against *Elias* the Prophet, seeking to overthrow the Worship of God which he maintained, and to establish the Religion of *Baal*: But when she saw that by all she could do she got nothing, but that the Prophet got the Day of her Worship, Priests and Worshipers, she breaks out into a Rage, as
 1 Kings 3. 26.
 Ch. 19. 2.

one tormented almost to Death, and raises a new War; not now against his Religion, but his Person, and desperately swears by all the Gods that she had, That by to morrow that time the Life of the *Prophet* should be as the Life of one of her Priests whom he had slain for an Idolater. When the Devil sees that he cannot do by Argument, he will try if he can by Blows.

When *Zedekiah*, the Sun of *Chenaniah*, saw that with Argument he could not overcome *Micaiah*, he steps to him, and takes him a box o'th Ear. This new War, is a box o'th' Ear which the Beast will give the Witnesses, because they overcame him by their Faith and Testimony, all the time that the first War lasted.

Now how long this second War will last, and what struglings the Witnesses will make before he shall overcome them, I know not: This I know, that the Text saith, *By this War he shall overcome them.*

And shall overcome them.] Saints are not
 said to be overcome, when they are imprisoned, banished, and killed for their faithful Testimony: No, by these things *they overcome*. To overcome then, is to get the Mastery, to subdue, to turn out of Possession, to take and hold captive, to strip the Subdued of Power and Privilege, as is sufficiently manifest both by Scripture and Reason: *For of whom a Man is overcome, of the same he is brought in Bondage.*

So then, when he is said to overcome them, 'tis meant, he shall get the Mastery of them, they shall grow faint before him, have no Heart or Spirit to bear up in their Profession against him: *Against him*, I say, as she did the Thousand two hundred and threescore Days War with him; for then they were overcomers, and did bear away the Garland.

Nor do I, for my Part, wonder at this, when I consider that these Witnesses are a Succession of good Men; and that when *Israel* came out of *Egypt* of old, the feeble and weak handed did come behind. It will be the Lot therefore of the Church, in the latter end of the Reign of the Beast, to be feeble and weak in their Profession, the valiant ones have gone before: These will come in, when those that were able have bravely born their Testimony, or when they are upon finishing of that: In comparison of whom, they that come after will be but like Eggs to the Cocks of the Game; wherefore they must needs be crushed, cow'd, and overcome. And then will the Beast boast himself, as did his Type of old, and say, *Mine Hand has found, as a Nest, the Riches of the People; and as one gathereth Eggs that are left, have I gathered all the Earth, and there was none that moved the Wing, or that opened the Mouth, or peeped.*

A sad Time, and it is to happen to the People

People that are left, to the latter end of the Witness-bearers; and that too when they shall have finished their Testimony.

Of this Tyranny the Cruelty of *Amalek* was a Type; who, as was hinted before, smote the hindmost, the weak: But his Judgment is, That he *shall perish for ever.*

And shall overcome them.] There are two Ways of *Overcoming*; to wit, by *Power* and *Policy*: And perhaps by *both* these ways they may be *overcome*. However, *overcome* they shall be; for so saith the holy Word of God; yea, the Beast shall *overcome* them. Wherefore the Church of God, at that Day, will be under such a Cloud as she never was since Christ's Day. Now how long they shall thus be held captive before they are brought to Execution; whether the Beast will ride in Triumph while they are in his Bounds; or whether he will suddenly kill them; that Time, and Observation, and Experience, must make manifest: But kill them he shall, that's most certain; for so says the Holy Ghost.

And shall overcome them, and kill them.] In this Method therefore God will suffer the Beast to proceed with the Church of God, after she has sufficiently born her Testimony for him in the World. He shall *war against them*, but that is not all: He shall *overcome them*, but that is not all; he shall *overcome them, and kill them.*

And kill them.] Of their Slaughter also I shall speak a Word or two. But first I would note, as all know, that there is a difference to be put betwixt *Killing* and *Overcoming*: For though every one that is *killed*, is *overcome*; yet every one that is *overcome*, is not *killed*: Men may be *overcome*, and yet live; but when they are *killed*, 'tis otherwise: There may be a Cry heard from the Mouth of them that are *Overcome*, but not from the Mouth of them that are *Killed*: They that are *Overcome*, may consult their own Enlargement and Deliverance; but they that are *Killed*, cannot do so. I do therefore distinguish betwixt being *killed* and *overcome*, because the Text doth so: *He shall make War against them, and shall overcome them, and kill them.*

And kill them.] From these Words therefore I will take occasion to enquire,

1. How they are to be considered as to this Slaughter.

2. What Death they must die to accomplish this Prophecy.

Rev. 11. 3. First, How they are to be considered?

I Answer: Not in a Carnal or Natural, but in a Mystical Sense. For, First, They are called *Witnesses*. Secondly, They are put under the Number of two: *My two Witnesses*. Both which are to be Mystically taken.

First, Because their Testimony standeth not in their Words only, but in their Conversation; yea, in their Suffering also:

And that is a Mystical Witness-bearing.

Secondly, They go under the Number of Two: Not because there were indeed two such Men in the World, but because Two are a sufficient Number to bear Witness; and God's Church, in the most furious Heat and Rage of Antichrist, has been at least of such a Number of Professing Saints, to Proclaim against the Beast and his Worship in the Name of God. To think that there have been two such Men in the World, is ridiculous; for these Witnesses must continue to give their Testimony for God against *Antichrist*, a *Thousand two hundred and threescore Years*. Nor can they scripturally bear this Title, *My two Witnesses*, but with respect to their prophesying so long. The Witnesses therefore are nothing else but a successive Church, or the Congregation of God abiding for him against Antichrist, by reason of a continual Succession of Men that is joyned by the special Blessing of God unto it.

Secondly, What Death they must die? I Answer, Not a Corporeal one, but that which is Mystically such. And I chuse to understand it thus, because this suiteth best with their State and Condition, which is mystical. Besides, thus did they (when they did overcome,) slay their Enemies, even with the Fire or Sword of their Mouth: *If any Man will hurt them, Fire shall proceed out of their Mouth and devour their Enemies: If any Man will hurt them, he must in this manner be killed.* As therefore they went about to kill their Enemies, so their Enemies will kill them: But they sought to kill their Enemies by their Testimony, as to their Antichristian Spirit, and Church State; and their Enemies will kill them, as to their Christian Heat and Fervency of Mind; and also as to their Christian Church state. So that, (at least so I think,) there will be such Ruines brought both upon the Spirit of Christianity, and the True Christian Church State before this Antichrist is destroyed, that there will for a time scarce be found a Christian Spirit, or a True Visible Living Church of Christ in the World: Nothing but the dead Bodies of these will be to be seen of the Nations; nor them neither, otherwise than as so many ruinous Heaps. For the Love that I bare to the Church of Christ, I wish, as to this, I may prove a false Prophet: But this looks so like the Text, and also so like the Dispensations of God with his Church of old, that I cannot but think it will be so. For the Text, I have spoken to that already; wherefore I will now present you with some things that look like Parallel Cases.

First, When the Church was coming out of *Egypt*, just before they were delivered from *Pharaoh*, they were in their own Eyes, and in the Eyes of their Enemies,

none

Exod. 14. none other than dead: *It had been better*
 12. *(said they to Moses) that we had served the*
Egyptians, than that we should die in this
Wilderness. The People said so, *Moses*
 feared, and *Pharaoh* concluded they were
 all *dead Men.* Also *Paul* tells us, that they
 1 Cor. 10. were *baptized* (that is, *buried*) *unto Moses*
 2. *in the Cloud, and in the Sea.* They were,
 for the Time, to use the Expression, *a dead*
Church, both in the Eyes of *Pharaoh,* in
 the Eyes of *Moses,* and also in their own.

And 'tis to be taken notice of: As the
 Witnesses in the Text were slain but a lit-
 tle before the Ruine of *Antichrist* began;
 so this Church was *Baptized in the Sea* but
 a little before great *Pharaoh* was *drowned*
 there.

Secondly, in the Time of *Elias,* which
 Time also was typical of this, what Church
 was there to be seen in *Israel?* None but
 what was under Ground, buried in Dens,
 and in Caves of the Earth: Yea, the Pro-
 phet could see none, and therefore he
 1 King. 19 cried to God, and said, *Lord, they have*
 14, 18. *digged down thine Altars, and slain thy*
 Rom. 11. 3 *Prophets; and I am left alone, and they*
seek my Life! What visible living Church
 was now in the Land, I mean, either with
 reference to a godly Spirit for it, or the
 Form and Constitution of it? What was,
 was known to God, but dead to every
 Man alive.

Thirdly, What was the *dry Bones* that we
 read of in the 37th of *Ezekiel,* but the
 Church of God, and also a Figure of what
 we are treating of? And why called *dry*
 Ezek. 37. 11. *Bones,* since the People were alive, with
 their Substance, Wives, and Children; but
 to shew, that that Church of God was
 now, as to their Spirit and Church-State,
 accounted as *dead,* not only by themselves,
 but by the King of *Babylon,* and the Na-
 tions round about? *Babylon* then was the
 Valley, and the Grave; and the Church of
 God were the Bones: Bones without Flesh,
 Sinews, or Skin; Bones exceeding dry;
 yea so dry and dead were they, that the
 Prophet himself could not tell whether ever
 they should live again.

Now this, as I said, was a State that was
 not to end with the Church of *Israel,* but
 to be acted over once again by the Beast
 with the Church of the New Testament:
 Yea, it is an easy matter to make their
 Witnesses in this their Death, and the
 Church of *Israel* in this their Grave, in
 many things to symbolize.

Fourthly, Take another Instance, or ra-
 ther Comparison, unto which the Church
 of God compared herself, when under the
 King of *Babylon's* Tyranny: And that is,
 she counted herself as the Dung that the
 Beast lets fall to the Ground from behind
 him. And doth this look like a visible
 Church-State? Or has it the Smell or Sa-
 vour of such a thing? *Nebuchadnezzar*
 Jer. 50. 34 *(said she) hath swallowed me up like a Dra-*
gon; he hath filled his Belly with my Deli-

cates; he hath cast me out. Pray, what
 would you think of a Man, of whom one
 should tell you, That he was eaten up of
 a Dragon; made to fill the Belly of a Dra-
 gon; and cast out as the Dung of a Dra-
 gon? Would you think that such an one
 did all this while retain the Shape, Form,
 or Similitude of a Man? Why, thus the
 Church said she was, and thus the Church
 shall be again: For she is once more to be
 overcome, to be *overcome* and *killed;* and
 that by the Beast, the Dragon's Whelp,
 of which the King of *Babylon* was a Type.
 And therefore I conclude the Premises;
 that is, That the Beast will kill the Church
 that shall be in the latter Days, as to her
 Christian Spiritedness, and her Church-
 State. And I could further add, That if
 we hold they die corporeally, we must
 conclude, that their natural Body being
 slain, shall lie three Years and an half in
 the Street; yea, that their Resurrection
 shall be corporeal, &c. But why we should
 think thus, as yet I can see no Reason,
 since the Persons are such mystically; the
 Beast mystically so; the Street in which
 they be, mystically such; and the Days of
 their unburied State, to be taken mystically
 likewise. But we will pass this, and de-
 scend to other things.

Fifthly, I will yet add another Thing.
 When *Israel* was coming out of *Babylon;*
 yea, while they were building of the Tem-
 ple of God, which was a Figure of our
 Church State now under the Gospel; they
 were not only troubled, hindred and molest-
 ed in their Work, but were made for a
 Time to cease, and let the Work lye still.

Now (says the Text) *when the Copy of*
King Artaxerxes Letter (which we sent to
 forbid the *Jews* in their Work) *was read*
 before *Rehum* and *Shimshai the Scribe,* and
 their Companions, *they went up in haste to*
Jerusalem unto the Jews, and made them to
cease by force and Power. Then ceased the
 Work of the House of God which is at *Jeru-*
salem: So it ceased unto the second Year of
the Reign of Darius the King of Persia.

And I pray, since their Temple-Worship
 was a Type of a New-Testament Church
 State and Worship, what doth their causing
 of that Work to cease signifie to us, but that
 we must have a Time also to cease as they? and
 since their Temple-work was caused to cease
 before the House was finished, what Face
 could there be at present thereupon, but
 that, to look to, it was like some deformed,
 battered, broken Building, or as such
 an one that was begun by foolish Builders?
 Yea, and since the *Jews* left off to build
 God's House at the Command of the Hea-
 thens, what did that bespeak, but that
 they had lost their Spirit, were quashed,
 and so as to their Temple-work, killed, as
 it were, to all Intents and Purposes? and
 thus it will be, a little before the Church
 of God shall be set free from the Beast,
 and

and all his Angels: For these Things were writ for our Admonition, to shew us what shall be done hereafter; yea, and whether we believe or disbelieve hereabout, Time will bring it to pass.

I do not question but many good Men have writ more largely of this Matter; but as I have not seen their Books, so I walk not by their Rules. If I mistake, the Mistakes are only mine; and if I shall merit Shame, I alone must bear it.

Some may think they have said enough, when they assert, that for the Witnesses to be killed, is, *To be dead in Law*: But I answer, *That is not to be overcome*. They are here said to be overcome; and that is more than to be dead in Law: For a Man may be dead in Law, and yet not be Overcome; and if so, then far enough off from being Killed. So then, for as much as they are said to be Overcome and Killed, it must be more than to be dead in Law. Besides, the Text supposeth that they had yielded up, as dying Men do their Souls, their Spirit of Life into the Hands of God: For it saith concerning them, That at their Resurrection, the Spirit of Life from God entred (again) into them: *Into them*, antecedent thereunto: *And after three Days and an half, the Spirit of Life from God entred into them, and they stood upon their Feet*. Thus it was concerning the dry Bones, of which mention

Rev. 11.
11.

Ezek. 37.9

1 Cor. 12

27.

Eph. 3. 6

Ch. 4. 12

Col. 1. 18

was made before: *Then said he unto me, Prophesie unto the Wind, prophesie, Son of Man, and say to the Wind, thus saith the Lord God, come from the four Winds, O Breath, and breathe upon these slain, that they may live*. And thus much concerning their Killing.

Now, as I said, since in Death, the Body doth not only lye dead, but the Spirit of Life departs therefrom; it is to shew, that not only their Bodies, their Church State, shall die, (for Churches are called *Bodies*) but that Spirit of Life that acted those Bodies, shall be taken up to God. There shall for a Time, be no Living Visible Church of Christ in the World: A Church but no *Living* Church, as to Church State: A Church in Ruines, but not a Church in Order: Even as there was once a Christ, but no living Christ in the Grave; yet the Gates of Hell shall not prevail to an utter Overthrow thereof, no more than they prevailed to an utter Overthrow of Christ; but as one did, so shall the other, revive, and rise again, to the utter Confusion and Destruction of their Enemies: Yea, and as Christ, after his Resurrection, was, as to his Body, more Glorious than he was before; so the Witnesses, after their Resurrection, shall be more Spiritual, Heavenly, and Exact in all their Ways, than they were before they were killed. *Resurrections* are always attended with new Additions of Glory; and so shall the Church of God, as to her Church State, be in the latter Days.

But yet the *Beast* shall not altogether have his Will, (if that at all was his Will) that these Witnesses, in this second War, should be conquered to a Compliance with *Antichrist* in his foolish and vain Religion: For it is not with dead Men to comply; but as they are dead to their own Church-state, so they are to his. When the *Jews* had killed Christ, it was beyond all the Art of Hell to cause that his Body should see Corruption; so when the Beast has killed the Witnesses, he shall not be able to corrupt them with any of his Vices.

Hence you find, that not the Witnesses, but the Dwellers upon the Earth were them that danced after the Devil's Pipe, when he had fulfilled their Murther.

Nor doth this Murther, as to the fulfilling of it in those Nations where the Woman sitteth, seem to be a great Way off, if all be true that from foreign Parts some have said: For what a withdrawing of God and of his Spirit is there already in some of the Churches of God! The Word worketh not that sound Repentance which it was wont to do: Preachers Preach for little, but to spend themselves, as Men that are wounded do when with Groans they let out their Life. Where (say some) is the Spirit and Life of Communion? And where that practical Holiness that formerly used to be seen in the Houses, Lives and Conversations of Professors? The whole Head is sick, and the whole Heart faint already; and how long will it be before Churches die of the Wound that the Beast has given them, Time must make appear: But die I perceive they must; for if the Wound already given will not kill, repeated Blows shall.

By all that I have said, I do not deny but that many of the People of God may die Corporeally, by the Hand of the Beast, in this second War that shall be made by him against the Witnesses: But should as many more die, that will not prove that that Death will be that that by the killing of the Witnesses is intended.

Some Thing I would bestow upon the Reader, for him to carry with him as a Memorandum, while he reads this Account of Things: As,

First, This Victory of the Beast, is not to be untill the Witnesses have finished their Testimony; and so by all that he shall do, he shall not hinder the Revelation of any of the Truths that they either were to bring to Light, or to confirm by their Witness-bearing.

Witnesses are not always bound to speak: *There is a Time to keep Silence, and thou shalt be dumb*. But how shall we know when this Time is come?

Ecc. 3. 7.
Ezek. 3. 26

1. When a sufficient Testimony has been given for Christ, and against *Antichrist*, before the God of Heaven; for he must be the Judge.

Mat. 10.
19.

2. When

Mat. 10.
19.

2. When her Enemies forbear to plead against her by Argument, and rather be- take themselves to Blows.

3. When the Spirit of Testimony-bearing is taken from the Church; for that is not essential to Christianity, but is given and taken away as there is Occasion.

Joh. 9. 27.

4. When Testimony-bearing becomes a vain or needless Repetition, when they have heard sufficiently of Things before.

Rev. 11. 9.

Secondly, This Victory of the Beast shall not invalidate or weaken their Testimony; no, not in the Eyes of the World; for they will still remember, and have a Reverence for it: This is intimated by this, *That they of the People, and Kindreds, and Tongues, and Nations, (that are neither the Witnesses, nor they that in the next Verse are called the Inhabiters, or they that dwell upon the Earth,) shall not suffer their dead Bodies to be buried, or put into Graves.*

Thirdly, This shall not lengthen the Reign and Tranquility of the Antichristian Kingdom; nor frustrate, drive back, (or cause to tarry) the glorious Freedom and Liberty of the Saints.

But some may say, *This will be a SAD Day.*

So it will and gloomy; but it will be but short, and *the Righteous shall have Dominion over them* next Morning: 'Twill last but three Days and an half; nor shall it come, but for the Sins of Churches and Saints, and to hasten the Downfall of the Kingdom of the Beast, and for the sweetning to the Church her future Mercies. Christ Jesus, our Lord, in Answer to the Question of his Disciples, about the *Destruction of Jerusalem*, presented them with a Relation of many sad Things; but when he was come even to the Hearts of Men, and had told them *that they should fail for fear*: He said, *When these Things begin to come to pass, look up, and lift up your Heads, for your Redemption draweth nigh.*

Luke 21.
25. to 29.

'Tis as ordinary as for the Light to shine, for God to make black and dismal Dispensations, to usher in bright and pleasing; yea, and the more frightful that is which goes before, the more comforting is that which follows after. Instances abundance might be given as to this, but at present let this suffice that is here upon the Paper before us; namely, The State of the Witnesses, with their glorious Resurrection.

Fifth Sign.

Fifthly, Another Sign of the Approach of the Ruine of Antichrist, will be this: *The great Joy that will be in her, and among her Disciples, when they shall see that the Witnesses are slain, and lye dead upon the Spot: And they that dwell upon the Earth shall rejoyce over them, and make merry, and send Gifts one to another, because these two Prophets tormented them that dwell on the Earth.* Babylon has been always a merry City, and her Disciples merry Men; but the poor Church of Christ has been solitary,

Rev. 11.
10.

and as a Wife forsaken; her Tears upon her Cheeks bear her Witness, and so doth her Sackcloth-weed.

Hence our *Babylon*, under the name of *Nineveh*, is called, *The Rejoycing City*. Only her Joy is distinguished from that which is the Joy of God's People, by these two Things.

First, Either she rejoyceth in outward and carnal Glory, or elie in the Ruine of the Church of God. This last, to wit, The (*supposed*) Ruine of the Church of God, is that which will be now the Cause of her Glorifying. And this is the Joy that God complaineth of, and for the which he said that he would punish *Babylon: Caldea shall be a Spoil: All that spoil her shall be satisfied, saith the Lord; because ye were glad, because ye rejoiced, ye Destroyers of mine Heritage, &c.* The Joy therefore of *Babylon*, Antichrist; the Joy that she shall conceive in her Heart upon the Slaughter of the Witnesses, is a sure Sign of her unavoidable Ruine and Destruction. These two Prophets tormented her; they were to *Babylon* as *Mordecai* was to *Haman*, a continual Plague and Eye-sore: As also was *David* to the wretched *Saul*: But now they are overcome, now they are killed; now she rejoiceth, and maketh merry. And this her Joy was of old prefigured by them that in her Spirit have gone before her: As,

First, When the *Philistines* had, as they thought, for ever overcome *Sampson*, that *Nazarite* of God, how joyful were they of the Victory! *And the Lords of the Philistines gathered them together for to offer a great Sacrifice unto Dagon their God, and to rejoyce; for they said, Our God hath delivered Sampson our Enemy into our Hands. And when the People saw him, (saw him in Chains) they praised their God; for they said, Our God hath delivered into our Hands our Enemy, and the Destroyer of our Country, who slew many of us. Poor Sampson! While thou hadst thy Locks, thy Liberty, and thine Eyes, thou didst shake the Pillar that did bear up their Kingdom! But now they have conquered thee, how great is their Joy! How great is their Joy, and how near their Downfall! This therefore is a Joy that is like that we have under Consideration, to wit, the Joy of them that dwell upon the Earth; for that the Witnesses that did bear up the Name of God in the World, were overcome and killed.*

Secondly, Like to this, is that which you read of in the First Book of *Samuel*, concerning the Men that had burnt *David's Ziklag*. *Ziklag* was poor *David's* Place of Safety; nor had he any elie but that under the whole Heaven: But the Children of the *East* came upon it, and took it, set it on Fire, and carried thence all *David's* Substance, with his Wives and his Children.

dren. (Very ill done to a Man in Affliction; to a Man that went always in Fear of his Life, because of the Rage of his Master Saul.) But how were they that had got the Victory? Oh! joyful, and glad, and merry at Heart at the Thoughts of the Richness of the Booty! Behold, they were scattered abroad upon all the Earth, Eating, and Drinking, and Dancing, because of all the great Spoil that they had taken out of the Land of the Philistines (from Ziklag) and out of the Land of Judah. Here again you find a Joy and Merriment like these that we have under Consideration, and that upon such like Accounts. Nothing pleases the Wicked more, than to see the Godly go down the Wind; for their Words, and Lives, and Actions are a Plague and a Torment to them: As 'tis said of these two Prophets, *They tormented them that dwelt on the Earth.*

Thirdly, While the Church of God lay dead in *Babylon*, and as Bones exceeding dry; what a Trampling upon them was there by *Belsazzar* a little before his Death! He called for the Golden and Silver Vessels that his Father *Nebuchadnezzar* had taken out of the Temple of God that was at *Jerusalem*, (those holy Vessels once dedicated to the Worship and Service of God) that his Princes, his Wives and his Concubines might drink therein. An high Affront to Heaven: *They drank Wine, and praised the Gods of Gold, and of Silver, and of Brass, of Iron, of Wood, and of Stone:* And all to shew what a Conquest, as he thought, he had got over the God of Heaven, and over his People that dwelt in *Jerusalem*, and over his Ordinances and Vessels used in his Worship and Service: Yea, this he did with such Joy that was not usual, as is intimated by his doing of it before a thousand of his Lords, and that till he had drunk himself drunken. But all this while, as was hinted before, the Church of God, as it were, lay dead at his Feet; or as the Phrase is, *as Bones exceeding dry.* This too will be the Joy of the Beast and his Followers in the latter Days; they will make War with the Witnesses; they shall overcome them and kill them; and when that is done, they shall rejoyce over them and make merry. But as *Belsazzar* soon after this, saw the Hand-writing that made his Knees knock together; and as he lived not to see the Light of another Day; so 'twill be with the Beast and his Followers; the next News that we hear upon this Mirth and Jollity, is, the tenth Part of his Kingdom falls, and so on till the whole is ruined.

Thirdly, *Moab* also, in the Day that *Israel* was taken Captive by their Enemies, could not forbear but skip for Joy, so glad was he in his Heart thereat. But what saith the Jealous Lord? *Make him drunken, for he magnifieth himself against the Lord:*

Moab also shall be a Derision: For was not Israel (saith God) a Derision to thee? Was he found among Thieves? For since thou spakest of him thou skippest for Joy. Of all Things, God cannot away with this: For when the Wicked would rejoyce that they have been suffered to make Havock of the Church of God, they deny the Wisdom and Power by which they were permitted to do this, and offer Sacrifice to their own Net and Drag; which provoketh the Holiness of Israel: Shall the Axe boast it self against him that heweth therewith? Or shall the Saw magnify it self against him that shaketh it? As if the Rod should shake it self against him that lifteth it up; or as if the Staff should lift up it self, as if it were no Wood. But what follows? Why, Burning and Consuming of Soul and Body of them that do such a Thing. And this Text I the rather bring, because 'tis to be the Portion of Antichrist.

And therefore let this be a Caution to the Men that wonder after the Beast, to caution them to Repentance, for he will assuredly go into Perdition. What! shall the Witnesses of God be killed! Shall the Beast stand glorying over them while they are dead, with his Feet in their Neck, and shall none be angry at it? Let them that love themselves look to themselves: God will be concerned, and will assuredly for this quickly put a Period to the Kingdom and Reign of Antichrist.

And although this glorying Mistress of Iniquity, this Antichrist and *Babylon*, may say that her Power is the Hammer of the whole Earth; yet God will cut him in sunder, and break him in Pieces with his Bout-Hammers, with the * Kings of the Earth, that he will use to do this Work withal; that is, when this last Sign is fulfilled: I call it the last Sign; I find none that doth intervene betwixt the Slaying of the Witnesses, and the Beginnings of the Ruine of Antichrist but this.

But a little to comment upon their Joy, as the Holy Ghost doth set it forth. The Cause of their Joy we have touched already; which was, for that they had slain their Tormentors: For, as was shewed you, the Witnesses had been their Tormentors: But when they shall overcome them and kill them, they rejoyce, make merry, and send Gifts one to another.

This repeating, and repeating with Aggravation, doth manifest, that at that Day their Joy will be exceeding great: *They shall rejoyce, and make merry, &c.* They shall rejoyce over them, over their Slain, their Enemies, their tormenting Enemies. This Joy therefore is a Joy that flows from Victory, from Victory after a War that has lasted a thousand two hundred and threescore Years. They shall rejoyce, as they do that have a most potent, vexatious, and tormenting Enemy lying dead at their Foot,

1 Sam. 30.
16.

Dan. 5. 1,
2, 3, 4.

Habbak. 1
15, 16.
Isa. 10. 15,
to 19.

Jer. 50. 23.

* Protest-
ant Kings.

Foot, and as those that ride in triumph over them. They shall therefore rejoice as Conquerors use to do, who make the Slaughters of their spoiled Enemies the *Trophy* of their Joy.

For the Devil, that great Deceiver of Mankind, will so flush up and bewitch the Men that wonder after the Beast, with the Victory that they shall get over the faithful Witnesses for God and his Son, that they will think ('twill never be Day) that the Victory is so compleat, so universal, so thorough, that the Conquest must be lasting. And from Sense and Reason they will have Ground to think so; for who now is left in the World any more to make Head against them? But here comes in that which will utterly spoil this Joy; these conquered, killed, dead Men must come to Life again, and then what's become of their Joy? *And great Fear fell upon all that saw them.* Wherefore this Joy must fade and vanish: But, I say, the Followers of the Beast will be far from thinking so; for they will *rejoice over them, make merry, and send Gifts one to another*, concluding that these Tormentors shall never torment them more. But *Jacob's* Blessing upon his Son *Gad*, shall be fulfilled upon these Witnesses: *Gad* (saith he) *a Troop shall overcome him; but he shall overcome at the last.*

Rev. 11. 11, 12. So then, these Conquerors must not always rejoice, though they will suppose they shall, and also make merry too.

Gen. 49. 19. *And make merry.]* To make merry is more than to rejoice. To rejoice doth shew the present Act of the Soul, but to make merry, is to use the Means as will keep this Joy alive, and on Foot. Joy is one Thing, and the Continuance of it is another. Joy may be begotten by a Conceit, a Thought; but it cannot be maintained so; because Deliberation will come in and spoil it, if sufficient Means is not used to continue it: Wherefore he adds, They rejoiced over them, [*And made merry.*]

Judg. 19. 6, 9. And there are Five Things that are usually made use of to keep up wicked Joy.

Est. 5. 4. (1.) There is, The Merriment of *Musick*. (2.) The Merriment of *Feasting*. (3.) The Merriment of *Laughter*. (4.) The Merriment of *Fleshy Solace*. (5.) *Revenge* upon a supposed Enemy. So then, by these five Things we see what is the way that sinful Joy is maintained in the Hearts of wicked Men; and also by what Means the Limbs and Brats of *Antichrist* will keep up that Joy that at first will be conceived in their Hearts at the Thought that now they have killed their Tormentors. (1.) They shall have *Musick*. (2.) They shall have *Feasting*. (3.) They shall have *Laughter*. (4.) They shall have *Fleshy Solace*. And (5.) They shall have their Fill, for the Time, of *Revenge*. Thus therefore shall they rejoice over them, and

make merry, all the Time of that little, *short Everlasting* that they are to live in the World.

And make merry.] To make merry, to make wicked Mirth, there must be a continual Fraternity, or Brotherhood in Iniquity, maintained among them, and that where none may come to interrupt; and that they will be capable of doing any where then, for that their Tormentors will be dead. Wickedness shall walk with open Face in those Days; for then there will be none alive for God and his Ways; wherefore, the Beast and his Train may do what they will: Now will be the Time for Men to live carelessly and wantonly, and to make their Wantonness their Joy, (after the Manner of the *Zidonians*.) for there will be none to put them to Shame.

And shall send Gifts one to another.] This is another Token of their Gladness, and also a Means to buoy them up still: And it will be a Sign that they have joyned hand in hand to do this Wickedness, not dreaming of the Punishment that must follow. This sending of Gifts to each other, and that after they have slain these two Prophets, doth also declare that they will be far from Repentance, for the Commission of so great an Offence. Nay, it signifies further, that they were resolved and determined to quench all manner of Convictions one in another, that might arise in their Hearts for the Sin which they had committed: For a Gift blinds the Eyes of the Wise, and perverts the Judgment of the Righteous; how much more then will it stifle and choak Appearances of such upon the Spirits of wicked Men! I question not at all but many have been, by the Favours and Gifts of wicked Men, drawn down into the Belly of Hell.

Now what these Gifts will be, either as to Kind or Quantity, that I can say nothing to: But probably, whatever they will be, there will be but little of their own Cost in them. Victors and Conquerors do use to visit their Friends with their Spoils won in Battle, with the Spoil of the Enemies of their God.

And this was *David's* Way, after he had recovered the Loss that he had sustained at the burning of his *Ziklag*; he sent to his Friends of what he had taken from his Enemies, as Token of Victory: *David sent of the Spoil* (says the Text) *unto the Elders of Judah, even to his Friends; saying, Behold a Present for you of the Spoils of the Enemies of the Lord!* And why may not those we have now under Consideration, do so to their God, and their Friends also? Spoyling is like to be one of the last of the Mischiefs that *Antichrist* shall do to the Church of God in this World: And methinks, since the Beast will have Power to overcome, and to kill, he should also have power to take away: *Hast thou killed, and also*

1 Kings
21. 19.

also taken Possession? said the Prophet to wicked *Abab*.

However, whatever their Gifts may be, and at whose Cost soever bought, 'tis a Sign their Hearts will be open, they shall send Gifts one to another: Their merry Days will then be come, and their Enemies will then be dead at their feet; wherefore, now they will have nothing to do but to rejoyce over them, and to make merry, and to send Gifts one to another.

Thus, as to Sense and Reason, all shall be hush, all shall be quiet and still: The Followers of the *Lamb* shall be down; the Followers of the *Beast* shall be up, cry Peace and safety, and shall be as secure as an hard Heart, false Peace, and a deceitful Devil can make them: But behold! *While they thus sing in the window, Death is stradling over the threshold!* While they are crying Peace and Safety, sudden Destruction cometh: By that they have well settled themselves at their Table with *Adonijah*, they shall hear it proclaimed with Sound of Trumpet, The Witnesses are risen again.

Now the Christians Pipes will go again, and surely the Earth will be rent with the Sound of their Shouts and Acclamations, while they cry with joyful Sound, *The Kingdoms of this World are become the Kingdoms of our Lord, and of his Christ and he shall reign for ever and ever.*

But wo to the Wicked, it shall be ill with them; for the Lord Jesus will now begin to shew his Jealousy, and to make known his Indignation towards those that have thus cruelly slain his Prophets, digged down his Altars, and made such Havock of the afflicted Church of God. Now will he *whet his glittering Sword*, and his hand shall take hold on Vengeance, that he may render a Recompence to his Enemies, and repay them that hate him.

But this he will not do immediately by himself, but by such Instruments as have been spoken of before: Of which more particularly to treat, shall be that I shall next take in hand.

Of the Instruments that God will use to bring Antichrist to his Ruine.

ALthough I have hinted at this before, yet it may be convenient briefly to touch it again. Antichrist, as I have told you, consisteth of Soul and Body, and must be destroyed by such Instruments as may most properly be applied to each. Further, As to the Soul, Spirit or Life of Antichrist, and its Destruction, of that we have also spoken already: It remains then that now we discourse of the Ruine of his Body and Flesh.

I then take it, That the Destruction of her Flesh shall come by the Sword, as

managed in the Hands of Kings, who are God's Ministers for the Punishment of evil Deeds, and the Praise of them that do well. Not that the Church, even as a Church, shall be quite exempt and have therein no hand at all; for she, even as such, shall with her Faith and Prayers help forward that Destruction.

The Church therefore, as a Church, must use such Weapons as are proper to her as such; and the Magistrate, as a Magistrate, must use such Weapons as are proper to him as such. When the Church of *Israel* were Prisoners in *Babylon*, they did not fight their Way through their Foes, and the Countreys to *Jerusalem*; but waited in their captivated State with Patience, until the Kings of the *Medes* and *Persians* came to deliver them. Nor is it to be flighted, but to be thought on seriously, that before there was an *Israelite* Captive in *Babylon*, their Deliverer *Cyrus* was prophesied of: Which *Cyrus* did afterwards come and take *Babylon*, and deliver the Captives, as it was foretold he should. He saith unto *Cyrus*, *He is my Shepherd, and shall perform all my Pleasure, even saying to Jerusalem, Thou shalt be built, and to the Temple, Thy Foundation shall be laid.* And again, *Thus saith the Lord to his Anointed, to Cyrus, whose right Hand I have holden to subdue Nations before him, &c. I have raised him up in Righteousness, and I will direct all his Ways: He shall build my City, and he shall let go my Captives, not for Price nor Reward, saith the Lord of Hosts.* And this accordingly he did, to wit, when the Time was come; as may be seen in those holy Records where these things are made mention of. Indeed, as I said, the Church is not excluded; she may, and ought, with her Faith and Prayer, and holy Life, to second this Work of Kings. Wherefore, when God speaks of bringing down the lofty City and of laying it low in the Dust by the Church, he saith they shall do it by their Feet, and with their Steps: *The Foot shall tread it down, even the Feet of the Poor, and the Steps of the Needy.*

By Feet and Steps, I understand the good Lives of the Children of God: But now, when Kings come to deal with her, as Kings, they serve her as *Samuel* served *Agag*, as a Judge, *cut her in Pieces with their Swords*: Or as you have it elsewhere, *They make her desolate and naked; they eat her Flesh, and burn her with Fire.* The Sword will be put into their Hands for this very Purpose. Thus therefore must their Deliverance be begun.

It is also to be considered, That after these first Kings of the *Medes* and *Persians* had broken the Yoke of the King of *Babylon* from off the Neck of the captive Church, and had given her license to go to her Place to build her Temple and City, and to sacrifice there according to the Law of their

their God, (as both in *Ezra* and *Nehemiah* we read;) and when their Work was hindered by Under-Officers, or they endeavoured so to do, they pleaded the License that they received to build and sacrifice by the Decree of the first Kings, and so finished their Deliverance: They went not on in headstrong Manner, as if they regarded neither King nor *Cæsar*: But *Zerubbabel*, and *Josbua*, and the rest of the chief of the Fathers of Israel, said unto them that sought to hinder their Work, You have nothing to do with us to build an House to the Lord our God, but we ourselves will build it unto the Lord God of Israel, as King *Cyrus* the King of Persia hath commanded us. And as they said, so also they did: The Elders of the Jews builded, and they prospered, through the prophesying of *Haggai* the Prophet, and *Zechariah* the Son of *Iddo*, and they builded and finished it, according to the Commandment of the God of Israel, and according to the Commandment of *Cyrus*, and *Darius*, and *Artaxerxes* King of Persia. Yea, they did not only accept of the Kindness of Kings, but did acknowledge that Kindness with Thanksgiving, as a Gift of the God of Heaven: For the Kings had commanded and given leave to the Jews to go to *Jerusalem*, to build their Temple, and to do Sacrifice there, according to the Counsel of the Priests that were at *Jerusalem*, and according to the Law of God that they had in their Hand. For *Artaxerxes* sent *Ezra* the Priest to enquire after the Condition that *Jerusalem* and *Judah* was in, according to, or by the Law of God that was in his Hand. And he had License also further to do with the King's Silver and Gold, which he gave for the Service of the House of the Lord, according to the Will, Word or Law of HIS God. And thou *Ezra* (says the King) After the Wisdom of thy God (that is, after his Word) which is in thy Hand; set Magistrates and Judges which may judge the People that are beyond the River, all such as know the Law of thy God, and teach ye them that know them not. And whosoever will not do the Law of thy God, (that is, worship, and walk by the Rule of his Testament,) and the Law of the King (that is, shall refuse to give *Ezra* such things as by the King was appointed for *Ezra's* Help in the furthering of the Worship of God according to the Law of his God,) let Judgment be executed speedily upon him, whether it be to Death, or to Banishment, or to Confiscation of Goods, or to Imprisonment. This was therefore a wonderful gracious License that the King gave now to *Ezra*: He imposed nothing upon him or the Jews in matters of Religion and Worship, but left him and them wholly to the Law, Will, and Word of God, only he laid Check upon wicked and ungodly People: That if they did things contrary to the Laws of *Ezra's* God, or

did flight the King's Law, as afore said, that then such Penalties and Pains should be inflicted upon them.

To the same Purpose was the Decree of *Cyrus*, and that of *Darius* to put it in Execution. Also the Penalty enacted against such Offenders, was full as sharp and severe: Also I make a Decree (said the King,) That whosoever shall alter this Word, let Timber be pulled down from his House; and being set up, let him be hanged thereon, and let his House be made a Dung-hil for this.---And the God that hath caused his Name to dwell there, destroy all Kings and People that shall put to their Hand to alter and to destroy this House of God which is at *Jerusalem*: I *Darius* have made a Decree, let it be done with Speed.

Indeed, sometimes a stop was put to this Work by the Kings, and the Jews were made to cease by Force and Power, the which the good People did bear with Patience: Also they waited to see their God go before them among the Kings, who at length took away *Artaxerxes*, who for a Time had put a stop to the Work, and brought in another, who gave leave that with Speed it should be set on Foot again.

The Jews did also in these Vacancies, or Times in the which hindrances were put, carry it very tenderly and lovingly to those Kings that at present they were under, submitting of their Bodies and their Goods to their Will, and meekly endured the Tryal and Affliction, serving them with all Faithfulness, watching to save their Lives from the Hands of bloody Men. Also when the King's Laws, and the Law of their God, did at any Time come in Competition, they would indeed adhere to, and do the Law of their God; yet with that tenderness to the King, his Crown and Dignity, that they could at all Times appeal to the righteous God about it. Nor did they lose by so doing; yea, they prospered; for by this Means *Mordecai* was made a great Man, and a Saviour of his People. By this Means also was *Daniel* made a great Man, and helpful to his Brethren.

Kings, I say, must be the Men that must down with *Antichrist*, and they shall down with her in God's Time.

God hath begun to draw the Hearts of some of them from her already, and he will set them, in Time, against her round about. If therefore they do not that Work so fast as we would have them, let us exercise Patience and Hope in God: 'Tis a Wonder that they go so fast as they do, since the Concerns of whole Kingdoms lye upon their Shoulders, and that there are so many *Sabbath*'s and *Tobias*'s to flatter with them, and misinform them concerning the People that are delivered but in Part. See what an ugly Account was given of *Jerusalem* by the Enemies of the Jews, even then when they were in the Hands of their Deliverers;

Ezra. 4. 7.
to 14.

liverers: Be it known to the King, that the Jews which came up from thee to us, are come to Jerusalem, to build the rebellious and bad City, and have set up the Walls thereof, and joyed the Foundations.--- Be it known to the King, That if this City be builded, and the Walls set up again, then will they not pay Toll, Tribute and Custom, and so thou shalt endamage the revenue of the Kings. Oh! what a Be it known, Be it known, is here! But were not these Gentlemen more afraid of losing their own Places and Preferments, than of the King's losing of his Toll and Custom? but the whole was a Lye, though it hindred the Work for a Time, and the Patience of the People, and their Loyalty to the King, did conquer and overcome all.

I speak the more to this, because, (as I have said) I believe that by Magistrates and Powers we shall be delivered and kept from Antichrist; and because God has already begun to do it by such, by which also she shall be destroyed: And I have a few Things to present to good Men, to be conversant in, in such a Day as this.

1 Tim. 2.
1, 2.

Let the King have verily a Place in your Hearts, and with Heart and Mouth give God Thanks for him; he is a better Saviour of us than we may be aware of, and may have delivered us from more Deaths than we can tell how to think. We are bidden to give Thanks to God for all Men, and in the first Place, for Kings, and all that are in Authority.

Be not angry with them, no not in thy Thought; but consider, if they go not on in the Work of Reformation so fast as thou wouldest they should, the Fault may be thine; know that thou also hast thy cold and chill Frames of Heart, and sittest still when thou shouldest be up and doing.

Pray for Kings to the God of Heaven, who has the Hearts of Kings in his Hand: And do it without Wrath and Doubting: Without Wrath, because thy self is not perfect; and without doubting, because God governeth them, and has promised to bring down Antichrist by them.

Pray for the long Life of the King.

Pray that God would always give Wisdom and Judgment to the King.

Pray that God would discover all Plots and Conspiracies against his Person and Government.

Pray also that God would make him able to drive away all Evil and evil Men from his Presence; and that he may be a greater Countenancer than ever, of them that are holy and good, and wait and believe, that God that has begun his Quarrel with Babylon, Antichrist, the Mother of Antichrist, the Whore; would in his own Time, and in his own Way, bring her down by the Means which he has appointed.

I do confess my self one of the old-fashion Professors, that covet to fear God, and honour the King. I also am for blessing of them that curse me, for doing good to them that

hate me, and for praying for them that despitefully use me, and persecute me: And have had more Peace in the Practice of these Things, than all the World are aware of. I only drop this, because I would shew my Brethren that I also am one of them; and to set them right that have wrong Thoughts of me as to so weighty Matters as these.

Now these Kings whose Hearts God shall set to destroy Antichrist, shall do it without those inward Reluctancies that will accompany inferior Men: They shall be stript of all Pity and Compassion. Hence they are compared to the mighty Waves of the Sea, which saith, when the wrecked and dying Mariners cry out for Mercy for themselves, and for their Children, I am a SEA; I travel not, nor bring forth Children; neither do I nourish up young Men, or bring up Virgins: I have therefore no Pity for these, or any of them: Therefore they must be swallowed up of this Sea, and sink like a Stone in the midst of these mighty Waters.

And thus much for the Means by which God will destroy the Body and Flesh of Antichrist.

Of the Causes of the Ruine of Antichrist.

ALthough the Causes of the Ruine of Antichrist be to some conspicuous enough, yet to some they may be otherwise; yea, and will to all Kings and People whose Eyes shall be held, that they may not see the Judgment, in the Reasonableness and Equitableness thereof; and these shall wail when they see the Smoak of her Torment; and these shall cry, *Alas! Alas!* Wherefore, for further Edification, as I have treated of the Man of Sin already; so will I now, of the Causes of his Downfall. And, First, He must down, for that he hath usurped, and taken the Name and Attributes of God upon himself: He hath said, *I am God*: He hath sat in the Temple of God, shewing himself that he is God; yea, and that in Contempt and Scorn of any other, exalting himself above all that is called God, or that is worshipped; yea, hath cried down all Gods but himself: Wherefore it must needs be, that he be brought to Judgment, that the Truth of his Saying may be proved. And for this Cause he is threatned, under the Name of the Prince of Tyrus: *Because thine Heart is lift up (saith the Lord) and thou hast said, I am a God: Therefore I will bring Strangers upon thee, the terrible of the Nations, and they shall draw their Swords against the Beauty of thy Wisdom, and they shall defile thy Brightness: They shall bring thee down to the Pit, and thou shalt die the Deaths of them that are slain, in the midst of the Seas. Wilt thou yet say before him that slayeth thee, I am a God? But thou shalt be a Man, and no God, in the Hand of him that slayeth thee.*

If

If God will not give his Name or Glory to another, be sure he will not be under another; but this to have, and thus to do, *Antichrist* has attempted. But how? In that he has been so bold as to prescribe and impose a Worship besides, and without Reverence of that which God has prescribed and imposed: For to do this, is, *to make one's self a God. Thou shalt have none other Gods but me*, is the first Command: And the First, to enforce the Second, *Thou shalt not made to thy self any graven Image, or the likeness of any Thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth; thou shalt not bow down to them, nor worship them*: For he that thus doth, is an Idolater; and he that these Things doth impose, is one that shews himself a God. But this doth *Antichrist* do: And 'tis worth the noting, That God forbids not only *Images*, but the *Likeness of any Thing*; Books, Altars, Fancies, Imaginations, or any Thing in *Heaven above*, or in the *Earth beneath*, to bow down to, or to make them a Means to worship or come to God by, if he has not commanded nor tolerated them in his Holy Word.

Thus saith the Lord. And, I am the Lord, is the Stamp, the Seal, and Sign of all true Rules of Worship; and therefore it is so often repeated both in *Moses*, and in the Prophets, where God commandeth Worship to be performed, and imposeth the Means and Methods of it. Now this, *Thus saith the Lord*, *Antichrist* has rejected; and *I am the Lord*, he hath assumed to himself; and therefore without the Law, the Word and Commandment, hath framed and imposed a Worship, exalting himself in the Temple of God, although he is but the Man of Sin, above all that is called God, or that is worshipped.

Nor is he in this his so foul a Fact, without them that adore, worship his Image, and Wonder after him; yea, he hath got by this Means almost the whole World to himself, who say, *Who is like unto the Beast? Who is able to make War with him?* And that they might shew their Resolvedness to stand by him, they receive his Mark in their Forehead, or in their Hand: His Mark; that is, they either openly or seriously become his Disciples, and Worship him according to the Rules, Methods, and Ways that he hath prescribed. Wherefore, these with him, are also to drink of the Fierceness of the Wrath of Almighty God: *If any Man worship the Beast, and his Image, and receives his Mark in his Forehead, or in his Hand, the same shall drink of the Wine of the Wrath of God, which is poured out without Mixture into the Cup of his Indignation: And he shall be tormented with Fire and Brimstone, in the Presence of the holy Angels, and in the Presence of the Lamb.*

But, I say, for that *Antichrist* hath thus

taken the *Place of God*, prescribed and imposed a Worship *as a God*, got the World to worship and wonder after him as *after a God*: Therefore shall he die the Death of the Uncircumcised, both in the Soul, Spirit, Body, or Flesh of *Antichrist*, therefore will God enlighten, and gather, and set the Kings and Nations against him, that both he and his may be buried, and have their doleful Withdrawing-Rooms from the World in the Sides of the Pit's Mouth.

Secondly, *Antichrist* must be destroyed, *Second Cause.* because he hath set himself against the SON of God; against the Father, and against the Son. He had a Spite against the SON betimes, even then when he came forth but in little Bits, when he attempted to deny that he was come in the Flesh. But seeing he could make no Earnings of that, he hath changed his Methods, and seeks to run him out and down by other Means and Ways: Because therefore he hath set himself against the Son of God, the King, therefore he must die. That he hath set himself against the SON of God, is also evident; for he hath his Name from thence: He is therefore called *Antichrist*. That he hath set himself against him, is yet further evident; for that he hath endeavoured to take from him his Headship over, and his Offices for and in the Church, which is his Body. He hath plainly endeavoured to be Head, for that he hath striven to take his Wife from him, and to cause that she should be called HIS: Yea, he hath endeavoured by all Inventions to prostrate her to his Lusts, to deflower her, and to make her an Adulteress. He has been worse than *Pharaoh*, who took *Abraham's* Wife; and worse than *Abimelech*, who lusted after *Isaac's*: Yea, worse than *Phalti*, who run away with *David's*; for as much as she is higher, beloved better, and cost more than did any of these. Would it not be counted an high Affront, for a base inferior Fellow, to call himself the Head of the Queen? Yet thus has *Antichrist* done, and worse; he has called himself the Head of the Universal Church of God.

And as he has attempted to be Head in his Stead, so to be King, Priest, and Prophet.

[1.] He has attempted to wrest his Scepter and Kingdom from him, in that he hath endeavoured to thrust himself into his Throne, which is the Heart and Conscience of his People. The Heart and Conscience is that which Christ claimeth for his own proper and peculiar Seat: *My Son, give me thy Heart. That Christ may dwell in your Heart by Faith.* In this therefore the Church is not to be for another Man, so will he be for her; but this Throne *Antichrist* has lusted for, attempted to take, and made War with Christ and his Church, because

because they would not yield up to him this glorious Throne of his, and therefore he must die.

[2.] He hath intruded upon the Priestly Office of Christ, hath called himself *High-Priest*, though the Lord hath said, *Because thou rejectest Knowledge, I will also reject thee, that thou shalt be no Priest to me: seeing thou hast forgotten the Law of thy God, I will also forget thy Children.* But he will make himself a *Priest*; he hath invented Sacrifices for the *Quick* and the *Dead*; he hath put, as he presumes, Merit and Worth into these Sacrifices; he hath commanded that those that worship, should have Faith in, and expect Benefit by these Sacrifices, although he offereth to his God nought else but the *Flesh of the Hog*, and of the *Mouse*, with the *Broth* of his *abominable* Things. Many and sundry Ways he hath set himself up to be *High-Priest*, though God knows no *High-Priest* but one, though the Church ought to know no *High-Priest* but one; yea, though no *High-Priest* but one can approach God's Mercy-Seat, to do for us the necessary and desired Work.

[3.] He hath intruded upon the Prophetical Office of Jesus Christ. What else mean his Pretences to *Infallibility*? And And that too when he imposes unwritten Verities, abominable Traditions, blasphemous Rites and Ceremonies; and forbids or dispenseth with the holy Commands of God: Yea, when he enforceth these his *Omrian* Statutes, and doth impose the Works of the House of *Abab*, he doth all in the Name of the Lord Christ, when himself hath set himself in his Place, and in his Room. This is *Mystery Babylon*, the *Mystery of Iniquity*: This is Antichrist's Soul and Body, and as such, must be destroyed. But,

Third Cause. Thirdly, Antichrist must be destroyed, because *He hath blasphemed against the Holy Ghost, and so set himself above the Father, the Son, the Spirit; against ALL that is called God.* The Holy Ghost is that Spirit of Truth that Christ has promised to give unto his Church, to help her in the understanding of his holy Word, and to enable her to believe, and walk humbly and holily before God and Man. The Spirit of Antichrist is that Spirit of Error that hath puffed up the False Church into a conceit of her self, and unscriptural Worship; and that hath made this False Church, which is his Body, to ascribe all the horrible Things and Acts thereof, to the Wisdom, Guidance, Directions or Operations of the Holy Ghost: As,

1. In all her unscriptural Councils, Assemblies and Convocations, they blasphemously father what they do upon the Holy Ghost, and make him the Inventer and Approver thereof.

2. She also blasphemeth the Holy Ghost,

in accusing and condemning the Holy Scriptures of Insufficiency, for that she faith, though it is a Rule, yet but an imperfect one; one deficient, one that is not able to make the Man of God perfect in all things, without the Traditions, Inventions, and Blasphemous Helps of Antichristian Wisdom.

3. She hath also blasphemed the Holy Ghost, in that she hath set up her own Church-Government, Offices, Officers and Discipline: None of all which is the Church of Christ directed to by the Wisdom of the Spirit of God in his Testament.

4. She hath also sinned against the Holy Ghost, in that she hath, as it were, turned the Holy Ghost out of doors, in concluding that he, without the Works of the Flesh, is not sufficient to govern the Hearts of Worshippers, in the Service and Worship of God.

5. She hath also thus sinned, in that she hath wrought many lying Miracles in the Face of the World, and imposed them upon her Disciples for the confirming of her Errours and blasphemous Opinions, to the confronting of the true Miracles wrought by the Holy Ghost; and also to the concluding, that there was an Insufficiency in those that were true, to confirm the Truth, without the Addition of hers; which she has wrought by the Power of Satan, and the Spirit of Delusion, only to confirm her Lies.

6. She hath sinned against the Holy Ghost, in that she hath, with *Jeroboam* the Son of *Nebat*, striven against the Judgments wherewith God hath punished her; to call her back from her wicked Way, and persisted therein, to the effectual proving of her self to be the lewd Woman.

7. She hath sinned, by labouring to hide all her Wickedness, by Lies, Dissimulations, and filthy Equivocations of her Priests, Fryars, Jesuites, &c. I say, her labouring to hide the Wickedness that she hath committed against Kings, Countreys, Nations, Kingdoms and People. She hath hid these things by the Means or Persons made mention of before; as by the Tail; for they indeed are the Tail of the Beast, that cover his most filthy Parts: *The Prophet that speaketh Lies, he is the Tail.* But,

Fourthly, Antichrist must be destroyed, for the horrid Outrage, and villanous Murder that she hath committed upon the Bodies of the Saints. For there is none, as to these things, for Cruelty, to be compared with the Church of Antichrist, and her Followers: For upon whom hath not her Cruelty been shewed; have they never so little stood in her Way, though never so innocently and honestly by so doing, stood to the Truth and Verity of God? Yea, the promoting of her own Super-

Superstition, Idolatry, and blasphemous Rites and Ceremonies, have been so pursued by her, that she has waded through a Sea of innocent Blood for the Accomplishment thereof.

The poor Church of God is a sensible bleeding Witness of this, and so has been for hundreds of Years together: Witness the Chronicles of all Nations where she hath had to do; yea, and the Sackcloth and Ashes, and Tears, and Widows, and Fatherless Children, and their Cries, of all which the holy Word of God is a sufficient Confirmation: *For in her, when God shall come to make Inquisition for Blood, will be found the Blood of Saints and Prophets, and of all that were slain upon the Earth.* And yet has she such a Whore's Forehead, such a blindness in her Judgment, and such an hard and obdurate Heart, that it is not possible she should ever repent. Murders have been so natural to her, and in them her Hand has been so exercised, that it is now become a Custom, a Trade, a Pastime to her, to be either in the Act, or laying some Foundation for Murders: Witness those Plots, Designs, Conspiracies, and frequent Attempts that are, one or other of them, continually on Foot in the World for the Commission of Murders.

Nay, the Text last mentioned seems to import, that Blood is so natural to her, that she sticketh not at any Condition, Sex, Age, or Degree, so she may imbrue her Hands in Blood. In her was found the Blood of Saints and Prophets, and of all other Carnal, Natural, Ignorant, Graceless Men that have been slain upon the Earth. 'Tis she that sets Kings and Kingdoms at variance: 'Tis she that sets Parents and Children at variance, by her abuse of the Word of our Lord and Christ. And besides, is it not easie, if we do but consider those bloody Massacres that have been committed by her Hand, both in *France, Ireland, Piedmont*, and in several Places besides, without wronging of her, to conclude, that the Blood of Thousands, that have not known their right Hand from their left in Religion, hath been shed to quench, if it might have been, her insatiate Thirst after Blood. Therefore, for these Things shall she be judged, as Women that shed Blood are Judged; because she is an Adulteress, and Blood is in her Hands. She has been as a Beast of Prey: Nay, worse; for they do but kill and tear for the hunger of themselves, and of their Whelps; but she, to satisfy her wanton and beastly Lusts: *They have cast Lots for my People (saith God) they have given a Boy for an Harlot, and a Girl for Wine, that they might drink; and therefore must Antichrist be destroyed. Forbearance is no Payment,* God's Patience is not a Sign that he forgetteth to take Vengeance; but rather, that he waiteth till his own are come out of her, and until her Ini-

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quity is filled up: For then he will execute the Judgment written, and will remember, as has been said, the *Babylonians*, and all their Ways.

Fifthly, Antichrist must be destroyed, *because she hath put out of Order, and confounded the Rule and Government that God has set up in the World.* I say, she has put it out of Order, and confounded it in all Places where she rules; so that it cannot accomplish the Design of him that ordained it, to wit, To be a Terror to evil Works, and a Praise to them that do well.

Wherefore we read, That those *Horns* or *Kings* where *Mystery Babylon* sitteth, are upon the Heads of that Beast that carrieth her, which Beast is her Protector. Magistracy is God's Ordinance, appointed for the Good of Society, and for the Peace and Safety of those that are good. But this Antichrist has, where she rules, put all out of order; and no wonder, for she has bepuddled the Word of God; no wonder then, I say, if the Foundations of the World be out of course. 'Tis she that hath turned the Sword of the Magistrate against those that keep God's Law: 'Tis she that has made it the Ruine of the Good and Vertuous, and a Protection to the Vile and Base. Wherefore, when the Holy Ghost tells us, that the Time is coming in which God will count with the bloody-minded, for the Murders that they have committed; he in a Manner doth quite excuse the Magistrate, saying, *Wo to the bloody City! it is full of Lies and Robbery, the Prey departeth not: The noise of a Whip, the noise of the rattling of the Wheels, and of the Prancing Horses, and the jumping Chariots: The Horse-man lifteth up both the bright Sword, and the glittering Spear; and there is a Multitude of slain, and a great Number of Carcasses; and there is no end of their Corpses, they stumble upon their Corpses.*

But what is the Cause of all this slaying, and the Reason of this abundance of Corpses? Why, it is because of the unsatiable Thirst of the *bloody City* after Blood; and, *Because of the Multitude of Whoredoms of the well-favoured Harlot, the Mistress of Witchcrafts, that selleth Nations through her Whoredoms, and Families through her Witchcrafts.* But doth this *bloody City* spill this Blood by her self simply, as she is the adulterated Whore? No, this Church has found out a Trick; that is to say, to quarrel with Christ in his Members; and to persuade the Powers where she rules to set ensnaring Laws to catch them, and to execute the same upon them.

Thus when the Synagogue of Satan, of old, had taken Christ, and accused him, they made *Pontius Pilate* to condemn and hang him. But God has begun to shew to some of the Kings this Wickedness, and has prevail'd with them to *PROTEST* against her. And in the mean Time, for those that are yet in the Bed of Love with her,

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the Holy Ghost doth, in the Text last mentioned, and in *Rev.* 18. 24. much excuse them for the Blood that they have shed, and for the Injuries that they have done to his People; because they have not done it of their meer Inclinations, nor in the Prosecution of their Office, but through the Whoredoms and Witchcrafts of this well-favoured Harlot, who hath with false Doctrines, false Promises, and causeless Curses, prevailed on them to do it. And they have done it, rather of Fear than Favour. Some indeed have more doted upon her Beauty, and have more thoroughly been devoted to her Service: But they also had not that aptness to do so of themselves, but have been forced to it by the Power of her Inchantments: Therefore, I say, the main Guilt shall be laid at her Door, for that she in chief has deserved it. *Son of Man* (says

Exek. 19.
1, 2, 3.

God) *take up a Lamentation for the Princes of Israel.* Why? Because their Mother, the Church, was at that Time adulterated, and become a Lioness, had lain down with the Heathen, and so brought forth young Lions, that is, Rulers: *And SHE brought up one of her Whelps, it became a young Lion, it learnt to catch the Prey, it devoured Men.* It learnt, It learnt: But of who but of its Dam, or of the Lionness to whom she had put it to learn to do such Things? Therefore they are to be lamented and pitied, rather than condemned, and their Mother made to bear the blame. Wherefore it follows, *She was pulled up in Fury, she was cast down to the Ground, and the East Wind dried up her Fruit: Her strong Rods were broken and withered, the Fire consumed them, and now she is planted in the Wilderness, (in the Provinces of Babylon,) in a dry and thirsty Ground: And Fire has gone out of a rod of her Branches, which hath devoured her Fruit. So that she hath no strong Rod to be a Scepter to rule. This is a Lamentation, and shall be for a Lamentation.*

6th Cause.

Sixthly, Antichrist must be destroyed, *Because of her exceeding Covetousness.* Religion such as it is, is the Thing pretended to: But the great Things of this World, are the Things really intended by her in all her seeming Self-denials and Devotions. And for this Covetousness also it is that this Destruction is to fall upon her: *Wo to him that coveteth an evil Covetousness to his House* (to his Church) *that he may set his Nest on high;* (for he could not do the one, before he had obtained the other:) for then indeed they began to be high, when they had so inveigled *Constantine*, that he bestowed upon them much Riches and Honour; and then it was cried by an Angel, and the Cry was heard in the City, *Constantinople! Wo, wo, wo! this Day is Venom poured into the Church of God!* (as both my Lord *Cobham* and Mr. *Fox* witness in the Book of *Acts and Monuments*.)

Nor has any Generation since the World

began, been so insatiably greedy of Gain, as this poor People have been: They have got Kingdoms, they have got Crowns, they have got, ---- What have they not got? They have got every Thing but Grace and Pardon. Did I say before, that Religion is their Pretence? Doth not the whole Course of their Way declare it to their Face? *Every one of them, from the least even to the greatest, is given to Covetousness;* from the Prophet even to the Priest, every one dealeth falsely: *Money, Money,* as the *Pedlar* Jer. 6. 13.
Ch. 8. 10. cries, broken or whole, is the Sinews of their Religion: And 'tis for *that* they set Kingdoms, Crowns, Principalities, Places, Preferments, Sacraments, Pardons, Prayers, Indulgences, Liberty; yea, and Souls and Bodies of Men, Women and Children, to sale: Yea, 'tis for this that they have Invented so many Places, Offices, Names, Titles, Orders, Vows, &c. 'Tis to get Money, to rob Countries, that they may make their Nests on high: And indeed they have done it, to the Amazement of all the World: They are clambred up above Kings and Princes, and Emperors: They wear the Tripple-Crown: They have made Kings bow at their Feet, and Emperors stand bare-foot at their Gates: They have kicked the Crowns of Princes from their Heads, and set them on again with their Toes: Thus their Covetousness has set them high, even above the Suns, Moons and Stars of this World: but to what End? That they may be cast down to Hell.

Seventhly, Antichrist must be destroyed, *because he standeth in the Way of the setting up of the Kingdom of Christ in the World.* 7th Cause Many Princes were in *Edom* before there was a King in *Israel*; and Christ has suffered Antichrist to set up before him: And he standeth in his Way, and has so overspread the World in all Places with that which is directly contrary to him, that he cannot set up his Kingdom, until that which is Antichrist's is tumbled down to the Ground; even as a Man whose Ground is full of Thorns, and Briars, and Weeds, cannot sow in Expectation of a Crop, until he hath removed them: And these Seeds has *Antichrist* sown where the Kingdom of Christ should stand: *Upon the land* Isa. 32. 13 *of my People shall come up briars and thorns;* 14, 15. *yea, upon all the Houses of Joy in the Joyous City: Because the Palaces shall be forsaken, the Multitude of the Cities shall be left; the Forts and Towers shall be like Dens for ever, a joy of wild Asles, a pasture for flocks,* (this is to happen to the Church of God,) *until the Spirit be poured upon us from on high, and the Wilderness be a fruitful field, and the fruitful field be counted for a forest:* And the Antichristian Synagogue be turned into a Wilderness.

When God came from *Egypt* with his People, to set up his Kingdom in *Canaan*, he cast out the Heathen before them in order

Pfal 80. 8. der thereunto: (*Thou hast brought a Vine out of Egypt, thou hast cast out the Heathen, and planted it.*) Wherefore, Antichrist must be removed and destroyed for this: For

1 King. 16.
21, 22, 23.

Antichrist is in flat Opposition to Christ, as *Tibni* was to *Omri*: Wherefore Antichrist must die. The Reason is, because Christ's Kingdom shall be Peaceable, without Molestation; and Glorious, without the *Fumes* and *Fogs* of Antichristian Dark-ness: Because also, as the World hath seen the manner of the Reign of Antichrist and how tyrannical and outrageous a Kingdom his is; so they shall see the Reign of Christ, by his Word and Spirit in his People, how Peaceable, how fruitful in Blessedness and Prosperity his Kingdom is. And hence it is that God purposeth to bury

Ezek. 26.
20, 21.

Antichrist, before he sets Glory in the land of the living: As also you read in the Book of *Revelations* for there you find the Kingdom of Antichrist was destroyed before the *New Jerusalem* was set up. When Men intend to build a New House, if in the Place where the Old one stood, they first pull down the Old one, raise the Foundation, and then they begin their New. Now God, as I said, will have his Primitive Church state set up in this World, (even where Antichrist has set up his;) wherefore, in order to this, Antichrist must be pulled down, down Stick and Stone; and then they that live to see it, will behold the *New Jerusalem* come down from Heaven, as a *Bride* adorned for her Husband.

New Wine is not put into old Bottles, nor a new Piece into an old Garment; nor shall any of the old Antiscriptural Ordinances, Ceremonies, Rites, or Vessels of the Man of Sin, be made use of, or accounted any thing worth, in this Day of the Kingdom of Jesus Christ. And thus I have shewed you something of Antichrist, of his Ruin, and of the Manner and Signs of the Approach thereof; together with the Means and Causes of his Ruine: All which I leave to the Judgment of the Godly, and beg their Instruction where they see me to be out; and shall conclude, after a short Word of Application.

First, Must Antichrist be destroyed? Then this informs us, that a time is coming wherein there shall be no Antichrist to afflict God's Church any more. 'Tis Antichrist, Antichristians, and Antichristianism, that is the Cause of the Troubles of Chri-

Isa. 2. 4.

istians, for being Christians. And therefore 'tis from the Consideration of this that it is said, Men shall beat their Swords into Plow-shares, and their Spears into Pruning-hooks, and that they shall learn War no more: Yea it is from the Consideration of this, that it is said The Child shall play with venomous and destroying Beasts, and

Chap. 14.
7, 8, 9.

that a little Child shall lead the Wolf, the Leopard, and the young Lion, and that the

weaned Child shall put his Hand into the Cockatrice's Den, and catch no Hurt thereby. For as was said before, 'tis through the Instigation of this Spirit of Errour, that the Governours of the World have heretofore done hurt to *Zion*, and I say now again, All things shall turn to their right Course, and occupy their Places, as do the Bodies in the higher Orbs.

Secondly, Is Antichrist to be destroyed, and must she have an end? Then this gives us to understand, that a Day is coming when Antichrist shall be unknown, not seen, nor felt by the Church of God. There are Men to be born who shall not know Antichrist, but as they read in the Word that such a thing has been. These shall talk of her, as *Israel's* Childrens Children were to talk of *Pharaoh*, of his Cruelty; of his Tasks, of his Pride, of the Red Sea, and how he was drowned there: They shall talk of them, as of those that have been long dead; as of those who for their horrible wickedness, are laid in the Pit's mouth. This will be some of that sweet Chat that the Saints shall, at their spare Hours, have in time to come.

When God has pull'd this *Dragon* out of the Sea, this *Leviathan* out of his River, and cast his dead Carcass upon the open

Ezek. 32.
2, 3, 4, 5, 6

Field, then shall those whose Ancestors have been put into Terrors by him, come flocking to see the Monster; and shall rejoyce for all the Mercy. In that day, the Church of God shall say, O Lord

Isa. 12.

will praise thee, though thou wast angry with me, thine Anger is turned away, and thou comfortest me.--- In that Day shall ye say, Praise the Lord, call upon his Name, de-

clare his Doings among the People, &c. O how sweetly did *David*, and the Church in his Day, sing of the Ruines of the *Egyptians*, and the Deliverances of their Fathers, which had been in times of old! to wit, what God did in *Egypt*, what he did at the *Red Sea*; what he did to *Sihon*, to *Og*, and to the Remnant of the Giants: How he divided the Waters of *Jordan*, and gave the Land of *Canaan* in its Fruitfulness among his People: How that tho' *Pharaoh* and his Horsemen and Chariots were terrible then, yet now there is nothing left but their Souls, their Feet, and the Palms of their Hands; nothing but that which can do no hurt; nothing but what may minister an Occasion of joyful Remembrance of them.

Psal. 67.
Psal. 105.
Psal. 106.
Psal. 136.

Thirdly, Is Antichrist to be destroyed? Then this calls aloud to God's People to make haste to come out of her. Ho, ho, says the Prophet: He cries out as if the People were asleep: Come forth, and flee from the Land of the North. The People of God in the latter Days will want a Heart to come out of her, with that Fear of her Plagues as they should: Wherefore another says, Come out of her, my People, that ye be not Partakers

Rev. 18. 4.

Partakers of her Sins, and that ye receive not of her Plagues. When *Isaiah* was carried into *Babylon*, 'twas not that they should dwell there for ever: Though they were bid to build them Houses, and beget them Children there. But when they had built, planted Vineyards, and got Wives and Children there, 'twas hard getting them from thence again: For now they were as it were Naturalized to the Country, and to the Manners of it. But God will have them out, (but they must not think to carry thence their Houses and Vineyards on their Backs,) or he will destroy them with those Destructions wherewith he hath threatned to destroy *Babylon* itself. Flesh will hang behind, because it favoureth the things of the Flesh, Plenty of which there is in that Country: But they that will live after the Flesh must die. *Wherefore, come out from among them, and be ye separate, and touch not the unclean Thing, and I will receive you, and I will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty.* But why (some may say) must we come out? I answer, Because God has *Temple-work* to do, *Temple-worship* to do, *Temple-Sacrifices* to offer, and none of these things can by any means be done, but at *Jerusalem*. But if you still object and say, *The Lord has raised us up Prophets in Babylon, and we will not come out*; you must not murmur if you feel what is to follow. And that such may know upon what Bottom they stand, let them read this last quoted in the Margin.

Fourthly, Must *Antichrist* be destroyed? *Then what mean they who were to Appearance once come out, but now are going thither again?* If it cost *Lot's* Wife dear for but *Looking back*, shall not it cost them much dearer, that are going back, that are gone back again? and that, *AFTER* the Angel had fled through the Midst of Heaven, preaching the Gospel to those that dwell on the Earth? They that received the Mark of the Beast at first, before this Angel came forth, are when compared with these, excusable: Wherefore, they are not threatned with that smoking Wrath, as are these which are here under Consideration.

You dread that which is like to become of them that will be so mad to run into an House, when Fire is putting to the Gunpowder Barrel, in order to its blowing up: Why thus do they, let their pretended Cause be what it will, that are returning again to *Babel*. Are her Plagues pleasant or easy to be born? Or dost thou think that God is at play with thee, and that he threatneth but in jest? Her Plagues are *Death*, and *Mourning*, and *Eamine*, and *Fire*; are these things to be overlooked? And they that, as before is hinted, shall receive the Mark of the Beast in their Fore-

head, or in their Hand, and shall worship him, they, *The same shall drink the Wine of the Wrath of God*: And will this be a delightful Draught? Remember how ill God took it, that his People of old, in their Hearts, though but in their Hearts, went back again into *Aegypt*. You may say, *But I have Friends, Relations, and Concerns in Babylon*. And, I answer, so had *Lot* in *Sodom*: But for all that he must either quickly come out, or run the Hazard of being burned there with them. But methinks, a People that belong to God, should be willing to leave all to follow him: Besides, his Presence is promised at *Jerusalem*, there also will he accept thy Offerings.

Fifthly, Is *Antichrist* to be destroyed? *Then let them that love God, his Son, and his Zion, cry to God that it may be hastened in its Time.* One of the Songs of *Zion* is, that *Babylon* shall be destroyed: The Cries of the Souls of them that were slain for the Witness of *Jesus* is, that *Babylon* may be counted with, and that their Blood may be revenged upon her: The Promise is, that *Babylon* shall be destroyed: And do we hold our Tongues? The Church of God will not flourish as it should, until *Babylon* is destroyed: The World will never be in its right Wits, until *Babylon* is destroyed: The Kingdom of *Christ* will never be set up, in and by his Church, as it ought, and shall, until *Antichrist* is destroyed: There will never be Peace upon Earth till *Antichrist* is destroyed: And God has promised that there shall be Peace, and Truth, and Glory, when *Babylon* is destroyed: And do we hold our Peace? Besides, your Innocency in Suffering; your Honesty towards God, in your Testimony for his Truth; the substantial Ground which you have for the Bottom of your Faith, as to Things controverted betwixt *Antichrist* and you, will never be manifested as it will then; and so consequently, you never so brought out to the Light, and your Enemies never so put to Shame as then: *Then Shame shall cover her that said unto thee, Where is the Lord thy God?* Wherefore, as I said, cry unto the Lord, keep not Silence, give him no Rest, let him not alone, until he has delivered his miserable People out of the Mouth of this Lion, and from the Paw of this Bear.

Sixthly, Is *Antichrist* to be destroyed? *Then let us live in the Expectation of it*; and let this be one of our Songs in the House of our Pilgrimage. God bids his People, while in *Babylon*, to let *Jerusalem* come into their Mind, and writes to them that then were in her, to acquaint them that he remembered them still, and would assuredly deliver them from that Place and State: And wherefore doth he thus, but to beget an Expectation in them of their Salvation and Deliverance? The Lord is

so pleased with the Faith and Expectation of his People, as to this, that they seldom are herein concerned as they should, but he steps in with them, and warms their Hearts. The Reason is, because the Faith of God's People, as to the Downfall of *Babylon*, stands upon as sure a Foundation as doth the Salvation of their Souls; and that next to that, God is as much delighted in what he has purposed to do against *Babylon*, as in any Thing else in the Earth: And therefore, if you consider it well, the great and glorious Promises that are to be fulfilled on Earth, are to be fulfilled when Antichrist is dead and buried: These *Bits* are too good even for his Children to have, so long as this Dog is by, lest he should snatch at the Crumbs thereof; wherefore they are reserved until he is gone: For thus saith the Lord, *That after seventy Years be accomplished at Babylon, I will visit you, and perform my good Word towards you, in causing you to return to this Place: For I know the Thoughts that I think towards you, saith the Lord; Thoughts of Peace, and not of Evil, to give you an expected End.* This is in *Jeremiah* the twenty-ninth; and in Chapter the thirty-first he adds, *Therefore they shall come and sing in the Height of Zion, and shall flow together to the Goodness of the Lord, for Wheat, and for Wine, and for Oil, and for the young of the Flock, and of the Herd; their Soul shall be as a watered Garden, and they shall not sorrow any more at all: Then shall the Virgin rejoice in the Dance, both young Men and old together; for I will turn their Mourning into Joy, and will comfort them, and make them rejoice from their Sorrow: And I will satiate the Soul of the Priests with Fatness, and my People shall be satisfied with my Goodness, saith the Lord.* Again, in the thirty-second Chapter, still speaking of the same Thing, he saith, *Yea, I will rejoice over them to do them Good, and I will plant them in this Land assuredly, with my whole Heart, and with my whole Soul.*

I conclude this with that which I find in Chapter the thirty-third: *And I will cleanse them from all their Iniquity*

whereby they have sinned against me; and I will pardon all their Iniquities whereby they have transgressed against me: And it shall be to me a Name of Joy, a Praise and an Honour before all the Nations of the Earth, which shall hear of all the Good that I do unto them, and they shall Fear and Tremble, for all the Goodness, and for all the Prosperity that I procure unto it. Ver. 8, 9.

Seventhly, Must Antichrist be destroyed? Then this should make us glad, when we see the Signs of his Fall presenting themselves to our View. Indeed, the Signs of his Fall, or those that fore-run it, are terrible and amazing to behold: But what of that, since the Wrinkles that are in their Faces threaten not us but them? A Man is angry, and will punish; yea, and whets his Sword, makes his Rod, and he speaks not a Word, but Blood, Blood, is in it. Indeed this should make them that are concerned in this Anger be afraid, (but the Judgment is, they are fast asleep) but what is in all this of Terror to them, for the pleading whose Cause he is so angry with the other? Nothing whereat the Innocent should be afraid. Cold Blasts in November are not received with that Gentleness as are colder in March and April; for that these last cold ones are but the farewell Notes of a piercing Winter; they also bring with them the Signs and Tokens of a comfortable Summer. Why, the Church is now at the rising of the Year; let then the Blasts at present, or to come, be what they will, Antichrist is assuredly drawing towards his Downfall: And though the Devil, knowing what is to be done to him, and to his Kingdom, shall so blind his Disciples, and fright the Godly, do something like it upon the Church of Christ; yet we should look thorough these *Paper-Windows*, and espy in all this, that Fear, yea, certain terrible Judgments are following of him at the Heels, by which not only the Soul, Spirit, and Life of Antichrist, but the Body thereof; yea, Body, and Soul, and Head, are quickly to go down thither, from whence they, as such, shall not arise again. Amen.

SAVED by GRACE:

O R,

A Discourse of the Grace of God.

S H E W I N G

- I. What it is to be Saved.
- II. What it is to be Saved by Grace.
- III. Who they are that are Saved by Grace.
- IV. How it appears that they are Saved by Grace.
- V. What should be the Reason that God should choose to save Sinners by Grace rather than by any other Means.

To the R E A D E R.

Courteous Reader,

IN this little Book thou art presented with a Discourse of the GRACE of God, and of Salvation by that Grace; In which Discourse thou shalt find how each Person in the Godhead, doth his Part in the Salvation of the Sinner.

- I. The Father putteth forth his Grace, thus.
- II. The Son putteth forth his Grace, thus.
- III. And the Spirit putteth forth his Grace, thus. Which Things thou shalt find here particularly handled.

Thou shalt also find in this small Treatise, the Way of God with the Sinner, as to his CONVERSATION, and the Way of the Sinner with God in the same: Where the Grace of God, and the Wickedness of the Sinner, do greatly shew themselves.

If thou findest me short in Things, impute that my Love to Brevity.

If thou findest me besides the Truth in ought, impute that to mine Infirmary.

But if thou findest any Thing here, that serveth to thy Furtherance and Joy of Faith, impute that to the Mercy of God, bestowed on thee and me.

Thine to serve thee,

With that Little I have,

J. Bunyan.

E P H E S. II. 5. By Grace ye are saved.

IN the first Chapter, from the 4th to the 12th Verse, the Apostle is treating of the Doctrine of Election, both with Respect to the Act itself, the End, and Means conducing thereto.

1. The Act (he tells us) was God's free Choice of some, Ver. 4. 5, 11.

2. The End was God's Glory in their Salvation. Ver. 6. 14.

3. The Means conducing to that End was Jesus Christ himself. In whom we have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace, Ver. 7. This done, he treateth of the Subjection of the Ephesians to the Faith (as it was held forth to them in the Word of the Truth of the Gospel) as also of their being sealed by the Holy Spirit of God unto

unto the Day of Redemption, *Ver.* 12, 13, 14.

Moreover he telleth them how he gave Thanks to God for them, making Mention of them in his Prayers, even that he would make them see, *what is the Hope of his Calling, and what the Riches of the Glory of his Inheritance with the Saints, and what was the exceeding Greatness of his Power to themward who believe, according to the Working of his mighty Power, which he wrought in Christ, when he raised him from the Dead, &c.* 15, to 21.

And lest the *Ephesians* at the Hearing of these their so many Privileges, should forget how little they deserved them, he tells them, *That in Time past, they were dead in Trespases and Sins, and that then they walked in them according to the Course of this World, according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Disobedience,* Ch. 2. 2, 3.

Having thus called them back to the remembrance of themselves, to wit, what they were in their State of Unregeneracy, he proceedeth to shew them, that their first *Quickening* was by the Resurrection of Christ their Head (in whom they before were chosen) and that by him they were already set down in heavenly Places, *Ver.* 5, 6. inserting by the Way, the true Cause of all this blessedness, with what else should be by us enjoyed in another World: And that is, the Love and Grace of God: *But God who is rich in Mercy, for his great Love wherewith he loved us, even when we were dead in Sins, hath quickened us together with Christ: (by Grace ye are saved.)* These last Words seem to be the Apostle's Conclusion rightly drawn from the Premises: As who should say, if you *Ephesians* were indeed dead in Trespases and Sins; if indeed you were by Nature the Children of Wrath even as others, then you deserve no more than others. Again, if God hath chosen you, if God hath justified and saved you by his Christ, and left others as good as you by Nature to perish in their Sins, then the true Cause of this your blessed Condition is, *the free Grace of God*; But just thus it is, *therefore by Grace ye are saved*; therefore all the Good which you enjoy more than others, it is of meer good Will.

By Grace ye are saved.

The Method that I shall choose to discourse upon these Words, shall be this: I will propound certain Questions upon the Words, and direct particular Answers to them; in which Answers I hope I shall answer also (somewhat at least) the Expectation of the Godly, and conscientious Reader, and so shall draw towards a Conclusion.

The Questions are,

1. What is it to be saved?
2. What is it to be saved by Grace?
3. Who are they that are saved by Grace?

4. How it appears that they that are saved, are saved by Grace?

5. What might be the Reasons which prevailed with God to save us by Grace, rather than by any other Means?

Now the Reason why I propound these five Questions upon the Words, it is because the Words themselves admit them; the first three are grounded upon the several Phrases in the Text, and the two less, are to make Way for Demonstration of the whole.

The first Question.

What is it to be Saved.

This Question supposeth, that there is such a Thing as Damnation due to Man for Sin: For to save supposeth the Person to be saved, to be at present in a sad Condition; saving, to him that is not lost, signifies nothing, neither is it any Thing in it self: *To save, to redeem, to deliver*, are in the general Terms equivalent, and they do all of them suppose us to be in a State of Thralldom and Misery: Therefore this Word *saved*, in the Sense that the Apostle here doth use it, is a Word of great Worth, forasmuch as the Miseries from which we are saved, is the Misery of all most dreadful.

The Miseries from which they that shall be saved, shall by their Salvation be delivered, are dreadful; they are no less than Sin, the Curse of God, and Flames of Hell for ever: What more abominable than Sin? What more insupportable than the dreadful Wrath of an angry God? And what more fearful than the bottomless Pit of Hell? I say, what more fearful than to be tormented there for ever with the Devil and his Angels? Now to *save*, (according to my Text) is to deliver the Sinner from these, with all Things else that attend them.

And although Sinners may think that it is no hard Matter to answer this Question; yet I must tell you, there is no Man that can feelingly know what it is to be saved, that knoweth not experimentally something of the dread of these three Things; as is evident, because all others do even by their Practice count it a Thing of no great Concern, when yet it is of all other, of the highest Concern among Men: For *what shall it profit a Man if he shall gain the whole World and lose his own Soul?* Mat. 16. 26.

But I say, if this Word *saved* concludeth our Deliverance from Sin, how can he tell what it is to be *saved*, that hath not in his Conscience groaned under the Burden of Sin? Yea, it is impossible else that he should ever cry out with all his Heart, *Men and Brethren, what shall we do?* That is, *Do to be saved?* Acts 2. 37. The Man that hath no Sores or Aches, cannot know the Virtue of the Salve, I mean, not know it from his

his own Experience, and therefore cannot prize, nor have that Esteem of it, as he that hath received cure thereby: Clap a Plaster to a well Place, and that maketh not its Vertue to appear, neither can he to whose Flesh it is so applied, by that Application understand its worth: Sinners, you I mean, that are not wounded with Guilt, and oppressed with the Burden of Sin, you cannot, I will say it again, you cannot know in this senseless Condition of yours, what it is to be saved.

Again, this Word *saved* (as I said) concludeth Deliverance from the Wrath of God; how then can he tell what it is to be saved, that hath not felt the Burden of the Wrath of God? He, he, that is astonished with, and that trembleth at the Wrath of God, he knows best what it is to be saved, *Acts* 16. 29.

Further, this Word *saved*, it concludeth Deliverance from Death and Hell. How then can he tell what it is to be saved, that never was sensible of the Sorrows of the one, nor distressed with the Pains of the other? The Psalmist says, *The Sorrows of Death compassed me, and the Pains of Hell got hold upon me, and I found Trouble and Sorrow: Then called I upon the Name of the Lord: Mark then, Then called I upon the Name of the Lord: O Lord, I beseech thee, deliver my Soul, then, in my Distress, when he knew what it was to be saved, then he called, because (I say) then he knew what it was to be saved, Psal. 18. 4, 5. Psal. 116. 3, 4.*

I say, this is the Man, and this only that knows what it is to be saved: And this is evident, as is manifest by the little Regard that the rest have to saving, or the little dread they have of Damnation: Where is he that seeks and groans for Salvation! I say, where is he that hath taken his Flight for Salvation! Because of the dread of the Wrath to come. *O Generation of Vipers, who hath warned you to flee from the Wrath to come?* Matt. 3.

Alas! do not the most set light by Salvation? as for Sin, how do they love it, embrace it, please themselves with it, hide it still within their Mouth, and keep it close under their Tongue? Besides, for the Wrath of God they feel it not, they fly not from it; and for Hell, it is become a doubt to many if there be any, and a Mock to those whose Doubt is resolved by Atheism.

But to come to the Question, *What is it to be saved?* To be saved, may either respect Salvation in the whole of it, or Salvation in the Parts of it, or both: I think this Text respecteth both: to wit, Salvation compleating, and Salvation compleated; for, *to save*, is a Work of many Steps, or to be as plain as possible, *to save*, is a Work that hath its beginning before the World began, and shall not be compleated before it is ended.

First then, we may be said to be saved, in the Purpose of God before the World began. The Apostle saith, That he saved us, and called us with an holy calling, not according to our Works, but according to his own Purpose and Grace, which was given us in Christ before the World began, 2 Tim. 1. 9. This is the beginning of Salvation, and according to this beginning, all Things concur and fall out in Conclusion: He hath saved us according to his eternal Purpose which he purposed in Christ Jesus. God in thus saving, may be said to save us, by determining to make those Means effectual for the blessed compleating of our Salvation: And hence we are said, to be chosen in Christ to Salvation: And again, That he hath in that choice given us that Grace that shall compleat our Salvation: Yea, the Text is very full, He hath blessed us with all spiritual Blessings in heavenly Places in Christ, according as he hath chosen us in him before the Foundation of the World, Ephes. 1. 3, 4.

Secondly, As we may be said to be saved in the Purpose of God, before the Foundation of the World, so we may be said to be saved, before we are converted, or called to Christ. And hence saved, is put before called; he hath saved us, and called us; he saith not, he hath called us, and saved us, but he puts saving before calling. So again, we are said to be preserved in Christ, and called, he saith not called and preserved: Jude 1. And therefore God saith again, I will pardon them whom I reserve, that is, as Paul expounds it, those whom I have elected and kept, Jer. 50. 20. Rom. 11. 4, 5. and this Part of Salvation is accomplished through the forbearance of God. God beareth with his own Elect, for Christ's Sake, all the Time of their Unregeneracy, until the Time comes which he hath appointed for their Conversion. The Sins that we stood guilty of before Conversion, had the Judgment due to them been executed upon us, we had not now been in the World to partake of an heavenly calling. But the Judgment due to them hath been by the Patience of God prevented, and we saved all the Time of our ungodly and unconverted State, from that Death, and those many Hells, that for our Sins we deserved at the Hands of God.

And here lies the Reason, that long Life is granted to the Elect before Conversion, and that all the Sins they commit, and all the Judgments they deserve cannot drive them out of the World before Conversion. Manasseh, you know, was a great Sinner, and for the Trespas which he committed he was driven from his own Land, and carried to Babylon, but kill him they could not, though his Sins had deserved Death ten thousand Times, but what was the Reason? Why he was not yet called, God had chosen him in Christ, and laid up in him a stock of Grace, which must be given to Manasseh

Manasseh before he dies: Therefore *Manasseh* must be convinced, converted, and saved. That *Legion* of Devils that was in the possessed, *Mark* 5. with all the Sins which he had committed in the Time of his Unregeneracy, could not take away his Life before his Conversion: How many Times was that poor Creature, as we may easily conjecture, assaulted for his Life by the Devils that were in him, yet could they not kill him, yea, though his Dwelling was near the Sea side, and the Devils had Power to drive him too, yet could they not drive him further than the Mountains that was by the Sea side: Yea, they could help him often to break his Chains, and Fetters, and could also make him as mad as a *Bedlam*, they could also prevail with him to separate from Men, and cut himself with Stones, but kill him they could not, drown him they could not; he was saved to be called, he was, notwithstanding all this, preserved in Christ, and called. As it is said of the young Lad in the Gospel, *Mark* 9. 22. he was by the Devil cast oft into the Fire, and oft into the Water to destroy him, but it could not be; even so hath he served others, but they must be saved to be called. How many Deaths have some been delivered from, and saved out of before Conversion! Some have fallen into Rivers, some into Wells, some into the Sea, some into the Hands of Men; yea, they have been justly arraigned, and condemned, as the Thief upon the Cross, but must not die before they have been converted. They were preserved in Christ and called.

Called Christian, how many Times have thy Sins laid thee upon a sick Bed? and to thine and others thinking, at the very Mouth of the Grave, yet God said concerning thee, *Let him live*, for he is not yet converted; behold therefore that the Elect are saved before they are called. *God who is rich in Mercy, for his great Love where-with he loved us, even when we were dead in our Sins*, *Ephes.* 2. 4, 5. hath preserved us in Christ, and called us.

Now this *saving* of us, arises from six Causes.

1. God hath chosen us unto Salvation, and therefore will not frustrate his own Purposes, *1 Thes.* 5. 9.

2. God hath given us to Christ; and his Gift, as well as his Calling, is without Repentance, *Rom.* 11. 29. *Joh.* 6. 37.

3. Christ hath purchased us with his Blood, *Rom.* 5. 8.

4. They are by God counted in Christ before they are converted, *Ephes.* 1. 3, 4.

5. They are ordained before Conversion to eternal Life; yea, to be called, to be justified, to be glorified, and therefore all this must come upon them, *Rom.* 8. 29, 30.

6. For all this he hath also appointed them their Portion and Measure of Grace,

and that before the World began, therefore that they may partake of all these Privileges, they are *saved* and *called*; preserved in Christ, and called.

Thirdly, *To be saved, is to be brought to, and helped to lay hold on, Jesus Christ by Faith*: And this is called saving by Grace through Faith: *For by Grace are ye saved, through Faith, and that not of your selves, it is the Gift of God*, *Ephes.* 2. 8.

1. They must be brought unto Christ, yea, drawn unto him: *For no Man* (saith Christ) *can come unto me, except the Father which hath sent me, draw him*: *Joh.* 6. 44. Men, even the *Elect*, have too many Infirmities, to come to Christ without help from Heaven, inviting will not do. *As they called them, so they went from them*, therefore he drew them with cords, *Hos.* 11. 2, 4.

2. As they must be brought to, so they must be helped to lay hold on Christ by Faith, for as coming to Christ, so Faith is not in our own Power, therefore we are said to be raised up with him, *through the faith of the operation of God*: And again, we are said to *believe according to the working of his mighty Power, which he wrought in Christ when he raised him from the Dead*. *Col.* 2. 12. *Eph.* 1. 18, 19, 20. Now we are said to be saved by Faith, because, by Faith we lay hold of, venture upon, and put on Jesus Christ for Life: *For Life* I say, because God having made him the Saviour, hath given him Life to communicate to Sinners, and the Life that he communicates to them, is the merit of his Flesh and Blood, which whoso eateth and drinketh by Faith, hath eternal Life, because that Flesh and Blood hath merit in it sufficient to obtain the Favour of God: Yea, it hath done so that day it was offered through the eternal Spirit a Sacrifice of a sweet smelling Savour to him; wherefore God imputeth the *Righteousness* of Christ to him that believeth in him, by which Righteousness he is personally justified, and saved from that just judgment of the Law that was due unto him, *Joh.* 5. 26. *Chap.* 6. 53, 54, 55, 56, 57. *Ephes.* 4. 32. *Chap.* 5. 2. *Rom.* 4. 23, 24, 25.

Saved by Faith: For although Salvation beginneth in God's Purpose, and comes to us through Christ's Righteousness, yet is not Faith exempted from having a hand in saving of us: Not that it meritteth oft, but is given by God to those which he saveth, that thereby they may embrace and put on that Christ, by whose Righteousness they must be saved.

Wherefore this Faith is that which here distinguisheth them that shall be saved, from them that shall be damned. Hence it is said, *He that believeth not, shall be damned*; and hence again it is, that the Believers, are called, *the Children, the*

Heirs, and the blessed with faithful Abraham: That the Promise by Faith in Jesus Christ might be given to them that believe, Gal. 3. 6, 7, 8, 9, 26. Rom. 4. 13, 14.

And here let Christians warily distinguish betwixt the meritorious, and the Instrumental cause of their justification. Christ with what he hath done and suffered is the meritorious cause of our Justification; therefore he is said to be made to us of God, Wisdom and Righteousness, and we are said to be justified by his *Blood*, and saved from Wrath through him, 1 Cor. 1. 30. Rom. 5. 9, 10. for it was his Life and Blood that was the Price of our Redemption. *Redeemed* (says St. Peter) *not with corruptible things, as Silver and Gold,* (alluding to the Redemption of Money under the Law) *but with the precious Blood of Christ:* Thou art therefore, (as I have said) to make Christ Jesus the object of thy Faith for justification; For by his Righteousness thy Sins must be covered from the Sight of the justice of the Law. *Believe on the Lord Jesus Christ, and thou shalt be saved, for he shall save his People from their sins,* Acts 16. 31. Mat. 1. 21.

Fourthly, *To be saved*, is to be preserved in the Faith to the end. *He that shall endure to the end, the same shall be saved,* Matth. 24. 13. not that *Perseverance* is an accident in Christianity, or a thing performed by humane Industry: They that are saved, *are kept by the Power of God, through Faith unto Salvation,* 1 Pet. 1. 3, 4, 5.

But *Perseverance* is absolutely necessary to the compleat saving of the Soul, because he that falleth short of the State, that they that are saved, are possessed of, as saved, cannot arrive to that saved State: He that goeth to Sea, with a Purpose to arrive at *Spain*, cannot arrive there, if he be drowned by the way: Wherefore *Perseverance* is absolutely necessary to the saving of the Soul, and therefore it is included in the compleat saving of us, *Israel shall be saved in the Lord, with an everlasting Salvation, they shall not be ashamed nor confounded, World without end,* Isa. 45. 17. *Perseverance* is here made absolutely necessary to the compleat saving of the Soul.

But (as I said) this Part of Salvation dependeth not upon humane Power, but upon him that hath begun a good Work in us, *Phil. 1. 6.* This Part, therefore, of our Salvation, is great, and calleth for no less than the Power of God for our Help to perform it, as will be easily granted by all those that consider,

1st, That all the Power, and Policy, Malice, and Rage of the Devils and Hell it self is against us: Any Man that understandeth this, will conclude, that *to be saved*, is no small thing. The Devil is called a God, a Prince, a Lyon, a roaring Lyon; it is said, that he hath Death and the Power of it, &c. but what can a poor Creature

whose Habitation is in flesh, do against a God, a Prince, a roaring Lyon, and the Power of Death it self? Our *Perseverance* therefore lieth in the Power of God; *the Gates of Hell shall not prevail against it.*

2^{ly}, All the *World* is against him that shall be *saved*, but what is one poor Creature to all the World, especially if you consider, that with the World, is Terror, Fear, Power, Majesty, Laws, Gaols, Gibbets, Hangings, Burnings, Drownings, Starvings, Banishments, and a thousand kinds of Deaths, 1 Joh. 5. 4, 5. Joh. 16. 33.

3^{ly}, Add to this that all the Corruptions that dwells in our Flesh, is against us, and that not only in their Nature and Being, but they lust against us, and war against us, to bring us into Captivity to the Law of Sin and Death, Gal. 5. 17. 1 Pet. 2. 11. Rom. 7. 23.

4^{ly}, All the Delusions in the world are against them that shall be *saved*, many of which are so cunningly woven, so plausibly handled, so rarely polished with Scripture and Reason, that 'tis ten thousand Wonders, that the Elect are not swallowed up with them; and swallowed up they would be, were they not Elect, and was not God himself engaged, either by Power to keep them from falling, or by Grace, to pardon if they fall, and to lift them up again, Mat. 24. 24. Eph. 4. 14. Rom. 3. 10.

5^{ly}, Every Fall of the *saved*, is against the Salvation of his Soul; but a Christian once fallen, riseth not, but as helped by Omnipotent Power. *O Israel, thou art fallen by thine Iniquity, but in me is thy help,* says God, Hos. 13. 9. chap. 14. 1. Psal. 37. 23.

Christians were you awake, here would be matter of wonder to you, to see a man assaulted with all the Power of Hell, and yet to come off a Conqueror: Is it not a Wonder, to see a poor Creature who in himself is weaker than the Moth, Job 4. 19. to stand against, and overcome all Devils, all the World, all his Lusts and Corruptions! Or if he fall, is it not a wonder to see him, when Devils and Guilt are upon him, to rise again, stand upon his feet again, walk with God again, and persevere after all this in the Faith and Holiness of the Gospel! He that knows himself, wonders; he that knows Temptation, wonders; he that knows what Falls and Guilt means, wonders; indeed *Perseverance* is a wonderful thing, and is managed by the Power of God; for he only is able to keep us from falling, and to present us faultless before the Presence of his Glory, with exceeding Joy, Jude 2. 4. Those of the Children of *Israel* that went from *Egypt*, and entred the Land of *Canaan*, how came they thither? why the Text says, *That as an Eagle spreadeth abroad her*

her Wings, so the Lord alone did lead them, And again, He bore them, and carried them all the Days of old. Deut. 32. 11, 12. Isa. 63. 9. David also tells us, that Mercy and Goodness should follow him all the Days of his Life, and so he should dwell in the House of the Lord for ever. Psal. 23. 6.

Fifthly, *To be saved* calls for more than all this; he that is saved, must, when this World can hold him no longer, have a safe Conduct to Heaven; for that is the Place where they that are saved, must to the full enjoy their Salvation. This Heaven is called, *The End of our Faith*, because it is that which Faith looks at, as Peter says, *Received the End of your Faith, the Salvation of your Souls*: And again, *But we are not of them that draw back unto Perdition, but of them that believe to the saving of the Soul*. 1 Pet. 1. 9. Heb. 10. 39. For (as I said) Heaven is the Place for the Saved to enjoy their Salvation in, with that perfect Gladness that is not attainable here; here we are saved by Faith and Hope of Glory, but there we that are saved, shall enjoy the *End of our Faith and Hope, even the Salvation of our Souls*. There is *Mount Zion, the heavenly Jerusalem, the general Assembly and Church of the First-born*: There is the *innumerable Company of Angels, and the Spirits of just Men made perfect*: There is *God the Judge of all, and Jesus the Mediator of the New Covenant*. There shall our Soul have as much of Heaven as it is capable of enjoying, and that without Intermision: Wherefore, when we come there, we shall be saved indeed.

But now for a poor Creature to be brought hither, this is the Life of the Point: But how shall I come hither? There are *Heights and Depths* to hinder. Rom. 8. 38, 39.

Suppose the poor Christian is now upon a Sick-Bed, beset with a thousand Fears, and ten thousand at the end of that; Sick-Bed Fears! and they are sometimes dreadful Ones: Fears that are begotten by the Review of the Sin (perhaps) of forty Years Profession: Fears that are begotten by dreadful and fearful Suggestions of the Devil, the Sight of Death, and the Grave, and it may be of Hell it self: Fears that are begotten by the withdrawing and Silence of God and Christ, and by (it may be) the Appearance of the Devil himself. Some of these made David cry, *O spare me a little, that I may recover Strength, before I go hence and be no more*, Psal. 39. 13. *The Sorrows of Death*, said he, *compassed me, the Pains of Hell got hold upon me, and I found Trouble and Sorrow*. Psal. 116. 3. These Things in another Place, he calls, *The Bands that the Godly have in their Death, and the Plagues that others are not aware of*. They are not in Trouble as other Men, neither are they plagued like other Men. Ps. 73. 5. But now, out of all these

the Lord will save his People; not one Sin, nor Fear, nor Devil shall hinder; nor the Grave nor Hell disappoint thee. But how must this be? Why thou must have a safe Conduct to Heaven! What Conduct? A Conduct of *Angels*: *Are they not all ministering Spirits, sent forth to minister for them that shall be Heirs of Salvation*? Heb. 1. 14.

These Angels therefore are not to fail them that are the Saved; but must, as commissioned of God, come down from Heaven to do this Office for them; they must come, I say, and take the Care and Charge of our Soul, to conduct it safely into *Abraham's Bosom*. 'Tis not our Meanness in the World, nor our Weakness of Faith, that shall hinder this; nor shall the Loathsomeness of our Diseases make these delicate Spirits shy of taking this Charge upon them. *Lazarus* the Beggar found this a Truth; a Beggar so despised of the rich Glutton, that he was not suffered to come within his Gate; a Beggar full of Sores and noisome Putrefaction; yet behold, when he dies, the Angels come from Heaven to fetch him thither. *And it came to pass that the Beggar died, and was carried by the Angels into Abraham's Bosom*. Luke 16. 22.

True, Sick-Bed Temptations are oft-times the most violent, because then the Devil plays his last Game with us, he is never to assault us more; besides, perhaps God suffereth it thus to be, that the entering into Heaven may be the sweeter, and ring of this Salvation the louder: O 'tis a blessed Thing for God to be our God, and our Guide, even unto Death, and then for his Angels to conduct us safely to Glory: This is Saving indeed. *And he shall save Israel out of all his Troubles*: Out of Sick-Bed Troubles as well as others. Psal. 25. 22. Ps. 34. 6. Ps. 48. 14.

Sixthly, *To be saved, to be perfectly saved*, calls for more than all this: The Godly are not perfectly saved when their Soul is possessed of Heaven. True, their Spirit is made perfect, and hath as much of Heaven as at present it can hold; but Man consisting of Body and Soul, cannot be said to be perfectly saved so long as but part of him is in the Heavens: His Body is the Price of the Blood of Christ, as well as his Spirit; his Body is the Temple of God, and a Member of the Body, and of the Flesh, and of the Bones of Christ; he cannot then be compleatly saved until the Time of the Resurrection of the Dead, 1 Cor. 6. 13, 15, 19. Eph. 5. 30. Wherefore when Christ shall come the second Time, then will he save the Body from all those Things that at present make it incapable of the Heavens. *For our Conversation is in Heaven, from whence we look for the Saviour the Lord Jesus Christ, who shall change this our vile Body, that it may be fashioned like unto*

unto his glorious Body. Philip. 3. 20, 21. O what a great deal of Good, God hath put into this little Word *Saved*! We shall not see all the Good that God hath put into this Word *Saved*, until the Lord Jesus comes to raise the Dead. *It doth not yet appear what we shall be*, 1 John 3. 2. but till it appears what we shall be, we cannot see the Bottom of this Word *Saved*. True, we have the Earnest of what we shall be, we have the Spirit of God, *which is the Earnest of our Inheritance, until the Redemption of the purchased Possession*. Eph. 1. 14.

The Possession is our Body, it is called a *purchased Possession*, because 'tis the Price of Blood; now the Redemption of this purchased Possession is the raising of it out of the Grave, which raising is called the Redemption of our Body, *Phil. 3. 21. And when this vile Body is made like unto his glorious Body*, and this Body and Soul together possessed of the Heavens, then shall we be every Way saved.

There are three Things from which this Body must be *saved*.

1. There is that sinful Filth and Vileness that yet dwells in it, under which we groan earnestly all our Days. 2 Cor. 5. 1, 2, 3.

2. There is Mortality, that subjecteth us to Age, Sickness, Aches, Pains, Diseases, and Death.

3. And there is the Grave and Death it self, for Death is the last Enemy that is to be destroyed. *So when this Corruptible shall have put on Incorruption, and this Mortal shall have put on Immortality, then shall be brought to pass that Saying that is written, Death is swallowed up in Victory*. 1 Cor. 15. 54.

So then, when this comes to pass, then we shall be saved, then will Salvation in all the Parts of it meet together in our Glory, then we shall be every Way saved; saved in God's Decree, saved in Christ's Undertakings, saved by Faith, saved in Perseverance, saved in Soul, and in Body and Soul together, in the Heavens, saved perfectly, everlastingly, gloriously.

Before I conclude my Answer to the first Question, I would discourse a little of the State of our Body and Soul in Heaven, when we shall enjoy this blessed State of *Salvation*.

First, Of the Soul, it will then be filled in all the Faculties of it, with as much Bliss and Glory as ever it can hold.

1. The Understanding shall then be perfect in Knowledge, *now we know but in part*; we know God, Christ, Heaven, and Glory, but in part, *but when that which is perfect is come, then that which is in part shall be done away*. 1 Cor. 13. 10. Then shall we have perfect and everlasting Visions of God, and that blessed one his Son Jesus Christ, a good Thought of whom

doth sometimes so fill us, while in this World, that it causeth *Joy unspeakable and full of Glory*.

2. Then shall our Will and Affections be ever in a burning Flame of Love to God and his Son Jesus Christ; our Love here hath Ups and Downs, but there it shall be always perfect with that Perfection which is not possible in this World to be enjoyed.

3. Then will our Conscience have that Peace and Joy, that neither Tongue, or Pen, of Men or Angels can express.

4. Then will our Memory be so enlarged to retain all Things that happened to us in this World, so that with unspeakable Aptness we shall call to Mind all God's Providences, all Satan's Malice, all our own Weaknesses, all the Rage of Men, and how God made all work together for his Glory and our Good, to the everlasting ravishing of our Hearts.

Secondly, For our Body, it shall be raised in Power, in Incorruption, a spiritual Body and glorious. 1 Cor. 15. 44.

The Glory of which is set forth by several Things.

1. It is compared to the Brightness of the Firmament, and to the Shining of the Stars, for ever and ever. *Dan. 12. 3. 1 Cor. 15. 41, 42.*

2. It is compared to the Shining of the Sun: *Then shall the Righteous shine forth as the Sun in the Kingdom of their Father: Who hath Ears to hear, let him hear*. Mat. 13. 43.

3. Their State is then to be equally glorious with Angels; but they which shall be counted worthy to obtain that World, and the Resurrection from the Dead, neither marry, nor are given in Marriage, neither can they die any more, *for they are equal to the Angels*. Luke 20. 35, 36.

4. It is said, that then this *our vile Body shall be like the glorious Body of Jesus Christ*. Philip. 3. 20, 21. 1 John 3. 2, 3.

5. And now, when Body and Soul are thus united, who can imagine what Glory they both possess? They will now be both in Capacity, without jarring, to serve the Lord with shouting Thanksgivings, and with a Crown of everlasting Joy upon their Head.

In this World there cannot be that Harmony and Oneness of Body and Soul, as there will be in Heaven. Here the Body sometimes sins against the Soul, and the Soul again vexes and perplexes the Body with dreadful Apprehensions of the Wrath and Judgment of God: While we be in this World, the Body oft hangs this Way, and the Soul the quite contrary; but there, in Heaven, they shall have that perfect Union as never to jarr more: But now the Glory of the Body shall so suit with the Glory of the Soul, and both so perfectly suit

suit with the heavenly State, that it passeth Words and Thoughts.

Thirdly, Shall I now speak of the Place that this saved Body and Soul shall dwell in. Why,

1. It is a City, *Heb. 11. 16. Eph. 2. 19.*
2. It is called Heaven, *Heb. 10. 34.*
3. It is called God's House, *John 14. 1, 2, 3.*
4. It is called a Kingdom, *Luke 12. 32.*
5. It is called Glory, *Col. 3. 3. Heb. 2. 10.*
6. It is called Paradise, *Rev. 2. 7.*
7. It is called Everlasting Habitation, *Luke 16. 9.*

Fourthly, Shall I speak of their Company. Why,

1. They shall stand and live in the Presence of the glorious God the Judge of all, *Heb. 12. 23.*
2. They shall be with the Lamb, the Lord Jesus.
3. They shall be with innumerable Company of Holy Angels, *Heb. 12. 22.*
4. They shall be with Abraham, Isaac, and Jacob, and all the Prophets in the Kingdom of Heaven, *Luke 13. 28.*

Fifthly, Shall I speak of their Heavenly Raiment.

1. It is Salvation, they shall be clothed with the Garment of Salvation, *Psal. 132. 16. Psal. 149. 4. Isa. 61. 10.*
2. This Raiment is called white Raiment, signifying their clean and innocent State in Heaven. *And they (says Christ) shall walk with me in white, for they are worthy, Isa. 57. 2. Revel. 3. 4. Chap. 19. 8.*
3. It is called Glory, *when he shall appear, we shall appear with him in Glory, Col. 3. 4.*
4. They shall also have Crowns of Righteousness, everlasting Joy and Glory, *Isa. 35. 10. 2 Tim. 4. 8. 1 Pet. 5. 4.*

Sixthly, Shall I speak of their Continuance in this Condition.

1. It is for ever and ever, *and they shall see his Face, and his Name shall be in their Foreheads, and they shall reign for ever and ever, Revel. 24. 4, 5.*
2. It is everlastingly: *And this is the Will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting Life, Job. 6. 40, 47.*
3. It is Life Eternal, *My Sheep hear my Voice, and I know them, and they follow me, and I give unto them eternal Life. Joh. 10. 27, 28.*
4. It is World without End. *But Israel shall be saved in the Lord with an everlasting Salvation, they shall not be ashamed nor confounded World without End, Eph. 45. 17. Eph. 3. 20, 21.*

O Sinner! What saist thou! How dost thou like being saved? Doth not thy Mouth water? doth not thy Heart twitter at being saved? Why come then, *The Spirit and the Bride says come, and let him that heareth say come, and let him that is a-thirst come,*

and whosoever will, let him take of the Water of Life freely, Rev. 22. 17.

QUESTION II.

What is it to be saved by Grace?

NOW I come to the second Question, to wit, *What is it to be saved by Grace?* For so are the Words of the Text, *By Grace ye are saved.*

But First, I must touch a little upon the Word Grace, and shew you how diversly it is taken.

1. Sometimes it is taken for the good Will and Favour of Men, *Est. 2. 17. Ruth 2. 2. 1 Sam. 1. 18. 2 Sam. 16. 4.*
2. Sometimes it is taken for those sweet Ornaments, that a Life, according to the Word of God, putteth about the Neck, *Prov. 1. 9. Chap. 3. 22.*
3. Sometimes it is taken for the Charity of the Saints, as *2 Cor. 9. 6, 7, 8.*
4. But Grace in the Text, is taken for God's good Will, *the good Will of him that dwelt in the Bush;* and is expressed variously.

1. Sometimes it is called, *his good Pleasure.*
2. Sometimes *the good Pleasure of his Will,* which is all one with *the Riches of his Grace,* *Ephes. 1. 7.*
3. Sometimes it is expressed by Goodness, Pity, Love, Mercy, Kindness, and the like, *Rom. 2. 4. Isa. 63. 9. Tit. 3. 4, 5.*
4. Yea, he styles himself, *The Lord, the Lord God, merciful, gracious, long-suffering, and abundant in Goodness and Truth, keeping Mercy for Thousands, forgiving Iniquity, Transgressions and Sin, and that will by no Means clear the Guilty, Exod. 34. 6, 7.*

Secondly, As the Word Grace signifieth all these, so it intimates to us, that all these are free Acts of God, free Love, free Mercy, free Kindness: Hence we have other Hints in the Word, about the Nature of Grace, as,

1. It is an Act of God's Will, which must needs be free, an Act of his own Will, of the good Pleasure of his Will; by every of these Expressions, is intimated, that Grace is a free Act of God's goodness towards the Sons of Men.
2. Therefore it is expressly said, *being justified freely by his Grace, Rom. 3. 24.*
3. *And when they had nothing to pay, he frankly forgave them both, Luk. 7. 42.*
4. And again, *Not for your Sakes do I this, saith the Lord God, be it known unto you, Ezek. 36. 32. Deut. 9. 5.*
5. And therefore Grace and the Deservings of the Creature are set in flat Opposition one to another. *And if it be by Grace, then it is no more of Works, otherwise Grace*

is no more Grace, but if it be of Works, then it is no more of Grace, otherwise Work is no more Work, Rom. 11. 6.

The Word Grace therefore, being understood, doth most properly set forth the true Cause of Man's Happiness with God, not but that those Expressions, Love, Mercy, Goodness, Pity, Kindness, &c. and the like, have their proper Place in our Happiness also; had not God loved us, Grace had not acted freely in our Salvation; had not God been merciful, good, pitiful, kind, he would have turned away from us, when he saw us in our Blood, Ezek. 16.

So then, when he saith, *By Grace ye are saved*, it is all one as if he had said, by the good Will, free Mercy, and loving Kindness of God, ye are saved; as the Words conjoined with the Text, do also further manifest: *But God (saith Paul) who is rich in Mercy, for his great Love where-with he loved us, even when we were dead in Sin, hath quickened us together with Christ, by Grace ye are saved.*

The Words thus understood, admits us these few Conclusions.

1. That God in saving of the Sinner hath no Respect to the Sinner's Goodness, hence it is said, he is *frankly* forgiven and *freely* justified, Luke 7. 42. Rom. 3. 24.

2. That God doth this to whom, and when he pleases, because 'tis an Act of his own good Pleasure, Gal. 1. 15, 16.

3. This is the Cause why great Sinners are saved, for God pardoneth according to the Riches of his Grace, Eph. 1. 7.

4. This is the true Cause that some Sinners are so amazed, and confounded at the Apprehension of their own Salvation, his Grace is unsearchable, and by unsearchable Grace, God oft puzzles, and confounds our Reason, Ezek. 16. 62, 63. Acts 9. 6.

5. This is the Cause that Sinners are so often recovered from their Back-sliding, healed of their Wounds, that they get by their Falls, and helped again to rejoyce in God's Mercy; why, *he will be gracious to whom he will be gracious, and he will have Compassion on whom he will have Compassion*, Rom. 9. 15.

But I must not here conclude this Point; we are here discoursing of the Grace of God, and that by it we are saved; saved, I say, by the Grace of God.

Now, God is set forth in the Word unto us under a double Consideration.

1. He is set forth in his own eternal Power and Godhead, and as thus set forth, we are to conceive of him by his Attributes of Power, Justice, Goodness, Holiness, Everlastingness, &c.

2. But then, we have him set forth in the Word of Truth, as consisting of Father, Son, and Spirit, and although this second Consideration containeth in it the Nature of the Godhead, yet the first doth

not demonstrate the Persons in the Godhead: We are saved by the Grace of God, that is, by the Grace of the Father, who is God; by the Grace of the Son, who is God; and by the Grace of the Spirit, who is God.

Now since we are said to be *saved by Grace*, and that the Grace of God; and since also we find in the Word, that in the Godhead there is Father, Son, and Holy Ghost, we must conclude, that it is by the Grace of the Father, Son, and Spirit, that we are saved; wherefore Grace is attributed to the Father, Son, and Holy Ghost distinctly.

1. Grace is attributed to the Father, as these Scriptures testify, Rom. 7. 25. 1 Cor. 1. 3. 2 Cor. 1. 2. Gal. 1. 3. Ephes. 1. 2. Phil. 1. 2. Col. 1. 2. 1 Thes. 1. 1. 2 Thes. 2. 1 Tim. 1. 2. 2 Tim. 1. 2. Tit. 1. 4. Phil. 3.

2. Grace is also attributed to the Son, and I first manifest it by all those Texts above-mentioned, as also by these that follow, 2 Cor. 8. 9. Chap. 13. 14. Gal. 6. 18. Phil. 4. 23. 1 Thes. 5. 28. 2 Thes. 3. 18. Phil. 25. Rev. 22. 21.

3. It is also attributed to the Holy Ghost, Zech. 12. 10. Heb. 12. 19. now he is here called the Spirit of Grace, because he is the Author of Grace as the Father, and the Son: So then it remaineth that I shew you,

First, How we are saved by the Grace of the Father.

Secondly, How we are saved by the Grace of the Son.

Thirdly, And how we are saved by the Grace of the Spirit.

Of the Father's Grace.

First, How we are saved by the Grace of the Father: Now this will I open unto you thus.

1. The Father, by his Grace hath bound up them that shall go to Heaven in an eternal Decree of Election, and here indeed, as was shewed at first, is the beginning of our Salvation, 2 Tim. 1. 9. and Election is reckoned not the Son's Act, but the Father's, *Blessed be God and the Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings in heavenly Places in Christ, according as he hath chosen us in him before the Foundation of the World*, Eph. 1. 4. Now this Election is counted an Act of Grace, So then, at this present Time also, there is a Remnant according to the Election of Grace. Rom. 11. 5.

2dly, The Father's Grace, ordaineth, and giveth the Son to undertake for us our Redemption: The Father sent the Son to be the Saviour of the World, *In whom we have Redemption through his Blood, the forgiveness of Sins, according to the Riches of his Grace; that in the Ages to come, he might shew the exceeding Riches of his Grace in his kindness to usward, through Christ Jesus*, 1 Joh. 4. 14. Ephes. 1. 7. Chap. 2. 7. Joh.

Joh. 3. 16. Chap. 6. 32, 33. Chap. 12. 47.
3^{dly}, The Father's Grace giveth us to Christ, to be justified by his Righteousness, washed in his Blood, and saved by his Life. This Christ mentioneth, *Job. 6. 37.* and tells us, it is his Father's Will that they should be safe-coming at the last Day, and that he had kept them all the Days of his Life, and they shall never perish, *Job. 6. 38, 39.* Chap. 17. 2, 12.

4^{thly}, The Father's Grace giveth the Kingdom of Heaven to those that he hath given to Jesus Christ; *Fear not little Flock, it is your Father's good Pleasure to give you the Kingdom,* Luke 12. 32.

5^{thly}, The Father's Grace provideth, and layeth up in Christ for those that he hath chosen a sufficiency of all spiritual Blessings to be communicated to them at their need, for their Preservation in the Faith, and faithful perseverance through this Life; *not according to our Works, but according to his own Purpose and Grace, which was given us in Christ Jesus, before the Word began,* 2 Tim. 1. 9. Eph. 1. 3, 4.

6^{thly}, The Father's Grace saveth us by the blessed and effectual Call, that he giveth us the Fellowship of his Son Jesus Christ, 1 Cor. 1. 9. Gal. 1. 15.

7^{thly}, The Father's Grace saveth us by multiplying Pardons to us for Christ's sake, Day by Day. *In whom we have Redemption through his Blood, even the forgiveness of Sins, according to the Riches of his Grace.*

8^{thly}, The Father's Grace saves us, by exercising Patience and Forbearance towards us all the Time of our Unregeneracy, Rom. 3. 24.

9^{thly}, The Father's Grace saveth us, by holding of us fast in his Hand, and by keeping of us from all the Power of the Enemy, *My Father (said Christ) that gave them me is greater than all, and no Man can pull them out of my Father's Hand,* Joh. 10. 29.

10^{thly}, What shall I say? The Father's Grace saveth us, by accepting of our Persons and Services, by lifting up the Light of his Countenance upon us, by manifesting of his Love unto us, and by sending of his Angels to fetch us to himself when we have finished our Pilgrimage in this World.

Of the Grace of the Son.

I come now to speak of the Grace of the Son, for as the Father putteth forth his Grace in the saving of the Sinner, so doth the Son put forth his. *For ye know the Grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his Poverty might be made rich.* 2 Cor. 8. 9.

Here you see also, that the Grace of our Lord Jesus Christ is brought in as a Part-

ner with the Grace of his Father, in the salvation of our Souls: Now this is the Grace of our Lord Jesus Christ; he was rich, but for our sakes he became poor, that we through his Poverty might be made rich.

To enquire then into this Grace, this condescending Grace of Christ, and that by searching out, how rich Jesus Christ was, and then how poor he made himself, that we through his Poverty might have the Riches of Salvation.

First, How rich was Jesus Christ?

To which I answer, First, Generally, Secondly, Particularly.

First, Generally, He was rich as the Father: *All Things that the Father hath (saith he) are mine.* Jesus Christ *he is the Lord of all, God over all blessed for ever: He thought it no Robbery to be equal with God,* being naturally and eternally God, as the Father, *John 16. 15. Acts 10. 36. Phil. 2. 6. Rom. 9. 4, 5. John 10. 30.* but of his Godhead he could not strip himself.

Secondly, Jesus Christ had Glory with the Father, yea, a manifold Glory with him, which he stript himself of.

First, He had the Glory of Dominion, he was Lord of all the Creatures, they were under him upon a double Account.

1. As he was their Creator, *Col. 1. 16.*

2. As he was made the Heir of God, *Heb. 1. 2.*

Secondly, Therefore the Glory of Worship, Reverence, and Fear, from all Creatures was due unto him; the Worship, Obedience, Subjection, and Service of Angels was due unto him; the Fear, Honour and Glory of Kings, and Princes, and Judges of the Earth, was due unto him; the Obedience of the Sun, Moon, Stars, Clouds, and all Vapours was due unto him; all Dragons, Deeps, Fire, Hail, Snow, Mountains and Hills, Beasts, Cattle, creeping Things, and flying Fowls, the Service of them all, and their Worship was due unto him. *Psal. 148.*

Thirdly, The Glory of the Heavens themselves was due unto him; in a Word, Heaven and Earth was his.

Fourthly, But above all, the Glory of Communion with his Father was his; I say, the Glory of that unspeakable Communion that he had with the Father before his Incarnation, which alone was worth ten thousand Worlds, that was ever his.

But again, As Jesus Christ was possessed with this, so besides he was Lord of Life: This Glory also was Jesus Christ's; *In him was Life,* therefore he is called *the Prince of it:* Because it was in him originally as in the Father, *Acts 3. 15.* He gave to all Life and Breath; and all Things, Angels, Men, Beasts, they had all their Life from him.

Again, as he was Lord of Glory, and Prince of Life, so he was also Prince of Peace,

Peace, *Isa.* 9. 6. and by him was maintained that Harmony and goodly Order which was among *Things* in Heaven, and *Things* on Earth.

Take *Things* briefly in these few Particulars.

1. The Heavens were his, and he made them.

2. Angels were his, and he made them.

3. The Earth was his, and he made it.

4. Man was his, and he made him.

Now this Heaven he forsook for our sakes, *He came into the World to save Sinners*, *1 Tim.* 1. 15.

He was made lower than the Angels for the Suffering of Death, *Heb.* 2. 9.

When he was born, he made himself, as he saith, a Worm, or one of no Reputation, he became the Reproach and By-word of the People, he was born in a Stable, laid in a Manger, earned his Bread with his Labour, being by Trade a Carpenter, *Psal.* 22. 6. *Philip.* 2. 7. *Mark* 6. 3. When he betook himself to his Ministry, he lived upon the Charity of the People, when other Men went to their own Houses, Jesus went to the *Mount of Olives*. Hark what himself saith for the clearing of this! *Foxes have Holes, and Birds of the Air have Nests, but the Son of Man hath not whereon to lay his Head.* *Luke* 8. 2, 3. *John* 7. 35. and 8. 1. *Luke* 9. 58. He denied himself of this World's Good.

Again, As he was Prince of Life, so he for our sakes laid down that also; for so stood the Matter, that he or we must die; but the Grace that was in his Heart wrought with him to lay down his Life: *He gave his Life a Ransom for many*. He laid down his Life that we might have Life; he gave his Flesh and Blood for the Life of the World; he laid down his Life for his Sheep.

Again, he was Prince of Peace, but he forsook his Peace also.

1. He laid aside Peace with the World, and chose upon that Account, to be a Man of Sorrows and acquainted with Grief, and therefore was persecuted from his Cradle to his Crois, by Kings, Rulers, &c.

He laid aside his Peace with his Father, and made himself the Object of his Father's Curse, insomuch that the Lord smote, stroke, and afflicted him; and in conclusion hid his Face from him (as he expressed with great Crying) at the Hour of his Death.

But perhaps some may say, What need was there that *Jesus Christ* should do all this? Could not the Grace of the Father save us without this Condescension of the Son?

Ans. As there is Grace, so there is Justice in God: And Man having sinned, God concluded to save him in a Way of Righteousness; therefore it was absolutely

necessary, that *Jesus Christ* should put himself into our very Condition, Sin only excepted.

Now by Sin we had lost the Glory of God, therefore *Jesus Christ* lays aside the Glory that he had with the Father, *Rom.* 3. 23. *John* 17. 5.

2. Man by Sin had shut himself out of an earthly Paradise, and *Jesus Christ* will leave his heavenly Paradise to save him, *Gen.* 3. 24. *1 Tim.* 1. 15. *John* 6. 38, 39.

3. Man by Sin had made himself lighter than Vanity, and this Lord God, *Jesus Christ*, made himself lower than the Angels to redeem him, *Isa.* 40. 17. *Heb.* 2. 7.

4. Man by Sin lost his Right to the Creatures, and *Jesus Christ* will deny himself of a whole World to save him, *Luke* 9. 58.

5. Man by Sin had made himself Subject to Death, but *Jesus Christ* will lose his Life to save him, *Rom.* 6. 23.

6. Man by Sin had procured to himself the Curse of God, but *Jesus Christ* will bear that Curse in his own Body to save him, *Gal.* 3. 13.

7. Man by Sin had lost Peace with God, but this would *Jesus Christ* lose also, to the end Man might be saved.

8. Man should have been mocked of God, therefore *Christ* was mocked of Men.

9. Man should have been Scourged in Hell, but to hinder that *Jesus* was Scourged on Earth.

10. Man should have been crowned with Ignominy and Shame, but to prevent that *Jesus* was crowned with Thorns.

11. Man should have been pierced with the Spear of God's Wrath, but to prevent that *Jesus* was pierced both by God and Men.

12. Man should have been rejected of God and Angels, but to prevent that *Jesus* was forsaken of God, and denied, hated, and rejected of Men, *Isa.* 48. 22. *Mat.* 27. 46. *Prov.* 1. 24, 25, 26. *Psal.* 22. 7. *Mat.* 27. 39. *Psal.* 9. 17. and 11. 6. *Mat.* 27. 26. *Dan.* 12. 2. *John* 19. 2, 3, 4, 5. *Numb.* 24. 8. *Zech.* 12. 10, *John* 19. 37.

I might thus enlarge, and that by Authority from this Text, *He became poor, that we through his Poverty might be made rich*. All the Riches he stript himself of, it was for our sakes; all the Sorrows he underwent, it was for our sakes; to the least Circumstance of the Sufferings of *Christ*, there was a Necessity that so it should be, all was for our sakes: *For our sakes he became poor, that ye through his Poverty might be made rich*.

And you see the Argument that prevailed with *Christ* to do this great Service for Man, the Grace that was in his Heart; as also the Prophet saith, *in his Love, and in his Pity he redeemed them*: According to this in the *Corinthians*, *You know the Grace*

of our Lord Jesus Christ; both which agree with the Text, *By Grace ye are saved.*

I say, this was the Grace of the Son, and the Exercise thereof: The Father therefore shews his Grace one Way, and the Son his another: 'Twas not the Father, but the Son, that left his Heaven for Sinners; 'twas not the Father but the Son that Spilt his Blood for Sinners. The Father indeed gave the Son, and blessed be the Father for that; and the Son gave his Life and Blood for us, and blessed be the Son for that.

But methinks we should not yet have done with this Grace of the Son: Thou Son of the Blessed, What Grace was manifest in thy Condescension? Grace brought thee down from Heaven, Grace stript thee of thy Glory, Grace made thee poor and despicable, Grace made thee bear such Burdens of Sin, such Burdens of Sorrow, such Burdens of God's Curse as is unspeakable: O Son of God! Grace was in all thy Tears, Grace came bubbling out of thy Side with thy Blood, Grace came forth with every Word of thy sweet Mouth, *Psalms 45. 2. Luke 4. 22.* Grace came out where the Whip smote thee, where the Thorns prickt thee, where the Nails and Spear pierced thee: O blessed Son of God! Here is Grace indeed! Unsearchable Riches of Grace! Unthought of Riches of Grace! Grace to make Angels wonder, Grace to make Sinners happy, Grace to astonish Devils: And what will become of them that trample under Foot this Son of God.

Of the Grace of the Spirit.

I come now to speak of the Grace of the Spirit, for he also saveth us by his Grace: The Spirit, I told you, is God, as the Father and the Son, and is therefore also the Author of Grace; yea, and it is absolutely necessary that he put forth his Grace also, or else no Flesh can be saved. The Spirit of God hath his Hand in saving of us many Ways; for they that go to Heaven, as they must be beholding to the Father and the Son, so also to the Spirit of God. The Father chooseth us, giveth us to Christ, and Heaven to us, and the like: The Son fulfills the Law for us, takes the Curse of the Law from us, bears in his own Body our Sorrows, and sets us justified in the Sight of God. The Father's Grace is shewed in Heaven and Earth; the Son's Grace is shewed on the Earth, and on the Cross; and the Spirit's Grace must be shewed in our Souls and Bodies, before we come to Heaven.

Quest. But some may say, *Wherein doth the saving Grace of the Spirit appear?*

Ans. In many Things.

1. In taking Possession of us for his own, in his making of us his House and Habitation, *1 Cor. 3. 16. Chap. 6. 19. Eph. 2. 21, 22.* so that though the Father and the Son have both gloriously put forth gracious

Acts in order to our Salvation, yet the Spirit is the first that makes Seizure of us. Christ therefore when he went away, said not, that he would send the Father, but the Spirit, and that he should be in us for ever: *If I depart, (said Christ) I will send him, the Spirit of Truth, the Comforter, John 14. 14. and 16. 7, 13.*

The Holy Spirit coming into us, and dwelling in us, worketh out many Salvations for us now, and each of them in order also to our being saved for ever.

1. He saveth us from our Darknes, by illuminating of us; hence he is called *The Spirit of Revelation*, because he openeth the blind Eyes, and so consequently delivereth us from that Darknes, which else would drown us in the Deeps of Hell, *Eph. 1. 17.*

2. He it is that convinceth us of the Evil of our Unbelief, and that shews us the Necessity of our believing in Christ; without the Conviction of this we should perish, *John 16. 9.*

3. This is that Finger of God, by which the Devil is made to give Place unto Grace, by whose Power else we should be carried headlong to Hell, *Luke 11. 20, 21, 22.*

4. This is he that worketh Faith in our Hearts, without which neither the Grace of the Father, nor the Grace of the Son can save us, *For he that believeth not shall be damned, Rom. 15. 13. Mark 16. 16.*

5. This is he by whom we are born again, and he that is not so born, can neither see nor inherit the Kingdom of Heaven, *John 3. 3, 5, 6, 7.*

6. This is he that setteth up his Kingdom in the Heart, and by that Means keepeth out the Devil after he is cast out, which Kingdom of the Spirit, whoever wanteth, they lie liable to a worse Possession of the Devil than ever, *Mat. 13. 33. Luke 11. 24, 25.*

7. By this Spirit we come to see the Beauty of Christ, without a Sight of which we should never desire him, but should certainly live in the Neglect of him, and perish, *John 16. 14. 1 Cor. 2. 9, to 13. Isa. 53. 1, 2.*

8. By this Spirit we are helped to praise God acceptably, but without it, 'tis impossible to be heard unto Salvation, *Rom. 8. 26. Eph. 6. 18. 1 Cor. 14. 15.*

9. By this blessed Spirit the Love of God is shed abroad in our Hearts, and our Hearts are directed into the Love of God, *Rom. 5. 5. 2 Thes. 2. 5.*

10. By this blessed Spirit we are led from the Ways of the Flesh into the Ways of Life, and by it our mortal Body, as well as our immortal Soul is quickened in the Service of God, *Gal. 5. 18, 25. Rom. 8. 11.*

11. By this good Spirit we keep that good Thing, even the Seed of God, that at the first by the Word of God was infused into us, and without which we are liable

to the worst Damnation, 1 *John* 3. 9.
1 *Pet.* 1. 23. 2 *Tim.* 1. 14.

12. By this good Spirit we have Help and Light against all the Wisdom and Cunning of the World, which putteth forth it self in its most cursed Sophistifications, to overthrow the Simplicity that is in Christ, *Mat.* 10. 19, 20. *Mark* 13. 11. *Luke* 12. 11, 12.

13. By this good Spirit our Graces are maintained in Life and Vigour; as Faith, Hope, Love, a Spirit of Prayer, and every Grace, 2 *Cor.* 4. 13. *Rom.* 15. 13. 2 *Tim.* 1. 7. *Eph.* 6. 18. *Titus* 3. 5.

14. By this good Spirit we are sealed to the Day of Redemption, *Eph.* 1. 14.

15. And by this good Spirit we are made to wait with Patience until the Redemption of the purchased Possession comes, *Gal.* 5. 5.

Now all these Things are so necessary to our Salvation, that I know not which of them can be wanting; neither can any of them be by any Means attained but by this blessed Spirit.

And thus have I in few Words, shewed you the *Grace* of the Spirit, and how it putteth forth it self towards the *Saving* of the Soul. And verily, Sirs, it is necessary that you know these Things distinctly; to wit, the *Grace* of the *Father*, the *Grace* of the *Son*, and the *Grace* of the *Holy Ghost*; for it is not the *Grace* of *One*, but of all these *Three*, that *saveth* him that shall be saved indeed.

The *Father's* Grace saveth no Man without the *Grace* of the *Son*; neither doth the *Father* and the *Son* save any without the *Grace* of the *Spirit*; for as the *Father* loves, the *Son* must die, and the *Spirit* must sanctify, or no Soul must be saved.

Some think that the Love of the *Father*, without the Blood of the *Son*, will save them, but they are deceived: *For without shedding of Blood is no Remission*, *Heb.* 9. 22.

Some think that the Love of the *Father*, and Blood of the *Son* will do, without the Holiness of the *Spirit* of God; but they are deceived also: *For if any Man have not the Spirit of Christ he is none of his*: And again, *Without Holiness no Man shall see the Lord*, *Rom.* 8. 9. *Heb.* 12. 14.

There is a Third sort, that think the Holiness of the *Spirit* is sufficient of it self; but they (if they had it) are deceived also; for it must be the *Grace* of the *Father*, the *Grace* of the *Son*, and the *Grace* of the *Spirit* jointly, that must save them.

But yet, as these three do put forth *Grace* jointly and truly in the Salvation of a Sinner; so they put it forth (as I also have shewed you before) after a diverse Manner: The *Father* designs us for Heaven, the *Son* redeems from Sin and Death, and the *Spirit* makes us meet for Heaven; not by *electing*, that's the Work of

the *Father*; not by *dying*, that's the Work of the *Son*; but by his *revealing* Christ, and *applying* Christ to our Souls, by *shedding* the Love of God abroad in our Hearts, by *sanctifying* of our Souls, and *taking* Possession of us as an Earnest of our possessing of Heaven.

QUESTION III.

Who are they that are to be Saved by Grace?

I Come now to the Third Particular; namely to shew you who they are that are to be saved by Grace.

First, Not the self Righteous, not they that have no need of the Physician. *The whole have no need of the Physician*, said Christ. *I come not to call the Righteous, but Sinners to Repentance*, *Mar.* 2. 17. And again, *He hath filled the Hungry with good Things, but sends the rich Empty away*, *Luke* 1. 53. Now when I say, not the self-righteous, nor the rich, I mean not that they are utterly excluded; for St. Paul was such an one; but he saveth not such without he first awaken them to see they have need to be saved by Grace.

Secondly, The Grace of God Saveth, not him that hath sinned the Unpardonable Sin. *There is nothing left for him but a certain, fearful, looking for of Judgment which shall devour the Adversaries*, *Heb.* 10. 26, 27.

Thirdly, That Sinner that persevereth in final Impenitency and Unbelief shall be damned, *Luke* 13. 3. 5. *Rom.* 2. 2, 3, 4, 5. *Mark* 16. 15, 16.

Fourthly, That Sinner whose Mind the God of this World hath blinded, that the glorious Light of the Gospel of Christ, who is the Image of God, can never shine into him, is lost, and must be damned, 2 *Cor.* 4. 3, 4.

Fifthly, The Sinner that maketh Religion his Cloak for Wickedness, he is an Hypocrite, and continuing so, must certainly be damned, *Psal.* 125. 5. *Isa.* 33. 14. *Matth.* 24. 50, 51.

Sixthly, In a Word, every Sinner that persevereth in his Wickedness, shall not inherit the Kingdom of Heaven: *Know you not that the unrighteous shall not inherit the Kingdom of God: Be not deceived, neither Fornicator, nor Idolater, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God: Let no Man deceive you with vain Words; for because of these things cometh the Wrath of God upon the Children of Disobedience*, 2 *Cor.* 6. 9, 12. *Ephes.* 5. 5, 6.

Quest. But what kind of Sinners shall then be Saved?

Ans.

Ans. Those of all these Kinds that the Spirit of God shall bring the Father by Jesus Christ; these, I say, and none but these can be *Saved*? because else the Sinners might be saved without the Father, or without the Son, or without the Spirit.

Now, in all that I have said, I have not in the least suggested, that any Sinner is rejected, because his Sins, in the Nature of them, are great; Christ Jesus came into the world to save the chief of Sinners: It is not therefore the Greatness of, but the continuance in Sins, that indeed dameth the Sinner: But I always exclude him that hath sinned against the Holy Ghost; That it is not the Greatness of Sin that excludeth the Sinner, is evident;

1. From the Words before the Text; which doth give an Account of what kind of Sinners were here saved by Grace; as namely *they that were dead in Trespasses and Sins, those that walked in these Sins, according to the Course of this World, even according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Disobedience, among whom also we have all our Conversation in Times past, in the Lusts of the Flesh, fulfilling the Desires of the Flesh and of the Mind, and were by Nature the Children of Wrath even as others*, Eph. 2. 2, 3.

2. It is evident also from the many Sinners that we find to be saved, by the revealed Will of God; for in the Word we have mention made of the Salvation of great Sinners, where their Names and their Sins stand recorded, for our Encouragement; as,

1. You read of *Manasseh*, who was an Idolater, a Witch, a Persecutor; yea, a Rebel against the Word of God, set unto him by the Prophets; and yet this Man was saved, 2 *Chron.* 33. 2, to 13. 2 *King.* 21. 16.

2. You read of *Mary Magdalene*, in whom was seven Devils! her Condition was dreadful; yet she was saved, *Luke* 8. 2.

3. You read of the Man that had a Legion of Devils in him; O how dreadful was his Condition! and yet by Grace he was saved, *Mark* 5. 1. 19.

4. You read of them that murdered the Lord Jesus, and how they were converted and saved, *Acts* 2. 23.

5. You read of the Exorcists in *Acts* 19. 13. how they closed with Christ, and were saved by Grace.

6. You read of *Saul* the Persecutor, and how he was saved by Grace, *Acts* 9. 15.

Object. But thou saist, I am a backslider.

Ans. So was *Noah*, and yet he found Grace in the Eyes of the Lord, *Gen.* 9. 21, 22.

2. So was *Lot*, and yet God saved him by Grace, *Gen.* 20. 36. and, 2 *Pet.* 2. 7, 8, 9.

3. So was *David*, yet by Grace he was forgiven his Iniquities, 2 *Sam.* 12. 7, 8, 9, 10, 11, 12, 13.

4. So was *Solomon*, and a great one too; yet by Grace his Soul was saved, *Psal.* 89. 28, 29, 30, 32, 33, 34.

4. So was *Peter*, and that a dreadful one; yet by Grace he was saved, *Mat.* 26. 69, 70, 72, 74. *Mark* 16. 7. *Acts* 15. 7, 8, 9, 10, 11.

6. Besides, For further Encouragement, read *Jer.* 3. chap 33. 25, 26. chap. 51. 5. *Ezek.* 36. 25. *Hos.* 14. 1, 2, 3, 4. And stay thy self, and wonder at the Riches of the Grace of God.

Quest. But how should we find out what Sinners shall be saved? All it seems shall not: Besides, for ought can be gathered by what you have said, there is as bad saved as damned, (set him that hath sinned the unpardonable Sin aside.)

Ans. True, there are as bad saved as damned; but to this Question:

1. They that are effectually called, are saved.

2. They that believe on the Son of God shall be saved.

3. They that are sanctified and preserved in Christ, shall be saved.

4. They that take up their Cross daily, and follow Christ, shall be saved.

Take a Catalogue of them thus?

1. *Believe on the Lord Jesus Christ, and thou shalt be saved*, *Mark* 16. 16. *Acts* 16. 31.

2. *Confess with thy Mouth the Lord Jesus, and believe in thine Heart that God hath raised him from the Dead, and thou shalt be saved*, *Rom.* 10. 9.

3. Be justified by the Blood of Christ, and thou shalt be saved, *Rom.* 5. 9.

4. Be reconciled to God by the Death of his Son, and thou shalt be saved by his Life, *Rom.* 5. 10.

5. *And it shall come to pass, that whosoever shall call upon the Name of the Lord shall be saved*, *Rom.* 10. 13. See some other Scriptures.

1. *He shall save the humble Person*, *Job* 22. 29.

2. *Thou shalt save the afflicted People*, *Psal.* 18. 27.

3. *He shall save the Children of the Needy*, *Psal.* 72. 4.

4. *He shall save the Souls of the Needy*, *Psal.* 72. 13.

5. *O thou my God, save thy Servant that trusteth in thee*, *Psal.* 86. 2.

6. *He will fulfil the Desire of them that fear him, he will hear their cry, and will save them*, *Psal.* 145. 19.

But Sinner, if thou wouldst indeed be *Saved*, beware of these four things.

1. Beware of delaying Repentance, Delays are dangerous, and damnable; they are dangerous because they harden the Heart, they are damnable because their Tendency

Tendency is to make thee out-stand the Time of Grace, *Psal. 95. 7. Heb. 3. to 12.*

2. Beware of resting in the Word of the Kingdom, without the Spirit and Power of the Kingdom of the Gospel, for the Gospel coming in Word only, saves no Body, for the Kingdom of God or the Gospel where it comes to Salvation, is not in Word, but in Power, *1 Thes. 1. 4, 5, 6. 1 Cor. 4. 19.*

3. Take heed of living in a Profession, a Life that is provoking to God: For that is the Way to make him cast thee away in his Anger.

4. Take heed that thy inside and outside be alike, and both conformable to the Word of his Grace; labour to be like the living Creatures which thou mayest read of in the Book of the Prophet *Ezekiel*, whose Appearance and themselves were one, *Ezek. 10. 22.*

In all this, I have advertised you not to be content without the Power and Spirit of God in your Hearts, for without him you partake of none of the Grace of the Father or Son, but will certainly miss of the Salvation of the Soul.

QUESTION IV.

How it appears, that they that are saved, are saved by Grace?

THIS Fourth Question requireth, that some Demonstration be given of the Truth of this Doctrine; to wit, that they that are saved, are saved by Grace.

What hath been said before, hath given some Demonstration of the Truth, wherefore first repeating in few Words, the sum of what hath been said already, I shall come to further Proof.

1. That this is true, the Scriptures testify, because God chose them to Salvation before they had done good, *Rom. 9. 11.*

2. Christ was ordained to be their Saviour before the Foundation of the World, *Ephes. 1. 4. 1 Pet. 1. 19, 20, 21.*

3. All Things that concur and go to our Salvation, were also in the same laid up in Christ to be communicated in the Dispensation of the fulness of Times to them that shall be saved, *Ephes. 1. 3, 4. 2 Tim. 1. 9. Ephes. 1. 10. Chap. 3. 8, 9, 10, 11. Rom. 8. 30.*

Again, As their Salvation was contrived by God, so as was said, this Salvation was undertaken by one of the three, to wit, the Son of the Father, *Job. 1. 29. Isa. 48. 16.*

Had there been a Contrivance in Heaven about the Salvation of Sinners on Earth, yet if the Result of that Contrivance had been, that we should be saved by our own good Deeds, it would not have been

proper for an Apostle or an Angel to say, *By Grace ye are saved.* But now, when a Counsel is held in *Eternity* about the Salvation of Sinners in Time, and when the Result of that Counsel shall be, that the Father, the Son, and the Holy Ghost, will themselves accomplish the Work of this Salvation *this is Grace*, this is naturally Grace, Grace that is Rich and Free. Yea, this is unthought of Grace; I will say it again, this is unthought of Grace; for who could have thought that a Saviour had been in the Bosom of the Father, or that the Father would have given him to be the Saviour of Men, since he refused to give him to be the Saviour of Angels, *Heb. 2. 16, 17.*

Again, Could it have been thought, that the Father would have sent his Son to be the Saviour, we should in Reason have thought also, that he would never have taken the Work wholly upon himself, especially that fearful, dreadful Soul astonishing, and amazing Part thereof! Who could once have imagined, that the Lord Jesus would have made himself so Poor, as to stand before God in the nauseous Rags of our Sins, and subject himself to the Curse and Death that was due to our Sin; *but thus he did to save us by Grace.*

Blessed be God, and the Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings in heavenly Places in Christ, according as he hath chosen us in him before the Foundation of the World, that we should be holy, and without blame before him in Love. Having predestinated us unto the Adoption of Children, by Jesus Christ, to himself, according to the good Pleasure of his Will, to the Praise of the Glory of his Grace, wherein he hath made us accepted in the beloved: In whom we have Redemption through his Blood, the forgiveness of Sins, according to the Riches of his Grace, Ephes. 1. 3, to 7.

Again, If we consider the Terms and Condition upon which this Salvation is made over to them that are saved, it will further appear, *we are saved by Grace.*

1. The Things that immediately concern our Justification and Salvation, they are offered, yea, given to us freely, and we are commanded to receive them by Faith: Sinner hold up thy Lap: God so loved the World that he giveth his Son, that he giveth his Righteousness, that he giveth his Spirit, and the Kingdom of Heaven, *Joh. 3. 16. Rom. 5. 17. 2 Cor. 1. 21, 22. Luke 12. 32.*

2. He also giveth Repentance, he giveth Faith, he giveth Everlasting Consolation, and good Hope through Grace, *Acts 5. 30, 31. Phil. 1. 29. 2 Thes. 2. 16.*

3. He giveth Pardon, and giveth more Grace, to keep us from sinking into Hell, then *we have Sin* to sink us in thither, *Acts 5. 3. Prov. 3. 34. Jam. 4. 6. 1 Pet. 5. 5.*

4. He hath made all these Things over to

to us in a Covenant of Grace, we call it a Covenant of Grace, *because 'tis set in Opposition to the Covenant of Works, and because it is establiſhed to us in the doing of Chriſt, founded in his Blood, ſtabliſhed upon the beſt Promiſes made to him, and to us by him: For all the Promiſes in him are yea, and in him Amen, to the Glory of God by us,* 2 Cor. 1. 20.

But to paſs theſe, and to come to ſome other Demonſtrations for the clearing of this.

Fiſt, Let us a little conſider, what Man is upon whom the Father, the Son, and the Spirit beſtows this Grace.

By Nature he is an Enemy to God, an Enemy in his Mind: *The carnal Mind is enmity to God; for it is not ſubject to the Law of God, neither indeed can be,* Col. 1. 21. Rom. 8. 7.

So that the State of Man was this, he was not only over-perſuaded on a ſudden to ſin againſt God, but he drank this Sin like Water, into his very Nature, mingled it with every Faculty of his Soul, and Member of his Body; by the means of which, he became alienate from God, and an Enemy to him in his very Heart; and wilt thou, O Lord, as the Scripture hath it, *And doſt thou open thine Eyes upon ſuch an one?* Job 14. 3. Yea, open thy Heart, and take this Man, not into Judgment, but into Mercy with thee.

Further, Man, by his Sin, had not only given himſelf to be a Captive-Slave to the Devil; but continuing in his Sin, he made head againſt his God, ſtruck up a Covenant with Death, and made an Agreement with Hell, but for God to open his Eyes upon *ſuch an one*, and to take hold of him by Riches of Grace, this is amazing, *Iſa.* 28. 16, 17, 18.

See where God found the Jew when he came to look upon him to ſave him: *As for thy Nativity ſays God, in the Day thou waſt born, thy Navel was not cut, neither waſt thou waſhed in Water to ſupple thee; thou waſt not ſalted at all, nor ſwadled at all; none Eye pitied thee, to do any of theſe Things to thee, to have Compaſſion on thee; but thou waſt caſt out into the open Field, to the loathing of thy Perſon, in the Day that thou waſt born. And when I paſſed by thee, and ſaw thee polluted in thy Blood, I ſaid unto thee, when thou waſt in thy Blood, live yea, I ſaid unto thee when thou waſt in thy Blood; live: Now, when I paſſed by thee, and looked upon thee, behold thy Time was the Time of Love; and I ſpread my Skirt over thee, and covered thy Nakedneſs; yea, I ſwore unto thee, and entered into a Covenant with thee, ſaith the Lord God, and thou becameſt mine: Sinner ſee farther into the Chapter, *Ezek.* 16. All this is the Grace of God: Every Word in this Text ſmells of Grace.*

But before I paſs this, let us a little take Notice of the Carriage of God to Man, and again of Man to God in his *Conversion*.

Fiſt, Of God's Carriage to Man, he

comes to him while he is in his *Sins*; in his Blood; he comes to him now, not in the Heat, and Fire of his Jealouſie; but in the cool of the Day, in unſpeakable Gentleneſs, Mercy, Pity, and Bowels of Love; not in cloathing himſelf with Vengeance; but in a Way of Entreaty, and meekly beſeecheth the Sinner to be reconciled unto him, 2 Cor. 5. 19, 20.

It is expected among Men, that he which giveth the Offence, ſhould be the fiſt in ſeeking Peace: But Sinner, betwixt God and Man it is not ſo; not that we loved God, not that we choſe God; *but God was in Chriſt reconciling the World unto himſelf, not imputing their Trefpaſſes to them.* God is the fiſt that ſeeketh Peace; and as I ſaid, in a Way of Entreaty, he bids his Miniſters pray you in Chriſt's ſtead; *as if God did beſeech you by us, we pray you in Chriſt's ſtead, be ye reconciled to God,* O Sinner, wilt thou not open! Behold; God the Father, and his Son Jeſus Chriſt, ſtand both at the *Door of thy Heart*, beſeeching there for Favour from thee, that thou wilt be reconciled to them, with Promiſe, if thou wilt comply, to forgive thee all thy Sins. O Grace! O amazing Grace! To ſee a Prince entreat a Beggar to receive an Alms, would be a ſtrange Sight; to ſee a King entreat the Traitor to accept of Mercy, would be a ſtranger Sight than that; but to ſee God entreat a Sinner, to hear Chriſt ſay, *I ſtand at the Door and knock*, with an Heart full, and an Heaven full of Grace, to beſtow upon him that opens; this is ſuch a Sight as dazzles the Eyes of Angels. What ſaiſt thou now, Sinner, Is not this *God rich in Mercy?* Hath not this *God great Love for Sinners?* Nay, further, that thou mayeſt not have any Ground to doubt that all this is but complementing, thou haſt alſo here declared, *That God hath made his Chriſt to be Sin for us, who knew no Sin; that we might be made the Righteouſneſs of God in him.* If God would have ſtuck at any Thing, he would have ſtuck at the Death of his Son but he delivered him up for us freely; *how ſhall he not then with him, freely give us all Things?* Rom. 8.

But this is not all; God doth not only beſeech thee to be reconciled to him; but farther for thy Encouragement, he hath pronounced in thy hearing, exceeding great and precious Promiſes; *and hath confirmed them by an Oath, that by two immutable Things in which it is not poſſible that God ſhould lie, we might have a ſtrong Conſolation who have fled for Refuge to lay hold on the Hope ſet before us,* Heb. 6. 18, 19. *Iſa.* 1. 18. Chap. 55. 6, 7. Jer. 51. 5.

Secondly, Let us come now to the Carriage of theſe *Sinners* to God, and that from the fiſt Day he beginneth to deal with their Souls, even to the Time that they are to be taken up into Heaven.

And fiſt to begin with God's ordinary dealing

dealing with *Sinners*, when as first he ministreth *Conviction* to them by his Word, how strangely do they behave themselves? They love not to have their Consciences touched; they like not to ponder upon what they have been, what they are, or what is like to become of them hereafter: Such Thoughts they count unmanly, hurtful, disadvantageous; *therefore they refuse to hearken, they pull away their Shoulder, they stop their Ears that they should not hear*, Zech. 7. 11. And now they are for any Thing, rather than the Word: An Ale-house, a Whore-house, a Play-house, Sports, Pleasures, Sleep, the World, and what not, so they may stave off the Power of the Word of God.

2dly, If God now comes up closer to them, and begins to fasten *Conviction* upon the Conscience, though such *Conviction* be the first Step to Faith and Repentance, yea, and to Life Eternal; yet what Shifts will they have to forget them, and wear them off! Yea, although they now begin to see that they must either turn or burn; yet oftentimes, even then, they will study to wave a present Conversion: They object, they are too young to turn yet; seven Years hence time enough, when they are old, or come upon a sick-bed: O what an Enemy is Man to his own Salvation! I am persuaded that God hath visited some of you often with his Word, even twice, and thrice; and you have thrown Water as fast, as he hath by the Word cast Fire upon your Conscience, Christian, what had become of thee, if God had took thy Denial, for an Answer, and said, then will I carry the Word of Salvation to another, and he will hear it! Sinner turn, (says God,) Lord, I cannot tend it, says the Sinner: Turn or burn (says God) I will venture that, says the Sinner: Turn and be saved (says God) I cannot leave my Pleasures, says the Sinner: Sweet Sins, sweet Pleasures, sweet Delights, says the Sinner. But what Grace is it in God, thus to parley with the Sinner! O the Patience of God to a poor Sinner! What if God should now say, Then get thee to thy Sins, get thee to thy Delights, get thee to thy Pleasures, take them for thy Portion, they shall be all thy Heaven, all thy Happiness, and all thy Portion.

3dly, But God comes again, and shews the *Sinner* the necessity of turning now; now, or not at all; yea, and giveth the Sinner this *Conviction* so strongly, that he cannot put it off. But behold the Sinner has one Spark of Enmity still. If he must needs turn now, he will either turn from one Sin to another, from great ones to little ones, from many to few, or from all to one and there stop. But perhaps *Convictions* will not thus leave him: Why then he will turn from Prophaneness to the Law of *Moses*, and will dwell as long as God will

let him upon his own seeming Goodness. And now observe him, he is a great stickler for legal Performance, now he will be a good Neighbour, he will pay every Man his own, will leave off his Swearing, the Alehouse, his Sports, and Carnal Delights: He will read, Pray, talk of Scripture, and be a very busie one in Religion (such as it is;) Now he will please God, and make him amends, for all the wrong he hath done him, and will feed him with Chapters and Prayers, and Promises, and Vows, and a great many more such dainty Dishes as these: Persuading himself that now he must need be fair for Heaven, and thinks besides, that he serveth God as well as any Man in *England* can. But all this while he is as ignorant of Christ, as the Stool he sits on, and no nearer Heaven than was the blind *Pharisee*, only he has got in a cleaner Way to Hell, than the rest of his Neighbours are, *There is a Generation that are pure in their own Eyes, and yet are not purged from their Filthiness*, Prov. 20. 12.

Might not God now cut off this Sinner, and cast him out of his Sight; might he not leave him here to his own choice, to be deluded by, and to fall in his own Righteousness, because he *trusteth to it, and commits Iniquity*, Ezek. 33. 13. But Grace preventing Grace preserves him, 'tis true this Turn of the Sinner, (as I said) is a turning short of Christ: But

4thly, God in this Way of the *Sinner* will mercifully follow him, and shew him the shortness of his Performances, the emptiness of his *Duties*, and the uncleanness of his Righteousness, *Isa. 28. 20. Chap. 64. 6.* This I speak of the Sinner, the Salvation of whose Soul is graciously intended and contrived of God, for he shall by Gospel-light be wearied out of all; he shall be made to see the Vanity of all, and that the personal Righteousness of Jesus Christ, and that only, is it which of God is ordained to save the Sinner from the due Reward of his Sins; but behold, the Sinner now, at the Sight and Sense of his own nothingness, falleth into a kind of despair; for although he hath it in him, to presume of Salvation, through the delusiveness of his own good Opinion of himself, yet he hath it not in himself, to have a good Opinion of the Grace of God, in the Righteousness of Christ: Wherefore he concludeth, That if Salvation be alone of the Grace of God through the Righteousness of Christ, and that all of a Man's own, is utterly rejected, as to the Justification of his Person with God, then he is cast away. Now the Reason of this sinking of Heart, is the Sight that God hath given him, a Sight of the uncleanness of his best Performance, the former Sight of his Immoralities, did somewhat distress him, and make him betake himself to his own good Deeds to ease his Conscience, wherefore this was his prop,

prop, his stay, but behold, now God hath taken this from under him, and now he falls, wherefore his best doth also now forsake him, and flies away like the Morning dew, or a Bird, or as the Chaff that is driven with the Whirlwind, and the Smoak out of a Chimney, *Hof. 9. 11. chap. 13. 3.*

Besides, this Revelation of the Emptiness of his own Righteousness, brings also with it a further discovery of the Naughtiness of his heart, in its Hypocrisies, Pride, Unbelief, hardness of Heart, Deadness, and backwardness to all Gospel, and New Covenant Obedience, which sight of himself, lies like Millstones upon his Shoulders, and sinks him yet further into doubts and fears of Damnation. For, bid him now receive Christ, he answers, he cannot, he dares not: Ask him why he cannot, he will answer, He has no faith, nor hope in his Heart; tell him that grace is offered him freely, he says, But I have no heart to receive it; besides he finds not, as he thinks, any gracious disposition in his Soul, and therefore concludes, he doth not belong to *God's mercy*, nor hath an interest in the Blood of Christ, and therefore dares not presume to believe; wherefore, as I said, he sinks in his Heart, he dies in his Thoughts, he doubts, he despairs, and concludes, he shall never be saved.

5^{ly}, But behold, the *God* of all Grace leaveth him not in this distress, but comes up now to him closer than ever, he sends the Spirit of *Adoption*, the Blessed Comforter to him, to tell him, *God is Love*, and therefore not willing to reject the broken in Heart; bids him cry, and Pray for an evidence of Mercy to his Soul, and says, *Peradventure you may be bid in the Day of the Lord's Anger.* At this the Sinner takes some Encouragement; yet he can get no more than that which will hang upon a meer Probability, which by the next doubt that ariseth in the Heart, is blown quite away, and the Soul left again in his first plight, or worse; where he lamentably bewails his miserable state, and is tormented with a Thousand fears of perishing, for he hears not a word from Heaven, perhaps for several Weeks together: Wherefore *Unbelief* begins to get the mastery of him, and takes off the very Edge and Spirit of Prayer, and inclination to hear the word any longer: Yea, the Devil also claps in with these Thoughts, saying, that all your Prayers, and hearing and reading, and godly Company, which you frequent, will rise up in judgment against you at last; therefore better it is, if you must be damned, to chuse as easie a Place in Hell as you can. The Soul at this, being quite discouraged, thinks to do as it hath been taught, and with dying Thoughts, it begins to faint when it

goeth to Prayer, or to hear the Word; but behold, when all hope seems to be quite gone, and the Souls concludes, *I die, I perish*, in comes on a sudden the Spirit of God again with some good Word of God, which the Soul never thought of before; which Word of God commands a Calm in the Soul, makes Unbelief give place, encourageth to hope and wait upon God again; perhaps it gives some little Sight of Christ to the Soul, and of his blessed Undertaking for Sinners. But behold, so soon as the Power of things do again begin to wear off the Heart, the Sinner gives Place to Unbelief, questions God's Mercy, and fears damning again; he also entertains hard Thoughts of God and Christ, and thinks former Encouragements were Fancies, Delusions, or meer *Thinkso's*. And why doth not God now cast the Sinner to Hell, for his thus abusing his Mercy and Grace? O no! *He will have Mercy on whom he will have Mercy, and he will have Compassion on whom he will have Compassion*, wherefore Goodness and Mercy shall follow him all the Days of his Life *that he may dwell in the House of the Lord for ever*, *Psalm. 23. 6.*

6^{thly}, God therefore, after all these Provocations, comes by his Spirit to the Soul again, and brings sealing Grace and Pardon to the Conscience, testifying to it, that its Sins are forgiven, and that freely, for the sake of the Blood of Christ, and now has the Sinner such a Sight of the Grace of God in Christ, as kindly breaks his Heart with Joy and Comfort. Now the Soul knows what it is to eat Promises; it also knows what it is to eat and drink the Flesh and Blood of Jesus Christ by Faith: Now it is driven by the Power of his Grace to its Knees, to thank God for Forgiveness of Sins, and for Hopes of an Inheritance amongst them that are sanctified by Faith which is in Christ: Now it hath a Calm and Sun-shine: Now *He washeth his Steps with Butter, and the Rock pours him out Rivers of Oil.*

7^{thly}, But after this, perhaps the Soul grows cold again; it also forgets the Grace received, and waxeth carnal, begins again to itch after the World, loseth the Life and Savour of heavenly Things, grieves the Spirit of God, wofully backslides, casteth off Closet-Duties quite, or else retains only the Formality of them, is a Reproach to Religion, grieves the Hearts of them that are awake and tender of God's Name, &c. But what will God do now? Will he take this Advantage to destroy the Sinner? No. Will he let him alone in his Apostasy? No. Will he leave him to recover himself by the Strength of his now languishing Graces? No. What then? Why he will seek this Man out till he finds him, and bring him home to himself again: *For thus saith the Lord God, Behold, I, even I, will*

I, will both search my Sheep, and seek them out, as a Shepherd seeketh out his Flock, in the Day that he is among the Sheep that are scattered; so will I seek out my Sheep, and will deliver them out of all Places where they have been scattered. I will seek that which was lost, and bring again that which was driven away; I will bind up that which was broken, and will strengthen that which was sick, Ezekiel 34. 11, 16.

Thus he dealt with the Man that went down from *Jerusalem* to *Jericho*, and fell among Thieves: And thus he dealt with the Prodigal you read of also, *Luke 10. 30 to 36. Luke 15. 20.*

Of God's ordinary Way of fetching the Backslider home, I will not now discourse, namely, whether he always breaketh his Bones for his Sins, as he broke *David's*; or whether he will all the Days of their Life, for this, leave them under Guilt and Darknes; or whether he will kill them now, that they may not be damned in the Day of Judgment, as he dealt with them at *Corinth*, *1 Cor. 11. 30, 31, 32.* He is wise, and can tell how to imbitter Backsliding to them he loveth.

He can break their Bones, and save them; he can lay them in the lowest Pit, in Darknes, in the Deep, and save them; he can slay them as to this Life, and save them. And herein again appears wonderful Grace, that *Israel is not forsaken, nor Judah of his God, though their Land be filled with Sin against the Holy One of Israel, Jer. 51. 5.*

8thly, But suppose God deals not either of these Ways with the Backslider, but shines upon him again, and seals up to him the Remission of his Sins a second Time, saying, *I will heal their Backslidings, and love them freely*: What will the Soul do now? Surely it will walk humbly now, and holily all its Days: It will never backslide again, will it? It may happen it will not, it may happen it will; it is just as his God keeps him; for although his Sins are of himself, his Standing is of God; I say, his Standing, while he stands, and his Recovery, if he falls, are both of God. Wherefore, if God leaves him a little, the next Gap he finds, away he's gone again: *My People, says God, are bent to backsliding from me.* How many Times did *David* backslide? Yea, *Jehosaphat* and *Peter*? *2 Sam. 11. and 24. 2 Chron. 19. 1, 2, 3. and 20. 5. Mat. 26. 69, 70, 71. Gal. 2. 11, 12, 13.* As also in the 3d of *Jeremiah*, 'tis said, *But thou hast played the Harlot with many Lovers, yet return unto me, saith the Lord, Ver. 1.* Here is Grace! So many Times as the Soul backslides, so many Times God brings him again, (I mean, the Soul that must be saved by Grace) he renews his Pardons, and multiplies them: *Lo all these Things worketh God oftentimes with Man, Job 33. 29.*

9thly, But see yet more Grace; I will speak here of *Heart-wanderings*, and of daily Miscarriages; I mean, of these common Infirmities that are incident to the best of Saints, and that attend them in their best Performances; not that I intend, for I cannot mention them particularly, that would be a Task impossible; but such there are, worldly Thoughts, unclean Thoughts, too low Thoughts of God, of Christ, of the Spirit, Words, Ways, and Ordinances of God, by which a Christian transgresses many Times; may I not say, sometimes many hundred Times a Day; yea, for ought I know, there are some Saints, and them not long-lived neither, that must receive, before they enter into Life, millions of Pardons from God for these; and every Pardon is an Act of Grace, through the Redemption that is in Christ's Blood. Seventy times seven Times a Day we sometimes sin against our Brother; but how many Times in that Day do we sin against God? *Lord, who can understand his Errors? Cleanse thou me from my secret Sins, said David: And again, If thou, Lord, shouldest mark Iniquity, O Lord, who should stand: But there is Forgiveness with thee that thou mayest be feared, Mat. 18. 2, 22. Psalm 19. 12. and 130. 3, 4.*

But to mention some of them; sometimes they question the very Being of God, or foolishly ask how he came to be at first; sometimes they question the Truth of his Word, and suspect the Harmony thereof, because their blind Hearts and dull Heads cannot reconcile it; yea, all fundamental Truths lie open sometimes to the Censure of their Unbelief and Atheism; as namely, Whether there be such an one as Christ? Such a Thing as the Day of Judgment? Or whether there will be a Heaven or Hell hereafter? And God pardons all these by his Grace. When they believe these Things, even then they sin, by not having such reverent, high, and holy Thoughts of them as they ought; they sin also by having too good Thoughts of themselves, of Sin, and the World; sometimes, let me say, often, they wink too much at known Sin, they bewail not, as they should, the Infirmities of the Flesh; the itching Inclinations which they find in their Hearts after Vanity, go too often from them unrepented of: I do not say but they repent them in the general. But all these Things, O how often doth God forgive through the Riches of his Grace?

They sin by not walking answerable to Mercies received; yea, they come short in their Thanks to God for them, even then when they most heartily acknowledge how unworthy they are of them; also how little of the strength of them is spent to his praise, who freely poureth them into their Bosomes; but from all these sins are they saved by Grace.

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They sin in their most exact and spiritual Performance of Duties: they pray not, they hear not, they read not, they give not Alms, they come not to the Lord's Table, or other holy Appointments of God, but in, and with much coldness, deadness, wandrings of Heart, ignorance, mis-apprehensions, &c. They forget God, while they pray unto him; they forget Christ, while they are at his Table; they forget his Word, even while they are reading of it.

How often do they make Promises to God, and afterwards break them? Yea, or if they keep Promise in shew, how much doth their Heart even grudge the Performing of them? how do they shuck at the Cross? and how unwilling are they to lose that little they have for God, though all they have was given them to glorifie him withal? All these things, and a thousand times as many more dwell in the flesh of Man; and they may as soon go away from themselves, as from these Corruptions; yea, they may sooner cut the Flesh from their Bones, than these Motions of Sin from their Flesh, these will be with them in every Duty; I mean, some or other of them: Yea, as often as they look, or think, or hear, or speak. These are with them, especially when the Man intends good in so doing: *When I would do Good, says Paul, Evil is present with me: And God himself complains, that every Imagination of the Thought of the Heart of Man is only evil, and that continually, Rom. 7. 21. Gen. 6. 5.*

By these Things therefore we continually defile our selves, and every one of our Performances, I mean, in the Judgment of the Law, even mixing Iniquity with those Things which we hallow unto the Lord. *For from within, out of the Heart of Man proceed evil Thoughts, Adulteries, Fornications, Murthers, Thefts, Covetousness, Wickedness, Deceits, Lasciviousness, an evil Eye, Blasphemy, Foolishness; all these Things come from within, and they defile the Man, Mark 7. 21, 22.* Now what can deliver the Soul from these, but Grace? *By Grace ye are saved.*

QUESTION V.

What might be the Reason moved God to ordain, and chuse to save those that he saveth, by his Grace, rather than by any other Means?

I Come now to answer the Fifth Question: Namely, to shew why God saveth those that he saveth, by Grace, rather than by any other Means.

First, God saveth us by Grace, because since Sin is in the World, he can save us no other Way: Sin and Transgression cannot be removed but by the Grace of God, through Christ: Sin is the Transgression

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of the Law of God, who is perfectly just. Infinite Justice cannot be satisfied with the Recompence that Man can make; for if it could, Christ Jesus himself needed not to have died; besides, Man having sinned, and defiled himself thereby, all his Acts are the Acts of a defiled Man: Nay farther, the best of his Performances are also defiled by his Hands; their Performances therefore cannot be a Recompence for Sin. Besides, to affirm, that God saveth defiled Man for the sake of his defiled Duties; for so, *I say is every Work of his Hand, Hag. 2. 14.* What is it but to say, God accepteth of one sinful Act as a Recompence and Satisfaction for another? But God, even of old hath declared how he abominates imperfect Sacrifices; therefore we can by no means be saved from Sin, but by Grace, *Rom. 3. 24.*

Secondly, To assert, that we may be saved any other way than by the Grace of God, what is it, but to object against the Wisdom and Prudence of God, wherein he aboundeth toward them whom he hath saved by Grace? *Ephes. 1. 5, 6, 7, 8.* His Wisdom and Prudence found out no other way; therefore he chuseth to save us by Grace.

Thirdly, We must be saved by Grace because else it follows, that God is mutable in his Decrees, for so hath he determined before the foundation of the World; therefore he saveth us not, nor chooseth to save us by any other way than by Grace, *Ephes. 1. 3, 4. chap. 3. 8, 9, 10, 11. Rom. 9. 23.*

Fourthly, If a Man should be saved any other way than by Grace, God would be disappointed in his Design to cut off boasting from his Creature, but God's design to cut off boasting from his Creature, cannot be frustrate or disappointed; therefore he will save Man by no other means than by Grace; he (I say) hath designed, that no flesh should Glory in his Presence, and therefore he refuseth their Works; *Not of Works, lest any Man should boast: Where is boasting then? It is excluded, by what Law? Of Works, nay, but by the Law of Faith: Ephes. 2. 8, 9. Rom. 3. 24, 25, 26, 27, 28.*

Fifthly, God hath ordained, that we should be saved by Grace, that he might have the Praise and Glory of our Salvation, *That we should be to the Praise of the Glory of his Grace, wherein he hath made us accepted in the Beloved, Ephes. 1. 5, 6.* Now God will not lose his Praise; and his Glory he will not give to another; therefore God doth choose to save Sinners but by his Grace.

Sixthly, God hath ordained, and doth choose to save us by Grace, because were there another way apparent, yet this is the way that is safest, and best secureth the Soul. *Therefore it is by Faith, that*

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I, will both search my Sheep, and seek them out, as a Shepherd seeketh out his Flock, in the Day that he is among the Sheep that are scattered; so will I seek out my Sheep, and will deliver them out of all Places where they have been scattered. I will seek that which was lost, and bring again that which was driven away; I will bind up that which was broken, and will strengthen that which was sick, Ezekiel 34. 11, 16.

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They

They sin in their most exact and spiritual Performance of Duties: they pray not, they hear not, they read not, they give not Alms, they come not to the Lord's Table, or other holy Appointments of God, but in, and with much coldness, deadness, wandrings of Heart, ignorance, mis-apprehensions, &c. They forget God, while they pray unto him; they forget Christ, while they are at his Table; they forget his Word, even while they are reading of it.

How often do they make Promises to God, and afterwards break them? Yea, or if they keep Promise in shew, how much doth their Heart even grudge the Performing of them? how do they shuck at the Cross? and how unwilling are they to lose that little they have for God, though all they have was given them to glorifie him withal? All these things, and a thousand times as many more dwell in the flesh of Man; and they may as soon go away from themselves, as from these Corruptions; yea, they may sooner cut the Flesh from their Bones, than these Motions of Sin from their Flesh, these will be with them in every Duty; I mean, some or other of them: Yea, as often as they look, or think, or hear, or speak. These are with them, especially when the Man intends good in so doing: *When I would do Good, says Paul, Evil is present with me: And God himself complains, that every Imagination of the Thought of the Heart of Man is only evil, and that continually, Rom. 7. 21. Gen. 6. 5.*

By these Things therefore we continually defile our selves, and every one of our Performances, I mean, in the Judgment of the Law, even mixing Iniquity with those Things which we hallow unto the Lord. *For from within, out of the Heart of Man proceed evil Thoughts, Adulteries, Fornications, Murthers, Thefts, Covetousness, Wickedness, Deceits, Lasciviousness, an evil Eye, Blasphemy, Foolishness; all these Things come from within, and they defile the Man, Mark 7. 21, 22.* Now what can deliver the Soul from these, but Grace? *By Grace ye are saved.*

QUESTION V.

What might be the Reason moved God to ordain, and chuse to save those that he saveth, by his Grace, rather than by any other Means?

I Come now to answer the Fifth Question: Namely, to shew why God saveth those that he saveth, by Grace, rather than by any other Means.

First, God saveth us by Grace, because since Sin is in the World, he can save us no other Way: Sin and Transgression cannot be removed but by the Grace of God, through Christ: Sin is the Transgression

of the Law of God, who is perfectly just. Infinite Justice cannot be satisfied with the Recompence that Man can make; for if it could, Christ Jesus himself needed not to have died; besides, Man having sinned, and defiled himself thereby, all his Acts are the Acts of a defiled Man: Nay farther, the best of his Performances are also defiled by his Hands; their Performances therefore cannot be a Recompence for Sin. Besides, to affirm, that God saveth defiled Man for the sake of his defiled Duties; for so, *I say is every Work of his Hand, Hag. 2. 14.* What is it but to say, God accepteth of one sinful Act as a Recompence and Satisfaction for another? But God, even of old hath declared how he abominates imperfect Sacrifices; therefore we can by no means be saved from Sin, but by Grace, *Rom. 3. 24.*

Secondly, To assert, that we may be saved any other way than by the Grace of God, what is it, but to object against the Wisdom and Prudence of God, wherein he aboundeth toward them whom he hath saved by Grace? *Ephes. 1. 5, 6, 7, 8.* His Wisdom and Prudence found out no other way; therefore he chuseth to save us by Grace.

Thirdly, We must be saved by Grace because else it follows, that God is mutable in his Decrees, for so hath he determined before the foundation of the World; therefore he saveth us not, nor chooseth to save us by any other way than by Grace, *Ephes. 1. 3, 4. chap. 3. 8, 9, 10, 11. Rom. 9. 23.*

Fourthly, If a Man should be saved any other way than by Grace, God would be disappointed in his Design to cut off boasting from his Creature, but God's design to cut off boasting from his Creature, cannot be frustrate or disappointed; therefore he will save Man by no other means than by Grace; he (I say) hath designed, that no flesh should Glory in his Presence, and therefore he refuseth their Works; *Not of Works, lest any Man should boast: Where is boasting then? It is excluded, by what Law? Of Works; nay, but by the Law of Faith: Ephes. 2. 8, 9. Rom. 3. 24, 25, 26, 27, 28.*

Fifthly, God hath ordained, that we should be saved by Grace, that he might have the Praise and Glory of our Salvation, *That we should be to the Praise of the Glory of his Grace, wherein he hath made us accepted in the Beloved, Ephes. 1. 5, 6.* Now God will not lose his Praise; and his Glory he will not give to another; therefore God doth choose to save Sinners but by his Grace.

Sixthly, God hath ordained, and doth choose to save us by Grace, because were there another way apparent, yet this is the way that is safest, and best secureth the Soul. *Therefore it is by Faith, that*

it might be by Grace, to the end the Promise (the Promise of eternal Inheritance, *Hebr.* 9. 14, 15, 16.) might be sure to all the Seed: No other way could have been sure: This is evident in *Adam*, the *Jews*, and I will add, the fallen Angels, who being turned over to another way than Grace, you see in short time what became of them.

To be saved by Grace, supposeth that God hath taken the Salvation of our Souls into his own Hand, and to be sure, it is safer in God's Hand than ours. Hence it is called the Salvation of the Lord, the Salvation of God and Salvation, and that of God.

When our Salvation is in God's Hand, himself is engaged to accomplish it for us.

1. Here is the Mercy of God engaged for us, *Rom.* 9. 15.

2. Here is the Wisdom of God engaged for us, *Ephes.* 1. 7, 8.

3. Here is the Power of God engaged for us, *1 Pet.* 1. 3, 4, 5.

4. Here is the Justice of God engaged for us, *Rom.* 3. 24, 25.

5. Here is the Holiness of God engaged for us, *Psal.* 89. 30, 31, 32, 33, 34, 35.

6. Here is the Care of God engaged for us, and his watchful Eye is always over us for our good, *1 Pet.* 5. 7. *Isa.* 27. 1, 2, 3.

What shall I say?

1. Grace can take us into Favour with God, and that when we are in our Blood, *Ezek.* 16. 7, 8.

2. Grace can make Children of us, though by Nature we have been Enemies to God, *Rom.* 9. 25, 26.

3. Grace can make them God's People, which were not God's People, *1 Pet.* 2. 9, 10.

4. Grace will not trust our own Salvation in our own hands, *He putteth no trust in his Saints*, *Job* 15. 15.

5. Grace can pardon our ungodliness, justify us with Christ's Righteousness, it can put the Spirit of Jesus Christ within us, it can help us up when we are down, it can heal us when we are wounded, it can multiply Pardons, as we through Frailty multiply Transgressions: What shall I say.

1. Grace, and Mercy is everlasting.

2. 'Tis built up for ever.

3. 'Tis the Delight of God.

4. It rejoiceth against Judgment.

5. And therefore it is the most safe and secure way of Salvation, and therefore hath God chosen to save us by his Grace and Mercy rather than any other way, *Isa.* 43. 25. *Rom.* 3. 24, 25. *Isa.* 44. 2, 4. *Psal.* 37. 23. *Luk.* 10. 33, 34. *Isa.* 55. 7, 8. *Psal.* 136. *Psal.* 89. 2. *Mala.* 7. 18. *Jam.* 2. 13.

Seventhly, We must be saved by the Grace of God, or else God will not have his Will. They that are saved, are Predestinated

to the adoption of Children by Jesus Christ to himself, according to the good pleasure of his Will, to the praise of the Glory of his Grace, *Ephes.* 1. 5, 6.

1. But if it be his Will, that Men should be saved by Grace, then to think of another way, is against the Will of God. Hence they that seek to establish their own Righteousness, are such as are accounted to stand out in defiance against, and that do not submit, to the Righteousness of God; that is, to the Righteousness that he hath willed to be, that through which alone we are saved by Grace.

2dly, If it be his Will, that Men should be saved through Grace, then it is his Will that Men should be saved by Faith in that Christ, who is the contrivance of Grace: Therefore they that have sought to be justified another way, have come short of; and perished notwithstanding that Salvation that is provided of God for Men by Grace, *Rom.* 9. 31, 32, 33.

3dly, God is not willing that Faith should be made void, and the promise of none effect: Therefore they of the Righteousness of the Law are excluded: For if the Inheritance be of the Law, then it is no more of Promise, but God gave it to Abraham by Promise, *Rom.* 4. 14. *Gal.* 3. 18.

4ly, God is not willing that Men should be saved by their own natural Abilities; but all the Works of the Law, which Men do to be saved by, they are the Works of Mens natural Abilities, and are therefore called, the Work of the Flesh, *Rom.* 4. 1. *Gal.* 3. 1, 2, 3. *Philip.* 3. 3. but, God is not willing that Men should be saved by these, therefore, no way but by his Grace.

Eighthly, We must be saved by Grace, or else the main Pillars, and Foundations of Salvation, are not only shaken but overthrown; to wit, Election, the New Covenant, Christ, and the Glory of God, but these must not be overthrown, therefore we must be saved by Grace.

1. Election, which layeth hold of Men by the Grace of God, God hath purposed that that shall stand; the Election of God standeth sure, *Rom.* 9. 11. *2 Tim.* 2. 19. Therefore Men must be saved by vertue of the Election of Grace.

2. The Covenant of Grace, that must stand: Brethren, I speak after the Manner of Men: Though it be but a Man's Covenant, yet if it be confirmed, (as this is by the Death of the Testator, *Heb.* 9. 16, 17.) no Man disalloweth, or addeth thereunto; therefore Man must be saved by Vertue of a Covenant of Grace.

3. Christ who is the Gift of the Grace of God to the World, he must stand, because he is a sure Foundation, the same Yesterday, to Day, and for ever, *Isa.* 28. 16, 17. *Heb.* 13. 8. therefore Men must be saved by Grace, through the Redemption that is in Christ.

4. God's

4. God's Glory, that also must stand, to wit, the Glory of his Grace, for that he will not give to another, therefore Men must so be saved from the Wrath to come, that in their Salvation Praise may redound to the Glory of his Grace.

Ninthly, There can be but one Will, the Master in our Salvation, but that shall never be the Will of Man, but of God; therefore Man must be saved by Grace, *Joh. 1. 11, 12. Rom. 9. 16.*

Tenthly, There can be but one Righteousness, that shall save a Sinner, but that shall never be the Righteousness of Men, but of Christ, therefore Men must be saved by Grace, that imputeth this Righteousness to whom he will.

Eleventhly, There can be but one Covenant, by which Men must be saved, but that shall never be the Covenant of the Law, for the weakness and unprofitableness thereof: Therefore Men must be saved by the Covenant of Grace, by which God will be merciful to our Unrighteousnesses, and our Sins and Iniquities will remember no more, *Heb. 8. 6, to 13.*

POSTSCRIPT.

A FEW Words by Way of Use, and so I shall conclude.

The First USE.

First, *Is the Salvation of the Sinner by the Grace of God?* Then here you see the Reason, Why God hath not Respect to the personal Vertues of Men in the bringing of them to Glory: Did I say, *personal Vertues*, how can they have any to Godward, that are Enemies to him in their Minds, by wicked Works? Indeed, Men one to another seem to be, some better, some worse, by Nature, but to God they are all alike, *dead in Trespasses and Sins.*

We will therefore state it again, Are Men saved by Grace? Then here you may see the Reason, why Conversion runs at that Rate among the Sons of Men, that none are converted for their good Deeds, nor rejected for their bad, but even so many of both, and only so many, are brought home to God, as Grace is pleased to bring home to him.

1. None are received for their good Deeds, for then they would not be saved by Grace, but by Works, Works and Grace, as I have shewed, are in this matter opposite each to other; if he be saved by Works, then not by Grace; if by Grace, then not by Works, *Rom. 11.*

That none are received of God for their good Deeds, is evident, not only because he declares his Abhorrence of the Supposition of such a Thing, but hath also rejected the Persons that have at any Time attempted to present themselves to God in their own good Deeds for Justification. This I have shewed you before.

2. Men are not rejected for their bad

Deeds. This is evident by *Manasseh*, by the Murderers of our Lord Jesus Christ, by the Men that you read of in the nineteenth of the *Acts*, with many others, whose Sins were of as deep a Dye as the Sins of the worst of Men, *2 Chron. 33. 2, 13. Acts 2. 23, 41. Chap. 19. 19.*

Grace respecteth, in the Salvation of a Sinner, chiefly the Purpose of God, wherefore those that it findeth under that Purpose, those it justifies freely through the Redemption that is in Jesus Christ.

At *Saul's* Conversion, *Ananias* of *Damascus*, brought in a most dreadful Charge against him to the Lord Jesus Christ, saying, *Lord, I have heard by many, of this Man, how much Evil he hath done to thy Saints at Jerusalem, and here he hath Authority from the Chief Priests to bind all that call upon thy Name:* But what said the Lord unto him? *Go thy Ways for he is a chosen Vessel unto me,* *Acts 9. 13, 14, 15.* This Man's Cruelty, and Outrage must not hinder his Conversion, because he was a chosen Vessel: Men's good Deeds are no Argument with God to convert them; Men's bad Deeds are no Argument with him to reject them. I mean them that come to Christ by the drawings of the Father; besides Christ also saith, *I will in no wise cast such out,* *John 6. 37, 44.*

Secondly, Is the Salvation of the Sinner, by the Grace of God? Then here you see the Reason, why some Sinners, that were wonderfully averse to Conversion by Nature, are yet made to stoop to the God of their Salvation: Grace takes them to do, because Grace hath designed them to this very Thing: Hence some of the Gentiles were taken from among the Rest; God granted them Repentance unto Life, because he had taken them from among the rest, both by Election and Calling, for his Name, *Acts 11. 18. Chap. 15. 14.* These Men, that were not a People, are thus become the People of God; these Men that were not beloved for their Works, were yet beloved by the Grace of God. *I will call them my people, which were not my people, and her beloved, which was not beloved:* But their minds are averse; But are they the People, on whom God doth magnifie the Riches of his Grace? Why then they shall be in the Day of his Power made willing, and be able to believe through Grace, *Psal. 110. 3. Acts 18. 27.* But doth the Guilt, and Burden of Sin so keep them down, that they can by no Means lift up themselves? Why God will by the exceeding greatness of that Power, by which he raised Christ from the dead, work in their Souls also by the Spirit of Grace, to cause them to believe and to walk in his Ways, *Ephes. 1. 18, 19, 20.*

St. Paul tells us in that Epistle of his to the *Corinthians*, that it was by Grace he was what he was. *By the Grace of God I am what I am,* says he, and his Grace which was

was bestowed upon me was not in vain, 1 Cor. 15. 10. This Man kept always in his Mind a warm Remembrance, of what he was formerly by Nature, and also how he had added to his vileness by Practice; yea, moreover, he truly concluded in his own Soul, that had not God by unspeakable Grace put a stop to his wicked Proceedings, he had perished in his Wickedness: Hence he lays his Call and Conversion at the Door of the Grace of God. *When it pleased God, says he, who separated me from my Mother's Womb, and called me by his Grace, to reveal his Son in me,* Gal. 1. 14, 15. And hence it is again, that he saith, *He obtained Grace and Apostleship:* Grace, to convert his Soul, and the Gifts and Authority of an Apostle, to preach the Gospel of the Grace of God.

This blessed Man ascribes all to the Grace of God.

1. *His Call*, he ascribes to the Grace of God.

2. *His Apostleship*, he ascribes to the Grace of God.

3. *And all his Labour in that Charge*, he also ascribes to the Grace of God.

This Grace of God, it was that which saved from the beginning.

1. *Noah* found Grace in the eyes of the Lord, and was therefore converted, and preserved from the Flood, Gen. 6. 7. 8.

2. *Abraham* found Grace in the Sight of the Lord; and therefore he was called out of his Country, Gen. 12. 1, 2.

3. *Moses* found Grace in the Eyes of the Lord; and therefore he must not be blot- ted out of God's Book, Exod. 33. 12, 17.

Neither may it be imagined, that these Men, were, before Grace laid hold on them, better than other Men; for then they would not have been saved by Grace: Grace should not have had the Dominion and Glory of their Salvation. But as St. Paul says of himself, and of those that were saved by Grace in his Day, *What, are we better than they? No, in no wise; for we have proved before that both Jews and Gentiles are all under Sin*, Rom. 3. 9. So it may be said of these blessed ones; for indeed this Conclusion is general, and reacheth all the Children of Men, Christ Jesus alone only excepted; But,

Thirdly, Is the Salvation of the Sinner by the Grace of God? *Then here you may see the Reason why one Backslider is recovered, and another left to perish in his Back- sliding.*

There was Grace for Lot, but none for his Wife: Therefore she was left in her Transgression; but Lot was saved notwithstanding. There was Grace for Jacob, but none for Esau; therefore Esau was left in his Back-sliding, but Jacob found Mercy notwithstanding. There was Grace for David, but none for Saul; therefore David

obtained Mercy, and Saul perished in his Backsliding. There was Grace for Peter, but none for Judas; therefore Judas is left to perish in his Backsliding, and Peter is saved from his Sin. That Text stands good to none but those that are elect by Grace. *Sin shall not have Dominion over you; for you are not under the Law, but under Grace*, Rom. 6. 14.

It will be said, Repentance was found in one, but not in the other: Well, but who granted and gave the one Repentance? The Lord turned, and looked upon Peter; he did not turn and look upon Judas; yea, the Lord told Peter before he fell, that he should follow him to the Kingdom of Heaven; but told him, that he should deny him first; but withal, told him also, he should not let his Heart be troubled, that is, utterly dejected; for he would go and prepare a Place for him, and come again and receive him to himself, John 13. 36, 37, 38. Chap. 14. 1, 2, 3. That is a blessed Word of God, *The Steps of a good Man are ordered by the Lord, and he delighteth in his Way; though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his Hand*, Psal. 37. 23, 24.

The Second USE.

My second USE shall be to them that are dejected in their Souls at the Sight and Sense of their Sins.

First, Are they that are saved, saved by Grace? *Then they that would have their guilty Consciences quieted, they must study the Doctrine of Grace.*

It is Satan's great Design, either to keep the Sinner senseless of his Sins; or if God makes him sensible of them, then to hide and keep from his Thoughts the sweet Doctrine of the Grace of God, by which alone the Conscience getteth Health and Cure: *For everlasting Consolation, and good Hope is given through Grace*, 2 Thes. 2. 16. How then shall the Conscience of the bur- thened Sinner be rightly quieted, if he perceiveth not the Grace of God?

Study therefore this Doctrine of the Grace of God. Suppose thou hast a Dis- ease upon thee, which is not to be cured by such or such Medicines, the first Step to thy Cure, is to know the Medicines: I am sure this is true, as to the Case in Hand; the first Step to the Cure of a wounded Con- science, is for thee to know the Grace of God, especially the Grace of God as to Justification, from the Curse, in his Sight.

A Man under a wounded Conscience, naturally leaneth to the Works of the Law, and thinks God must be pacified by some- thing that he should do, whereas the Word says, *I will have Mercy, and not Sacrifice; for I am not come to call the Righteous, but Sinners to Repentance*, Mat. 9. 13.

Wherefore thou must study the Grace of God. 'Tis a good Thing (saith the Apostle) *that the Heart be established with Grace.*

Thereby

Thereby insinuating, that there is no establishment in the Soul, that is right, but by the Knowledge of the Grace of God, Heb. 13. 9.

I said, That when a Man is wounded in his Conscience, he naturally leaneth to the Works of the Law: Wherefore thou must therefore be so much the more heedful to study the Grace of God; yea, so to study it as rightly, not only in Notion, but in thy Practices, to distinguish it from the Law. *The Law was given by Moses, but Grace and Truth came by Jesus Christ*, John 1. 17. Study it, I say, so as to distinguish it, and that, not only from the Law, but from all those Things that Men blasphemously call this Grace of God.

There are many Things which Men call the Grace of God, that is not.

1. The Light and Knowledge that is in every Man.

2. That natural willingness that is in Man to be saved.

3. That Power that is in Man by nature, to do something, as he thinketh, towards his own Salvation.

I name these Three, There are also many other which some will have entituled the Grace of God: But do thou remember, that the Grace of God is his good-will and great Love to Sinners in his Son Jesus Christ: *by the which good will they are sanctified through the offering up of the Body of Jesus Christ, once for all*, Heb. 10. 10.

Again, When thou hast smelt out this Grace of God, and canst distinguish it from that which is not, then Labour to strengthen thy Soul with the blessed Knowledge of it. *Thou therefore, my Son, said Paul, be strong in the Grace that is in Christ Jesus*, 2 Tim. 2. 1. Fortifie thy Judgment and Understanding; but especially Labour to get down all into thy Conscience, that that may be *purged from dead Works, to serve the living God*.

And to enforce this Use upon thee yet farther, consider, a Man gets yet more advantage by the Knowledge of, and by growing strong in this Grace of God.

1. It ministreth to him matter of Joy; for he that knows this Grace aright, he knows God is at peace with him, because he believeth in Jesus Christ, *who by Grace tasted Death for every man; by whom also we have access by Faith into this Grace wherein we stand, and rejoyce in hope at the Glory of God*, Rom. 5. 1, 2, 3. And indeed what joy, or what rejoycing is like rejoycing here? To rejoyce in hope of the Glory of God, it is to rejoyce in hope to enjoy him for ever, with that eternal Glory that is in him.

2ly, As it manifesteth matter of joy and rejoycing; so it causeth much fruitfulness in all Holiness and Godliness. *For the Grace of God that bringeth Salvation, hath*

appeared to all men, teaching us, that denying ungodliness, and worldly Lusts, we should live soberly, righteously, and godly in this present World, Tit. 2. 11, 12. Yea, it so naturally tendeth this way, that it can no sooner appear to the Soul, but it causeth this blessed fruit in the Heart and Life: *We our selves were sometimes foolish, disobedient, deceived, serving divers Lusts and pleasures; living in malice and envy, hateful and hating one another; but after the Love and kindness of God our Saviour appeared. What then? Why then, he that believeth, being justified by his Grace, and expecting to be an heir according to the hope of eternal Life, is careful to maintain good works*, Tit. 3. 3, 4, 5, 6, 7, 8.

See also that in St. Paul's Epistle to the Colossians, *We give thanks, say he, to God and the Father of our Lord Jesus Christ, praying always for you since we heard of your Faith in Christ Jesus, and of the Love which ye have to all the Saints; for the hope which is laid up for you in Heaven; whereof ye heard before in the word of the Truth of the Gospel, which is come unto you, as it is also in all the World, and bringeth forth fruit, as it doth also in you, since the Day you heard it, and knew the Grace of God in Truth*, Col. 1. 3, 4, 5, 6.

3ly, The Knowledge of, and Strength that comes by the Grace of God, is a sovereign Antidote against all, and all manner of Delusions that are, or may come into the World. Wherefore S. Peter exhorting the Believers to take heed that they were not carried away with the Errors of the Wicked, and so fall from their own steadfastness, adds, as their only help, this exhortation; *But grow in Grace and in the Knowledge of our Lord and Saviour Jesus Christ*, 2 Pet. 3. 18.

1. Suppose it should be urged, That Man's own Righteousness saveth the Sinner; why then we have this at Hand, *God hath saved us, and called us, not according to our Works, but according to his own purpose and Grace, which was given us in Christ*, &c. 2 Tim. 1. 9.

2. Suppose it should be urged, That by the Doctrine of free Grace, we must not understand, God's extending free Forgiveness as far as we have, or do sin. The Answer is, *But where Sin abounded, Grace hath much more abounded; that as Sin hath reigned unto Death, so Grace might reign through Righteousness*, (through the Justice of God, being satisfied by his Son,) *unto eternal Life*, Rom. 5. 20, 21.

3. Suppose it should be urged, That this is a Doctrine tending to Looseness and Lasciviousness; the Answer is ready: *What shall we say then? Shall we continue in sin that Grace may abound? God forbid: How shall we that are dead to sin, live any longer therein?* for the Doctrine of free Grace believed, is the most Sin-killing Do-

ctrine in the World, Rom. 6. 1, 2.

4. Suppose Men should attempt to burden the Church of God with unnecessary Ceremonies, and impose them, even as the false Apostles urged Circumcision of old, saying, unless you do these things, ye cannot be saved. Why, the Answer is ready: *Why tempt ye God to put a yoke upon the necks of the Disciples, which neither our Fathers, nor we were able to bear; but we believe that through the Grace of our Lord Jesus Christ, we shall be saved, even as they,* Acts 15. 1, 10, 11. But not to enlarge;

5ly, This Doctrine, *By Grace ye are saved*, it is the only remedy against despairing Thoughts, at the Apprehension of our own Unworthiness: as,

1. Thou criest out, O cursed Man that I am, my Sins will sink me into Hell.

Answer. Hold Man, there is a God in Heaven that is *the God of all Grace*, 1 Pet. 5. 10. Yet thou art not the Man of all Sin; if God be the God of all Grace, then if all the Sins in the World were thine, yet the God of all Grace can pardon, or else it should seem, that Sin is stronger in a Man penitent, to damn, than the Grace of God can be to save.

2. But my Sins are of the worst sort; Blasphemy, Adultery, Covetousness, Murder, &c.

Answer, *All manner of Sins and Blasphemy shall be forgiven unto Men, whosoever they shall blaspheme: Let the Wicked forsake his Way and the unrighteous man his Thoughts, and let him return unto the Lord, and he will have Mercy upon him, and to our God for he will abundantly Pardon,* Matt. 12. 31. Mark 3. 28. Isa. 55. 7, 8.

3. But I have a stout and Rebellious Heart, a Heart that is far from good.

Answer. *Hearken to me* (saith God,) *ye stout hearted, that are far from Righteousness, I bring near my Righteousness; that is the Righteousness of Christ, by which stout hearted Sinners are justified, though ungodly,* Isa. 46. 12, 13. Philip. 3. 7, 8. Rom. 4. 5.

4. But I have an heart as hard as any stone.

Answer. *A new heart also will I give you* (says God) *and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh,* Ezek. 36. 26.

5. But I am as blind as a Beetle, I cannot understand any thing of the Gospel.

Answer. *I will bring the blind a way that they know not, I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight; these things will I do unto them, and not forsake them,* Isa. 42. 16.

6. But my heart will not be affected

with the Sufferings and Blood of Christ.

Answer, *I will pour upon the house of David, and the inhabitants of Jerusalem, the spirit of grace and supplication, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for only Son, and shall be in bitterness for him, as one that is in bitterness for his first born,* Zech. 12. 10.

7. But though I see what is like to become of me if I find not Christ, yet my Spirit, while I am thus, will be running after Vanity, Foolishness, Uncleaness, Wickedness.

Answer. *Then will I sprinkle clean Water upon you, and you shall be clean, from all Filthiness, and from all your Idols will I cleanse you,* Ezek. 36. 25.

8. But I cannot believe in Christ.

Answer. But God hath promised to make thee believe. *I will also leave in the midst of thee an afflicted and poor People, and they shall trust in the Name of the Lord: And again, There shall be a Root of Jesse, and he shall rise to reign over the Gentiles, and in him shall the Gentiles trust,* Zeph. 3.

12. Rom. 15. 12.

9. But I cannot pray to God for Mercy.

Answer. But God hath graciously promised a Spirit of Prayer, yea, *Many People and strong Nations, shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord: They shall call on my Name, and I will hear them, I will say, it is my People, and they shall say, the Lord is my God;* Zech. 8. 22. chap. 13. 9. chap. 12. 10.

10. But I cannot repent.

Answer. *The God of our Fathers raised up Jesus, whom ye slew, and hanged on a Tree: Him hath God exalted with his right Hand to be a Prince and a Saviour, to give Repentance to Israel, and the Forgiveness of Sins,* Acts 5. 30, 31.

Thus might I enlarge, for the Holy Bible is full of this exceeding Grace of God. O these Words, *I will* and *You shall*, they are the Language of a gracious God: They are Promises by which our God has engaged himself to do that for poor Sinners, which would else be left undone for ever.

The Third USE.

Thirdly, Are they that are saved, saved by Grace? Then let Christians labour to advance God's Grace.

1. In Heart.

2. In Life.

First in Heart, and that in this manner.

1. Believe in God's Mercy, through Jesus Christ, and so advance the Grace of God; I mean, venture heartily, venture confidently, for there is a Sufficiency in the Grace of God. Abraham magnified the Grace of God, when he considered not his own Body now dead, neither yet the Barrenness of Sarah's Womb: when he staggered not at the Promise of God through Unbelief, but

but was strong in Faith, giving Glory to God, Rom. 4. 19, 20.

2. Advance it by heightning of it in thy Thoughts: Have always good and great Thoughts of the Grace of God, narrow and slender Thoughts of it are a great Disparagement to it.

And to help thee in this Matter, consider.

1. This Grace is compared to a Sea, and thou wilt cast all our Sins into the depth of the Sea, Mich. 7. 19. now a Sea can never be filled up by casting into it.

2. This Grace is compared to a Fountain, to an open Fountain: *In that Day there shall be a Fountain opened to the House of David, and to the Inhabitants of Jerusalem for Sin and for Uncleanness*: Now a Fountain can never be drawn dry, Zech. 13. 1.

3. The Psalmist cries out concerning the Grace and Mercy of God, *it endureth for ever*, he says so twenty six Times in one Psalm: Surely he saw a great deal in it, surely he was taken a great deal with it, Psal. 136.

4. St. Paul says, the God of all Grace, *can do more than we ask, or think*, Ephes. 3. 20.

5. Therefore as God's Word says, so thou shouldest conclude of the Grace of God.

3dly, Come boldly to the Throne of Grace by hearty Prayer, for this is the Way also to magnifie the Grace of God: This is the Apostle's Exhortation, *Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of need*, Heb. 4. 16.

See here a little and wonder.

We have been all this while discoursing of the Grace of God; and now we are come to his Throne; as Job says, *even to his Seat*; and behold, *that is a Throne of Grace*. O, when a God of Grace is upon a Throne of Grace, and a poor Sinner stands by, and begs for Grace, and that in the Name of a gracious Christ, in and by the help of the Spirit of Grace, can it be otherwise, but such a Sinner must obtain Mercy and Grace to help in Time of need? But not to forget the Exhortation, *Come boldly*. Indeed we are apt to forget this Exhortation; we think, being we are such abominable Sinners, we should not presume to come boldly to the Throne of Grace: But yet so we are bidden to do; and to break a Commandment here, is as bad as to break it in another Place.

You may ask me, What is it to come boldly?

Answer 1. It is to come confidently, *Let us draw near with a true Heart, in full Assurance of Faith, having our Hearts sprinkled from an evil Conscience, and our Bodies washed with pure Water*, Heb. 10. 21, 22.

2. To come boldly, it is to come frequently, at Morning, at Noon, and at Night will I pray: We use to count them bold

Beggars that come often to our Door.

3. To come boldly, it is to ask for great Things when we come: That's the bold Beggar, that will not only ask, but also choose the Thing that he asketh.

4. To come boldly, it is to ask for others as well as our selves, to beg Mercy and Grace for all the Saints of God under Heaven, as well as for our selves: *Praying with all Prayer and Supplication in the Spirit for all Saints*, Ephes. 6. 18.

5. To come boldly, it is to come and take no nay; thus Jacob came to the Throne of Grace. *I will not let thee go except thou bless me*, Gen. 32. 26.

6. To come boldly, it is to plead God's Promises with him, both in a Way of Justice and Mercy, and to take it for granted, God will give us (because he hath said it) whatever we ask in the Name of his Son.

4thly, Labour to advance God's Grace in thy Heart, by often admiring, praising and blessing God in secret for it, God expects it: *He that offereth Praise glorifies me*, says he: *By Jesus Christ therefore let us offer the Sacrifice of Praise to God continually*; that is, *the Fruit of our Lips, giving Thanks in his Name*, Psal. 50. 23. Heb. 13. 15.

But again Secondly, As we should advance this Grace in our Hearts, so we should do it in our Life: We should in our Conversation adorn the Doctrine of God our Saviour in all Things. 'Tis a great Word of the Apostle; *Only let your Conversation be as becomes the Gospel of Christ*, which is the Gospel of the Grace of God, Phil. 1. 27. God expecteth that there should in our whole Life be a blessed Tang of the Gospel; or that in our Life among Men, there should be preached to them the Grace of the Gospel of God.

The Gospel shews us, That God did wonderfully stoop and condescend for our good, and to do accordingly it is to stoop and condescend to others.

The Gospel shews us, That there was abundance of Pity, Love, Bowels, and Compassion in God towards us, and accordingly we should be full of Bowels, Pity, Love, and Compassion to others.

The Gospel shews us, That in God there is a great deal of willingness to do good to others.

The Gospel shews us, That God acteth towards us, according to his Truth and Faithfulness, and so should we be in all our Actions one to another.

By the Gospel God declares, that he forgiveth us ten thousand Talents, and we ought likewise to forgive our Brother the hundred Pence.

And now before I conclude this Use let me give you a few Heart indearing Considerations, to this so good and so happy a Work.

First, Consider, God hath saved thee, by his Grace: Christian, God hath saved thee,

thee, thou hast escaped the Lyon's Mouth, thou art delivered from Wrath to come, advance the Grace that saves thee, in thy Heart and Life.

Secondly, consider, God left Millions in their Sins that Day he saved thee by his Grace: He left Millions out and pitched upon thee: It may be hundreds also, yea Thousands, were in the Day of thy Conversion, lying before him under the preaching of the Word as thou wert, yet he took thee: Considerations of this Nature affected *David* much, and God would have it affect thee to the advancing of his Grace in thy Life and Conversation, *Psal.* 78. 67, to 72. *Deut.* 7. 7.

Thirdly, Consider, perhaps the most Part of those that God refused, that Day that he called thee by his Grace, were as to Conversation far better than ever thou wert. *I was a Blasphemer, I was a Persecutor, I was an injurious Person, but I obtained Mercy!* O this should affect thy Heart, this should engage thy Heart to study to advance this Grace of God, *1 Tim.* 1. 14, 15.

Fourthly, Perhaps in the Day of thy Conversion thou wast more unruly than many; Like a Bullock unaccustomed to the Yoak hardly tamed, thou wast brought home by strong Hands; thou wouldest not drive, the Lord Jesus must take thee up, lay thee upon his Shoulder, and carry thee home to his Father's House, this should engage thy Heart to study to advance the Grace of God, *Luke* 15. 1, to 6.

Fifthly, It may be, many did take even offence at God in his converting and saving of thee by his Grace, even as the elder Son was offended with his Father for killing the fatted Calf for his Brother, and yet that did not hinder the Grace of God, nor make God abate his Love to thy Soul: This should make thee study to advance the Grace of God in thy Heart and Life. *Luke* 15. 25, to 33.

Sixthly, Consider again, that God hath allowed thee but a little Time for this good Work, even the few Days that thou hast now to live, I mean for this good Work among sinful Men, and then thou shalt go to receive that Wages that Grace also will give thee for thy Work to eternal Joy.

Seventhly, Let this also have some Place upon thy Heart, every Man shews Subjection to the God that he serveth: Yea, though that God be none other but the Devil and his Lusts, and wilt not thou, *O Man! saved of the Lord!* Be much more subject to the Father of Spirits and Love: Alas! They are pursuing their own Damnation, yet they sport it, and dance all the Way they go. They serve that God with Chearfulness and Delight, who at last will plunge them into the everlasting Gulf of Death, and torment them in the fiery Flames of

Hell: But thy God is the God of Salvation, and to God thy Lord belongs the Issues from Death: Wilt not thou serve him with Joyfulness in the Enjoyment of all good Things? Even him by whom thou art to be made blessed for ever.

Object. *This is that which kills me, honour God I cannot; my Heart is so wretched, so spiritless, and desperately wicked I cannot.*

Answer. What dost thou mean by cannot?

1. If thou meanest, thou hast no Strength to do it, thou hast said an untruth, for *stronger is he that is in us, than he that is in the World*, *Joh.* 4. 4.

1. If thou meanest thou hast no Will, then thou art out also, for every Christian (in his right Mind) is a willing Man, and the Day of God's Power hath made him so, *Psal.* 110. 3.

3. If thou meanest, that thou wantest Wisdom, that's thine own Fault: *If any Man lacks Wisdom, let him ask it of God, who giveth to all Men liberally, and upbraideth not.* *Jam.* 1. 5.

Object. *I cannot do Things as I would.*

Answer. No more could the best of the Saints of old, *to will is present with me*, said *Paul*, but *how to perform that which is good I find not*: And again, *the Flesh lusteth against the Spirit, and the Spirit against the Flesh, and these are contrary the one to the other, so that ye cannot do the Things that ye would*, *Rom.* 7. 18. *Gal.* 5. 17.

And here indeed lies a great discovery of this Truth, *ye are saved by Grace*, for the Children of God, whilst here, notwithstanding their Conversion to God, and Salvation by Christ through Grace, are so infirm and weak, by Reason of a Body of Death that yet remaineth in them, that should even the Sin that is in the best of their Performances be laid to their Charge, according to the Tenour of a Covenant of Works, they would find it impossible ever to get into Glory. But why do I talk thus? 'Tis impossible that those that are saved by Grace should have their Infirmities laid to their Charge as afore, *for they are not under the Law*, they are included by the Grace of God, in the Death and Blood of the Son of God, who ever liveth to make Intercession for them at the right Hand of God. Whose Intercession is so prevalent with the Father, as to take away the Iniquity of our holy Things from his Sight, and to present us holy and unreprieveable, and unblameable in his Sight: To him, by Christ Jesus, through the help of the blessed Spirit of Grace, be given, Praise and Thanks, and Glory, and Dominion, by all his Saints, now and for ever, *Amen.*

A decorative title page for 'A MAPPE'. The word 'A MAPPE' is written in a large, stylized, black serif font across a white, unrolled scroll. Below the scroll, a string of various fruits, including grapes, pears, and apples, is tied together with a ribbon. The entire illustration is set against a light, textured background.

*When thou dost read this side
Into thy Heart, as in a Book
And see if thou canst read the
In thee from God by Christ his
If not, then fear the other side
Which not to life but death a*

He that doth misse the saving co
Into Gods wrath he soon will fa

When God at first the World did make
Twis dark vntill againe he spake
Tis so with man he is all night
At first, till God doth giue him light

by which
is given the
Holy Ghost and
the Operations
of it
Gall 4 5:6

what shall I
do to be saved

where at the
Soul is cast
down.
Acts 16:30

Which
strengtheneth
Faith
Pfal. 119. 99

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encoura
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14
work.

CHRISTIAN BEHAVIOUR:

Being the FRUITS of

TRUE CHRISTIANITY.

TEACHING

Husbands, Wives, Parents, Children, Masters, Servants, &c. how to walk so as to please God.

With a Word of Direction to all Backsliders.

The Epistle to the READER.

COURTEOUS READER,

HAVING formerly writ some small Matter, touching the Doctrine of Faith; as Justification by Grace, through the Faith of Christ's Blood, &c. I do here as the Second to that Doctrine, present thee with a few Lines, touching Good Works, that I might, as at first I shewed thee the Good and Glory of the one, so now shew thee the Beauty and Excellency of the other: For though we are justified, (Rom. 3. 24. &c.) freely by Grace through Christ before God; yet we are justified before Men (Jam. 2. 18.) by our Works: Nay, a Life of Holiness flowing from Faith in us that are saved by Grace, it doth justify that Grace before the World, that justifies us before God, 2 Cor. 6. 1, 3. 2 Cor. 9. 12, 13. 1 Pet. 2. 11, 12.

I have not here only in general treated of this Doctrine of good Works; but particularly (after some Discourse about Works flowing from Faith, and what makes it truly and gospelly good,) I discourse of them as we stand under our several Relations, in this World among Men.

As first, The Duty of the Master of a Family: Of the Husband to his Wife; and of hers to him: Of the Duty of Parents to their Children; and of Children to their Parents: Of Masters also to their Servants; and of the Servant again to his Master: with a brief Touch upon good Neighbourhood; and a Discovery of Covetousness, Pride, and Uncleaness, which are great Obstructions to a truly Gospel-Conversation.

I know there are many that have treated of good Works in large and learned Discourses; but I doubt all have not so Gospelised their Discourses as becomes them, and as the Doctrine of the Grace of God calleth for.

However, I thought it my Duty to add this Discourse to all that are past; and that for these Reasons:

First, To take away those Aspersions that the Adversaries cast upon our Doctrine, (Rom. 3. 8. as also in the Days of Paul,) that because we preach Justification without the Works of the Law: therefore they pretend we plead for looseness of Life, whose Damnation is just.

Secondly, Because, though there be much Discourse about Works in general, yet a particular Discourse of them, as before is touched, is too much neglected; and by this Means every one too much left at Uncertainties (as from them) of their several Works under their particular Relations; which I think is one Reason of that Disorder in Families and Places, where God's People live, to their Shame, and the Dishonour of God.

Thirdly, Because these few Books that do particularly treat thus of good Works, are, I think, now so scarce, or so big, that but few have them, and few buy them, if they may be had, especially our new Converts, for whose Sakes principally this short Discourse is intended; and indeed, this is one Reason of my Brevity, that the Price might neither be burthensome, nor the Reading long and tedious: Multitude of Words drown the Memory; and an Exhortation in few Words, may yet be so full, that the Reader may find that in the side of a Sheet, which some are forced to hunt for in a whole Quire, &c. The Lord teach us this Wisdom.

Fourthly, I have written this Book, to shew that I bear a Fellow-Testimony and Witness (with all that know God,) of the Operation that Grace hath, and will have in the

Heart that hath savingly received it.

Lastly, I have thus written, because it is amiable and pleasant to God, when Christians keep their Rank, Relation and Station, doing all as become their Quality and Calling. When Christians stand every one in their Places, and do the Work of their Relations, then they are like the Flowers in the Garden, that stand and grow where the Gardiner hath planted them, and then they shall both honour the Garden in which they are planted, and the Gardiner that hath so disposed of them. From the Hyssop in the Wall, to the Cedar in Lebanon, their Fruit is their Glory. And seeing the Stock into which we are planted, is the fruitfulness Stock; the Sap conveyed thereout, the fruitfulness Sap, and the Dresser of our Souls the wisest Husbandman, John 15. 1. How contrary to Nature, to Example, and Expectation, should we be, if we should not be rich in good Works.

Wherefore take heed of being painted Fire, wherein is no warmth; and painted Flowers, which retain no Smell; and of being painted Trees, whereon is no Fruit. Whoso boasteth himself of a false Gift, is like Clouds and Wind without Rain, Prov. 25. 14.

FAREWELL.

The Lord be with thy Spirit, that thou mayest profit for Time to come.

J. BUNYAN.

TIT. III. 7, 8.

That being justified by his Grace, we should be made Heirs according to the Hope of eternal Life.

This is a faithful Saying; and these Things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good Works. These Things are good and profitable unto Men.

I shall not at this Time discourse of every Particular at large, included in these Words; but shall briefly fall upon those Things that I judge most necessary for the People of God: Neither shall I need to take any great Preamble to the Words for their Explication; they themselves being plain, and without that Ambiguity that calleth for such a Thing; the general Scope being this, *That they which have believed in God, should be careful to maintain good Works.*

But yet to prosecute what I intend, with what clearness I may, I shall in a Word or two make Way for what is to be the Main of this Book.

[*This is a faithful Saying;*] This; Which? Why that which goeth before; namely, *That being justified by Grace, we should be made Heirs according to the Hope of Eternal Life. This is a faithful Saying; and these Things I will that thou affirm constantly.*

Why so?

Why, *That they which have believed in God, might be careful to maintain good Works.*

The Meaning is, that the Way to provoke others to good Works, is constantly (in the Evidence and Demonstration of the Spirit) to shew them the certainty of their being by Grace made Heirs of Eternal Life.

From this Scripture therefore I do gather these Things observable:

First, *That good Works do flow from Faith.* Yea,

Secondly, *That every one that believeth should be careful that their Works be good.*

Thirdly, *That every Believer should not only be careful that their Works be good, and for the present do them, but should also be careful to maintain them; that is, they should carefully study to keep in a constant Course of good Works.*

And lastly, *That the best Way to provoke both our selves and others to this Work; it is to be often affirming to others, the Doctrine of Justification by Grace, and to believe it our Selves.* This is a faithful Saying: And these Things I will, saith Paul, that thou affirm constantly, that they who have believed in God, might be careful to maintain good Works.

I begin with the First.

That good Works do flow from Faith.

This is evident divers Ways: First from the Impossibility of their flowing from any other Thing; they must either flow from Faith, or not at all: *For whatsoever is not of Faith, is Sin.* And again, *Without Faith it is impossible to please him, (Rom. 14. 23. Heb. 11. 6.)* Every Man by Nature, before Faith, is an evil and a corrupt Tree: *And a corrupt Tree cannot bring forth good Fruit. Do Men gather Grapes of Thorns, or Figs of*

of *Thistles*? Mat. 7. 16, 17. Now a *Man* is made good by Faith, and by that bringeth forth the Fruits that are acceptable to God, Heb. 11. 4. Col. 1. 4, 5, 6.

Wherefore, Sinners, before Faith, are compared to the Wilderness, whose Fruits are Briars and Thorns; and whose Hearts are the Habitation of Dragons; that is, of Devils, Isa. 35. 6, 7, Heb. 6. 7, 8.

And hence again it is, that they are said to be *Godless, Christless, Spiritless, Faithless, Hopeless*; without the *Covenant of Grace*, without *Strength*; Enemies in their Minds by wicked Works, and possessed by the Spirit of Wickedness, as a Castle by a Conqueror, Ephes. 2. 12. Jude 19. 2 Thes. 3. 2. Col. 1. 21. Luk. 11. 21.

Now these things being thus, it is impossible that all the Men under Heaven, that are *Unconverted*, should be able to bring forth one Work rightly good; even as impossible, as for all the Briars and Thorns under Heaven, to bring forth one Cluster of Grapes, or one Bunch of Figs; for indeed they want the Qualification. A Thorn bringeth not forth Figs, because it wanteth the Nature of the Fig-tree; and so doth the Bramble the Nature of the Vine. *Good Works* must come from a good Heart.

Now, this the Unbeliever wanteth, because he wanteth *Faith*; for 'tis that which *purifieth the Heart*, Luke 6. 45. Acts 15. 9. Good Works must come from Love to the Lord Jesus; but this the Unbeliever wanteth also: *Because he wanteth Faith: For Faith worketh by Love, and by that Means doth good*, as Gal. 5. 6.

And hence again it is, that though the carnal Man doth never so much which he calleth good, yet it is rejected, slighted, and turned as Dirt in his Face again; his Prayers are abominable, his plowing is Sin, and all his Righteousness as menstruous Rags, Prov. 15. 8. Prov. 21. 4. Isa. 64. 6. Thus you see that without Faith there are no good Works.

Now then to shew you that they flow from Faith: And that,

For that Faith is a Principle of Life, by which a Christian lives (Gal 2. 20, 21.) a Principle of Motion, by which it walks towards Heaven in the Way of Holiness, Rom. 4. 12. 2 Cor. 5. 7. It is also a Principle of Strength, by which the Soul opposeth its Lust, the Devil, and this World, and overcomes them; *This is your Victory, even your Faith*, 1 Joh. 5. 4, 5. Faith in the Heart of a Christian, is like the Salt that was thrown into the corrupt Fountain, that made the naughty Waters good, and the barren Land fruitful, 2 Kings 2. 19, 20, 21. Faith, when it is wrought in the Heart, is like Leaven hid in the Meal, Mat. 13. 33. or like perfume that lighteth upon stinking Leather, turning the Smell of the Leather into the Savour of the Perfume; it being then planted in the Heart, and having its natural Inclination

to Holiness. Hence it is that there followeth an Alteration of the Life and Conversation, and so bringeth forth Fruit accordingly. *A good Man out of the good Treasure of his Heart bringeth forth good Fruit*, Luke 6. 45. Which Treasure, I say, is this Faith (Jam. 2. 5. 1 Pet. 1. 7.) And therefore it is that Faith is called, *The Faith according to Godliness, and the most holy Faith*, Tit. 1. 1. Jude 20.

2. *Good Works must needs flow from Faith*, or no way; because that alone carrieth in it an Argument sufficiently prevalent to win upon our Natures, to make them comply with Holiness.

Faith sheweth us that God loveth us, that he forgiveth us our Sins; that he accounteth us for his Children, *having freely justified us through the Blood of his Son*, Rom. 3. 24, 25. Ch. 4. Heb. 11. 13. 1 Pet. 1. 8.

Faith receiveth the Promise, imbraceth it, and comforteth the Soul unspeakably with it.

Faith is so great an Artist in arguing and reasoning with the Soul, that it will bring over the hardest Heart that it hath to deal with: It will bring to my Remembrance at once, both my Vileness against God, and his Goodness towards me; it will shew me, that though I deserve not to breath in the Air, yet that God will have me an Heir of Glory.

Now, there is no Argument greater than this: This will make a Man run through ten thousand Difficulties, to answer God (though he never can) for the Grace he hath bestowed on him.

Further, Faith will shew me how distinguishingly this Love of God hath set it self upon me: It will shew me, that though Esau was Jacob's Brother, yet he loved Jacob, Mal. 1. 2. That though there were thousands more besides me that were as good as me, yet I must be the Man that must be Chosen.

Now this, I say, is a marvellous Argument, and unspeakably prevaieth with the Sinner, as faith the Apostle, *For the Love of Christ constrains us, because we thus judge, That if one died for all, then are all dead; and that he died for all, that they which live (that is, by Faith) should not henceforth live unto themselves, but to him that died for them, and rose again*, 2 Cor. 5. 14. Love (saith the Wise-man) is strong as Death: Many waters cannot quench Love, neither can the floods drown it. If a Man would give all the Substance of his House for Love, it would be utterly contemned, Song. 8. 6, 7.

Oh! when the broken, dying, condemned Soul, can but see, by Faith, the Love of a tender hearted Saviour; and also see what he underwent to deliver it from under that Death, Guilt and Hell, that now it feels and fears; which also it knoweth it hath most justly and highly deserved:

Then bless the Lord, O my Soul; and what shall I render unto the Lord for all his Benefits? *Psal.* 103. 1, 2, 3. *Psal.* 116. 1, to 14.

Thus is Faith a prevailing Argument to the Sinner, whereby he is fetched off from what he was, and constrained to bend and yield to what before he neither would nor could, *1 Cor.* 2. 14. *Rom.* 8. 7.

And hence it is, that Gospel Obedience is called the *Obedience of Faith*, as well as Obedience to the Faith, *Rom.* 16. 26. For it must be by the Faith of Christ in my Heart, that I submit to the Word of Faith in the Bible, otherwise all is to no Profit! (as saith the Apostle) *The Word preached did not profit them, it not being mixed with Faith in them that heard it*, (*Heb.* 4. 2.) For Faith alone can see the Reality of what the Gospel saith; and so I say, argue over the Heart to the embracing of it.

4. Faith is such a Grace, as will represent to the Soul all things in their proper Colours: It doth not (as doth Unbelief and Ignorance) shew us all things out of order, putting Darkness for Light, and Bitter for Sweet, but will set every thing in its proper Place before our eyes; God and Christ shall be with it, the chiefest Good, the most lovely and amiable, a Heavenly Life shall be of greater Esteem, and more desireable, than all the Treasures of *Egypt*! Righteousness and Sanctification will be the thing after which it will most vehemently press; because it seeth not only Death and Damnation, as the Fruits of Sin, but Sin also in it self, distinct from the Punishment belonging to it, a detestable, horrible, and odious thing, *Heb.* 11. 25, 26, 27. *Phil.* 3. 7, to 12. *Rom.* 12. 9.

By Faith we see this World hath no abiding in it for us, nor no Satisfaction if it were otherwise, *Heb.* 11. 15, 16. and 13. 14. *1 Cor.* 7. 29, 30, 31. And hence it is, that the People of God have groaned to be gone from hence, into a state that is both sinless, and temptationless: And hence, it is again, that they have run through so many Trials, Afflictions and Adversities, even because of that Love to Holiness of Life that Faith being in their Hearts did prompt them to, by shewing them the Worth and Durableness of that which was good, and the Irksomeness and Evil of all things else, *2 Cor.* 5. 1, to 8. *Heb.* 11. 33, to 39.

5. Faith layeth hold of that which is able to help the Soul to bring forth Good Works: It layeth hold of, and engageth the Strength of Christ, and by that overcometh that which oppresseth. *I can do all things through Christ that strengtheneth me*, *Phil.* 4. 13.

In a word, a Life of Holiness and God-

liness in this World, doth so inseparably follow a Principle of Faith, that it is both monstrous and ridiculous to suppose the contrary. What, shall not he that hath Life have Motion? *Gal.* 2. 20.

He that hath by Faith received the Spirit of Holiness, shall not he be holy? *Gal.* 3. 2. And he that is called to Glory and Virtue, shall not he add to his Faith Virtue? *2 Pet.* 1. 4, 5. We are by Faith made good Trees, and shall not we bring forth good Fruit? *Luke.* 6. 43. They that believe are created in Christ Jesus unto good Works; and God hath, before the World was, ordained that we should walk in them; and shall both our second Creation, and God's Fore-ordination be made frustrate? *Ephes.* 1. 4. and 2. 10. Besides, the Children of Faith are the Children of Light, and of the Day, *1 Tim.* 5. 5. Lights upon a Hill, and Candles on a Candlestick, and shall not they shine? They are the Salt of the Earth, Shall not they be seasoning? *Mat.* 5. 13, 14.

The Believer is the alone Man, by whom God sheweth to the World, the Power of his Grace, the Operation of his Peoples Faith, &c. The Unbelievers read indeed of the Power of Grace, of the Faith, Hope, Love, Joy, Peace, and Sanctification of the Heart of the Christian, but they feel nothing of that Sin-killing Operation that is in these Things, these are to them as a Story of *Rome* or *Spain*: Wherefore, to shew them in others, what they find not in themselves, God worketh Faith, Hope, Love, &c. in a Generation that shall serve him; and by them they shall see what they cannot find in themselves; and by this Means they shall be convinced, that though Sin, and the Pleasures of this Life, be sweet to them, yet there is a People otherwise minded, even such a People, that do indeed see the Glory of that which others read of, and from that Light, take Pleasure in those things which they are most averse unto. To this, I say, are Christians called; herein is God glorified; hereby are Sinners convinced; and by this is the World condemned; *1 Thes.* 4. 7. *1 Pet.* 2. 12. and 3. 1. *Heb.* 11. 7.

Object. But if Faith doth so naturally cause good Works, what then is the Reason that God's People find it so hard a Matter to be faithful in good Works?

I answer. First, God's People are fruitful in good Works according to the Proportion of their Faith; if they be slender in good Works, it is because they are weak in Faith. Little Faith is like small Candles, or weak Fire, which tho' they shine and have Heat, yet but dim Shining and small Heat, when compared with bigger Candles and greater Fire. The Reason why *Sardis* had some in it whose Works were not perfect before God; it was, because they did not hold

hold fast, by Faith, the Word that they have formerly heard, and received, *Rev.* 3. 1, 2, 3.

Secondly, There may be a great Mistake in our judging of our own Fruitfulness: The Soul that indeed is candid and right at Heart, is taught by Grace to judge itself, though fruitful, yet barren upon two Accounts: 1. *When it compareth its Life to the Mercy bestowed upon it*: For when a Soul doth indeed consider the Greatness and Riches of the Mercy bestowed upon it, then it must needs cry out, *O wretched man that I am!* *Rom.* 7. 24. for it seeth itself wonderfully to fall short of a Conversation becoming one who hath received so great a Benefit. 2. *It may also judge itself barren*, because it falleth so far short of that it would attain unto; it cannot do the thing that it would, *Gal.* 5. 17. 3. The Heart of a Christian is naturally very barren; upon which, though the Seed of Grace (that is the fruitfulness of all Seeds) be sown, yet the Heart is naturally subject to bring forth Weeds, *Mat.* 15. 19.

Now, to have a good Crop from such Ground, doth argue the Fruitfulness of the Seed: Wherefore I conclude upon these three Things.

First, That the Seed of Faith is a very fruitful Seed, in that it will be fruitful in so barren a Soil.

Secondly, That Faith is not beholding to the Heart, but the Heart to it, for all its Fruitfulness.

Thirdly, That therefore the Way to be a more fruitful Christian, it is to be stronger in believing.

Now for the second thing, to wit,

That every one that Believeth, should be careful that their Works be good. This followeth from what went just before; to wit, That the Heart of a Christian is a Heart subject to bring forth Weeds.

There is Flesh as well as Spirit in the best of Saints: And as the Spirit of Grace will be always putting forth something that is good, so the Flesh will be putting forth continually that which is evil.

For the Flesh lusteth against the Spirit, and the Spirit against the Flesh, *Gal.* 5. 17. Now this considered, is the Cause why you find so often in the Scriptures so many *Items* and *Cautions* to the Christians to look to their Lives and Conversations; As, *Keep thy Heart with all Diligence,* *Prov.* 4. 23. *Watch ye, stand fast in the Faith; quit you like Men, be strong,* *1 Cor.* 16. 13. *Be not deceived, God is not mocked; for whatever a Man soweth, that shall he reap: For he that soweth to the Flesh, shall of the Flesh reap Corruption: But he that soweth to the Spirit, shall of the Spirit reap Life everlasting,* *Gal.* 6. 7, 8.

All Works are not good that seem to be so: It is one thing for a Man's ways to be right in his own eye, and another for them

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to be right in God's. Often that which is in high estimation with Men, is abomination in the sight of God, *Prov.* 30. 12. *Luk.* 16. 15.

Seeing Corruption is not yet out of our Natures, there is a Proneness in us to build upon the right Foundation, Wood, Hay, and Stubble, instead of Gold and Silver, and precious Stones, *1 Cor.* 3. 11, to 16. How was both *David* the King, *Nathan* the Prophet, and *Uzza* the Priest deceived, touching good Works? *1 Chron.* 17. 1, 2, 3, 4. *1 Chron.* 13. 9, 10, 11. *Peter* also, in both his defending his Master in the garden, and in dissuading of him from his Sufferings, though both out of Love and Affection to his Master, was deceived touching good Works, *Matth.* 16. 22, 23. *John* 18. 9, 10.

Many have miscarried both as to Doctrine, Worship, and the Prosecution of each.

1. *For Doctrine*, Christ tells the Jews that they taught for the Doctrines of God the Doctrines and Traditions of Men, *Mat.* 15. *Mark* 7. As also saith the Apostle, *They teach things they ought not, for filthy lucre's sake,* *Tit.* 1. 11.

2. *Also, touching Worship*, we find how frequently Men have mistaken, both for Time, Place, and Matter, with which they worshipped.

1. *For Time*. It hath been that which Man hath devised, not which God hath commanded, *1 Kin.* 12. 32. *They change the Ordinances*, saith *Isaiab*, *Isa.* 24. 5. *They change God's Judgments into Wickedness*, saith *Ezekiel*, *Ezek.* 5, 6.

2. *For Place*. When they should have worshipped at *Jerusalem*, they worshipped at *Bethel*, at *Gilgal* and *Dan*, in *Gardens*, under *Poplars* and *Elms*, *1 Kings* 12. 26, to 30. *Hos.* 4. 13, 14, 15. *Isa.* 65. 2, 3, 4, 5.

3. *For the Matter* with which they worshipped. Instead of bringing according to the *Commandment*, they brought the *Lame*, the *Torn*, and the *Sick*; they would sanctifie themselves in *Gardens*, with *Swines-flesh* and *Mice*, when they should have done it at *Jerusalem*, with *Bullocks* and *Lambs*, *Isa.* 66. 17.

Again, Touching Mens prosecuting their Zeal for their Worship, &c. that they do think right: How hot hath it been, though with no Reason at all. *Nebuchadnezzar* will have his fiery Furnace, and *Darius* his Lions Den for Nonconformists, *Dan.* 3. 6. and 6, 7, &c.

Again, They have Persecuted Men even to strange Cities; have laid Traps and Snares in every Corner, to entrap and to entangle their Words; and if they could at any time but kill the Persons that dissented from them, they would think they did God good Service, *Acts* 26. 11. *Luke* 11. 53, 54. *John* 16. 1, 2. But what need

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need we look so far from Home, (were it not that I would seal my Sayings with Truth) we need look no farther to affirm this Position, than to the *Papists* and their Companions: How many have they in all Ages *hanged, burned, starved, drowned, wracked, dismembred, and murdered*, both openly and in Secret? And all under a Pretence of God, his Worship, and good Works.

Thus you see how wise Men and Fools, Saints and Sinners, Christians and Heathens, have erred in the Business of good Works; wherefore every one should be careful to see that their Works be good.

Now, Then to prevent, if God will, Miscarriage in this Matter, I shall propound unto you what it is for a Work to be rightly good.

First, A good Work must have the Word for its Authority.

Secondly, It must, as afore was said, *flow from Faith*.

Thirdly, It must be both *rightly timed* and *rightly placed*.

Fourthly, It must be done *willingly, cheerfully, &c.*

First, It must have the Word for its Authority.

Zeal without Knowledge, is like a mettled Horse without Eyes, or like a Sword in a mad Man's Hand, and there is no Knowledge where there is not the Word; *For if they reject the Word of the Lord, and act not by that, what Wisdom is in them?* saith the Prophet, *Jer. 8. 9. Isa. 8. 20.* Wherefore see thou have the Word for what thou dost.

Secondly, As there must be the Word for the authorizing of what thou dost, so there must be Faith, from which it must flow, as I shewed you before: For, *Whatever is not of Faith, is Sin; and without Faith it is impossible to please God.* Now, I say, without the Word there is no Faith, *Rom. 10. 17.* As without Faith there is no Good, let Mens Pretences be what they will.

Thirdly, As it must have these two aforementioned, so also it must have, *1st*, right Time, and *2dly*, right Place.

1st, It must be rightly timed: Every Work is not to be done at the same Time; every Time not being convenient for such a Work: *There is a Time for all Things, and every Thing is beautiful in its Time,* Eccles. 3. 11. *There is a Time to pray, a Time to hear, a Time to read, a Time to confer, a Time to meditate, a Time to do, and a Time to suffer.* Now, to be hearing when we should be preaching and doing, that is, yielding active Obedience to that under which we ought to suffer, is not good. Christ was very wary, that both his Doings and Sufferings were rightly timed, *John 2. 3, 4. and 13. 1, 2.* And herein we ought to follow his Steps. To

be at Plough in the Field, when I should be hearing the Word, is not good; and to be talking abroad when I should be instructing my Family at home, is as bad. *Who so keepeth the Commandment, shall feel no evil Thing: And a wise Man's Heart discerneth both Time and Judgment,* Eccles. 8. 5. Good Things, mis-timed, are fruitless, unprofitable, and vain.

2dly, As Things must have their right Time, so they must be rightly placed; for the mis-placing of any Work, is as bad as the mis-timing of it.

When I say Things, if good, must be rightly placed, I mean, we should not give to any Work more than the Word of God alloweth it, neither should we give it less: *Mint, Anise, and Cummin*, are not so weighty Matters as *Faith* and the *Love of God*; as in *Mat. 22. 23.* For a Pastor to be exercising the Office of a Deacon, instead of the Office of a Pastor, it is mis-placing of Works, *Acts 6. 2.* For *Martha* to be making outward Provision for Christ, when she should have sat at his Feet to hear his Word, was the mis-placing a Work; and for her Sister to have done it at her Request, (though the Thing in it self was good) had been her Sin also, *Luke 10. 39, to 43.*

Now to prevent the misplacing of good Works.

First, They misplace them that set them in the room of Christ, *Rom. 10. 1, 2, 3.*

Secondly, They also misplace them that make them Co-partners with him, *Rom. 9. 31, 32. Acts 15. 1.*

This is, *setting up our Posts by God's Posts; and Man's Righteousness by the Righteousness of Christ,* Ezek. 43. 7, 8. These are said to be Teachers of the Law, not knowing what they say, nor whereof they affirm, *1 Tim. 1. 7.*

Thirdly, They also misplace Works, who ascribe to a Work of less Moment, that Honour that belongs to a Work more noble; and such are,

1. Those who count the ceremonial Part of an Ordinance, as good as the Doctrine and Signification of it.

2. Such who account the Dictates and Impulses of a meer natural Conscience, as good, as high, and divine, as the Leadings and Movings of the Spirit of Christ.

3. Those also who count it enough to do something of what God hath commanded, (and that something, possibly the least) instead of all, and the Things more necessary and weighty.

4. They also much misplace them, who count Things indifferent, as high as those that are absolutely necessary in the Worship of God.

5. But the grosser, who places Mens Traditions above them.

6. And they greatest of all, who put Bitter for Sweet, and Darknes for Light.

All

All these Things we must shun and avoid, as Things absolutely *obstructive* to good Works.

Wherefore, touching good Works; Obedience is better than Sacrifice; that is, to do Things according to the Word of God, is better than to do them according to my Fancy and Conceit, 1 Sam. 15. 22. *Wherefore let all Things be done decently and in order*, 1 Cor. 14. 40.

Again, As good Works should be ordered and qualified, as before is touched, so they should be done *from the Heart willingly, chearfully, with Simplicity and Charity, according to what a Man hath*, 1 John 5. 3. 2 Cor. 9. 7. Rom. 12. 8. Col. 3. 20. 1 Cor. 10. 14. 1 Cor. 8. 12.

Farther, There are three Things that a Man should have in his Eye in every Work he doth.

1. The Honour of God, 1 Cor. 6. 20.
2. The Edification of his Neighbour, 1 Cor. 14. 26.

3. The Expediency or Inexpediency of what I am to do, 1 Cor. 6. 12. And always observe it, that the Honour of God is wrapped up in the Edification of thy Neighbour; and the Edification of thy Neighbour, in the Expediency of what thou doest.

Again, If thou wouldest walk to the Edification of thy Neighbour, and so to God's Honour, in the midst of thy Observers; Beware,

1. That thou in thy Words and Carriages, dost so demean thy self, that Christ in his precious Benefits may be with clearness spoken forth by thee; and take heed, that thou dost not enter into doubtful Points with them that are weak, Rom. 15. 1. but deal chiefly, lovingly, and wisely, with their Consciences about those Matters that tend to their Establishment in the Faith of their Justification, and Deliverance from Death and Hell, *Comfort the feeble-minded, confirm the Weak*, 1 Thes. 5. 14.

2. If thou be stronger than thy Brother, take heed that thou do not that before him, that may offend his weak Conscience: I mean, Things that in themselves may be lawful; *All that is lawful is not expedient; all that is lawful edifieth not*, 1 Cor. 6. 12. Wherefore here is thy Wisdom and Love, that thou in some Things deny thy self for thy Brother's sake, 1 Cor. 8. 13. *I will not eat meat while the World standeth, saith Paul, lest I make my Brother to offend*. Wherefore have this Faith to thy self before God, Rom. 14. 22. But if thou walk otherwise, know, thou walkest not charitably, and so not to Edification, and so not to Christ's Honour, but dost sin against Christ, and wound thy weak Brother, for whom Christ died, Rom. 14. 15. 1 Cor. 8. 12.

But I say, all this while keep thy Eye upon the Word; take heed of going contrary to that under any Pretence whatever;

for without the Word, there is nothing to God's Glory, nor thy Brother's Edification. Wherefore, *walk wisely in a perfect Way*, Psal. 101. 2, 3.

Having thus, in few Words shewed you what are Works *rightly good*, I beseech you in the Name of the Lord Jesus Christ, that you put your selves into a conscientious Performance of them, that you may, while you live here, be Vessels of Honour, and fit for the Master's Use, and prepared to every good Work, 1 Tim. 6. 17. Study to approve Things that are excellent, that you may be sincere, and without Offence until the Day of Christ, Phil. 1. 10. Covet Communion with God; covet earnestly the best Gifts, 1 Cor. 12. 31. Ah! we that are redeemed from among Men, Rev. 14. 4. and that rejoice in Hope of the Glory of God, Rom. 5. 2. we that look, I say, for the blessed Hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, Tit. 2. 13. *What manner of Persons should we be in all holy Conversation and Godliness*, 2 Pet. 3. 11.

To conclude, for your further Edification, take a plain Rehearsal of your several general Duties and Works, to which God engageth you in his Word, according to your Places, Callings, and Relations in this World:

Touching the Master of a Family.

IF thou have under thee a Family, then thou art to consider the several Relations thou standest under; and art to know, that thou in each of them hast a Work to do for God, and that he expecteth thy faithful Deportment under every one of them. As,

First, Then in General, He that is the Master of a Family, he hath, as under that Relation, a Work to do for God; to wit, The right governing of his own Family. And his Work is twofold.

1. Touching the spiritual State thereof.
2. Touching the outward.

As touching the spiritual State of his Family; He ought to be very diligent and circumspect, doing his utmost Endeavour, both to encrease Faith where it is begun, and to begin it where it is not.

Wherefore to this End, he ought diligently and frequently to lay before his Household such Things of God, out of his Word, as are suitable for each particular: And let no Man question his Rule in the Word of God for such a Practice; for if the Thing it self were but of good Report, and a Thing tending to civil Honesty, it is within the Compass and Bounds even of Nature it self, and ought to be done; much more Things of a higher Nature: Besides, the Apostle exhorts us to, *Whatsoever Things are honest, whatsoever Things are true, just, and of good Report, to think of them*, that is, to be mindful to do them, Phil.

thee, thou hast escaped the Lyon's Mouth, thou art delivered from Wrath to come, advance the Grace that saves thee, in thy Heart and Life.

Secondly, consider, God left Millions in their Sins that Day he saved thee by his Grace: He left Millions out and pitched upon thee: It may be hundreds also, yea Thousands, were in the Day of thy Conversion, lying before him under the preaching of the Word as thou wert, yet he took thee: Considerations of this Nature affected *David* much, and God would have it affect thee to the advancing of his Grace in thy Life and Conversation, *Psal.* 78. 67, to 72. *Deut.* 7. 7.

Thirdly, Consider, perhaps the most Part of those that God refused, that Day that he called thee by his Grace, were as to Conversation far better than ever thou wert. *I was a Blasphemer, I was a Persecutor, I was an injurious Person, but I obtained Mercy!* O this should affect thy Heart, this should engage thy Heart to study to advance this Grace of God, *1 Tim.* 1. 14, 15.

Fourthly, Perhaps in the Day of thy Conversion thou wast more unruly than many; Like a Bullock unaccustomed to the Yoak hardly tamed, thou wast brought home by strong Hands; thou wouldest not drive, the Lord Jesus must take thee up, lay thee upon his Shoulder, and carry thee home to his Father's House, this should engage thy Heart to study to advance the Grace of God, *Luke* 15. 1, to 6.

Fifthly, It may be, many did take even offence at God in his converting and saving of thee by his Grace, even as the elder Son was offended with his Father for killing the fatted Calf for his Brother, and yet that did not hinder the Grace of God, nor make God abate his Love to thy Soul: This should make thee study to advance the Grace of God in thy Heart and Life. *Luke* 15. 25, to 33.

Sixthly, Consider again, that God hath allowed thee but a little Time for this good Work, even the few Days that thou hast now to live, I mean for this good Work among sinful Men, and then thou shalt go to receive that Wages that Grace also will give thee for thy Work to eternal Joy.

Seventhly, Let this also have some Place upon thy Heart, every Man shews Subjection to the God that he serveth: Yea, though that God be none other but the Devil and his Lusts, and wilt not thou, *O Man! saved of the Lord!* Be much more subject to the Father of Spirits and Love: Alas! They are pursuing their own Damnation, yet they sport it, and dance all the Way they go. They serve that God with Chearfulness and Delight, who at last will plunge them into the everlasting Gulf of Death, and torment them in the fiery Flames of

Hell: But thy God is the God of Salvation, and to God thy Lord belongs the Issues from Death: Wilt not thou serve him with Joyfulness in the Enjoyment of all good Things? Even him by whom thou art to be made blessed for ever.

Object. *This is that which kills me, honour God I cannot; my Heart is so wretched, so spiritless, and desperately wicked I cannot.*

Answer. What dost thou mean by cannot?

1. If thou meanest, thou hast no Strength to do it, thou hast said an untruth, for *stronger is he that is in us, than he that is in the World*, *Joh.* 4. 4.

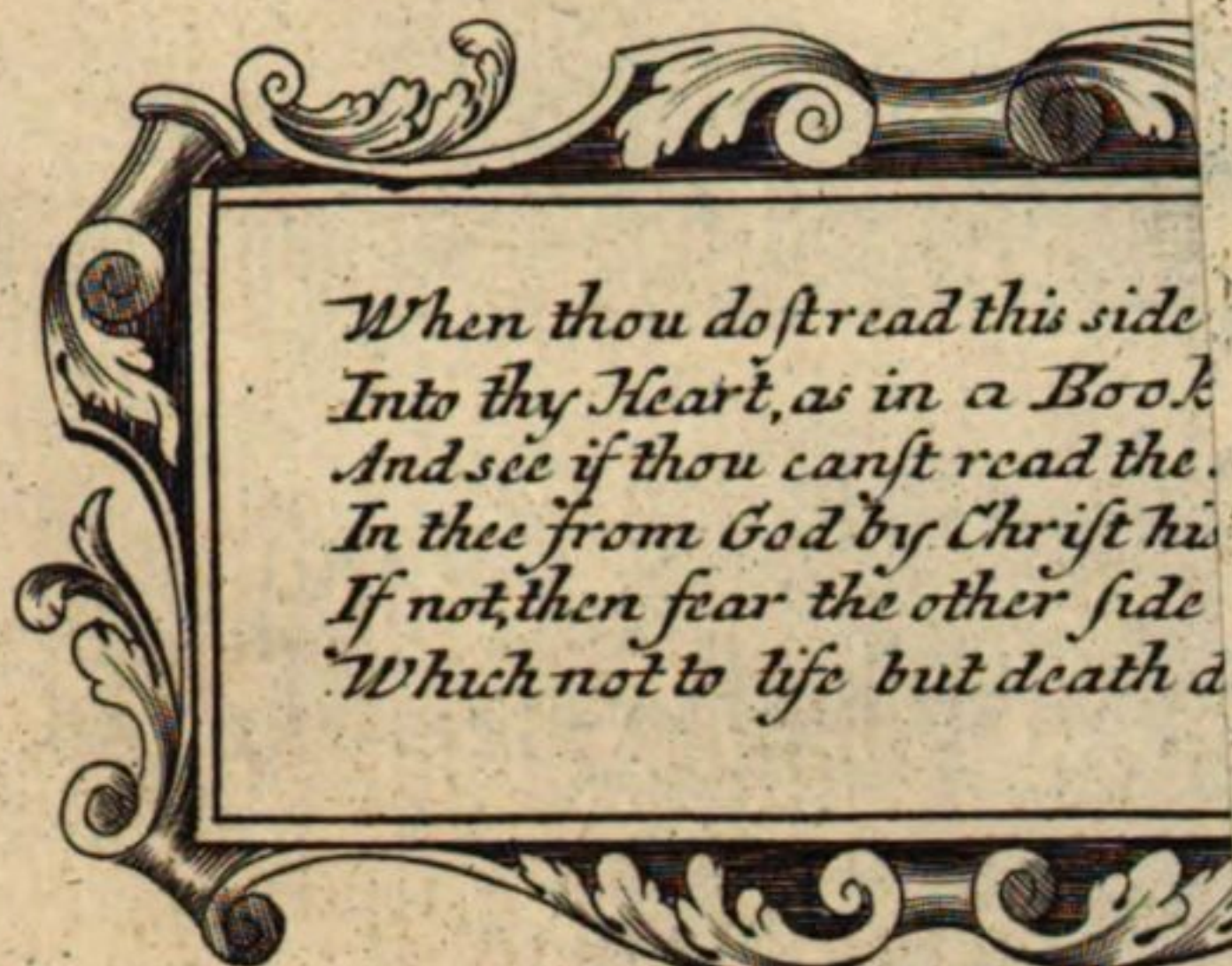
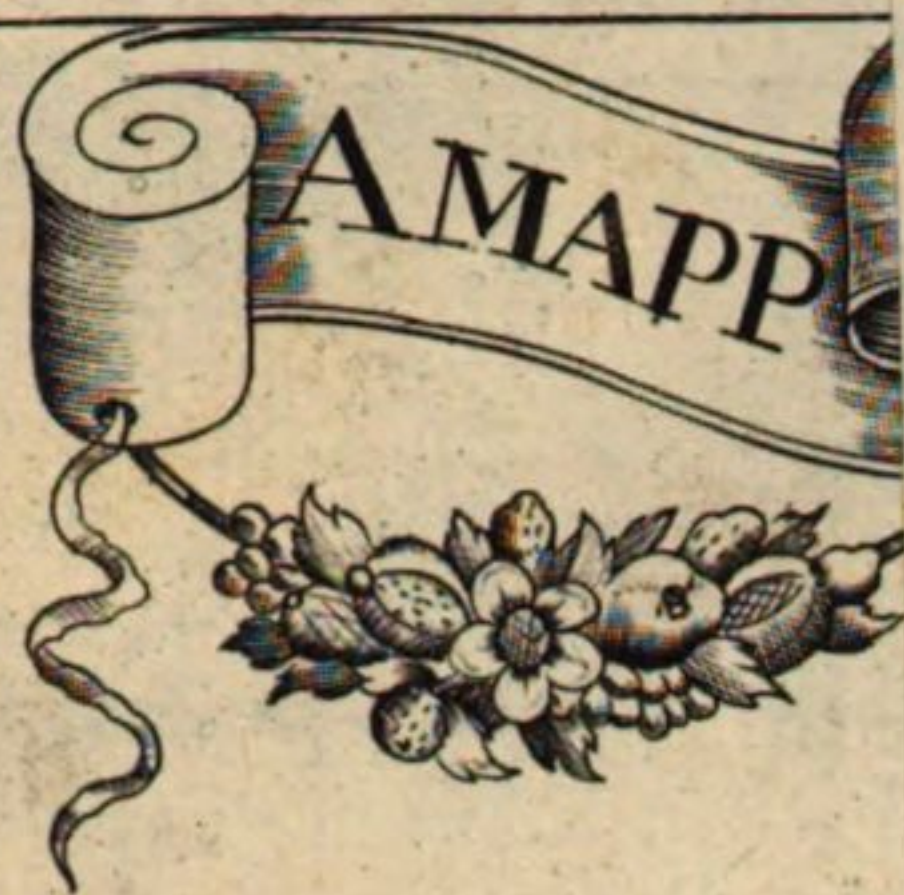
1. If thou meanest thou hast no Will, then thou art out also, for every Christian (in his right Mind) is a willing Man, and the Day of God's Power hath made him so, *Psal.* 110. 3.

3. If thou meanest, that thou wantest Wisdom, that's thine own Fault: *If any Man lacks Wisdom, let him ask it of God, who giveth to all Men liberally, and upbraideth not.* *Jam.* 1. 5.

Object. *I cannot do Things as I would.*

Answer. No more could the best of the Saints of old, *to will is present with me*, said *Paul*, but *how to perform that which is good I find not*: And again, *the Flesh lusteth against the Spirit, and the Spirit against the Flesh, and these are contrary the one to the other, so that ye cannot do the Things that ye would*, *Rom.* 7. 18. *Gal.* 5. 17.

And here indeed lies a great discovery of this Truth, *ye are saved by Grace*, for the Children of God, whilst here, notwithstanding their Conversion to God, and Salvation by Christ through Grace, are so infirm and weak, by Reason of a Body of Death that yet remaineth in them, that should even the Sin that is in the best of their Performances be laid to their Charge, according to the Tenour of a Covenant of Works, they would find it impossible ever to get into Glory. But why do I talk thus? 'Tis impossible that those that are saved by Grace should have their Infirmities laid to their Charge as afore, *for they are not under the Law*, they are included by the Grace of God, in the Death and Blood of the Son of God, who ever liveth to make Intercession for them at the right Hand of God. Whose Intercession is so prevalent with the Father, as to take away the Iniquity of our holy Things from his Sight, and to present us holy and unreprieveable, and unblameable in his Sight: To him, by Christ Jesus, through the help of the blessed Spirit of Grace, be given, Praise and Thanks, and Glory, and Dominion, by all his Saints, now and for ever, *Amen.*



When thou dost read this side
Into thy Heart, as in a Book
And see if thou canst read the
In thee from God by Christ his
If not, then fear the other side
Which not to life but death a

Follow the Line by the figures
Cirde and then you will vnder
what you read

He that doth misse the saving ca
Into Gods wrath he soon will fa

Whom he did pre-
destinate y he also cald

When God at first the World did make
Tw'as dark vntill againe he spake
Tis so with man he is all night
At first, till God doth give him light

Because we are sons he hath
sent forth the spirit of his son
into our hearts

The work begun goes sweetly on
Through casting down and making stand

What shall I
do to be saved

where at the
Soul is cast
down
Acts 16:30

The prayer of Faith
Our God will heare
As the word saith
We need not fear

9
which
strengtheneth
Faith
Psal. 119: 99

10
which
encourageth
Pray
2 Sam

Remember thy
word vnto thy servant
on which thou hast caused
me to hope

11
I have found
thy heart to pr

14
Have love to God
a watchfull eye

15

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CHRISTIAN BEHAVIOUR:

Being the FRUITS of

TRUE CHRISTIANITY.

TEACHING

Husbands, Wives, Parents, Children, Masters, Servants, &c. how to walk so as to please God.

With a Word of Direction to all Backsliders.

The Epistle to the READER.

COURTEOUS READER,

HAVING formerly writ some small Matter, touching the Doctrine of Faith; as Justification by Grace, through the Faith of Christ's Blood, &c. I do here as the Second to that Doctrine, present thee with a few Lines, touching Good Works, that I might, as at first I shewed thee the Good and Glory of the one, so now shew thee the Beauty and Excellency of the other: For though we are justified, (Rom. 3. 24. &c.) freely by Grace through Christ before God; yet we are justified before Men (Jam. 2. 18.) by our Works: Nay, a Life of Holiness flowing from Faith in us that are saved by Grace, it doth justify that Grace before the World, that justifies us before God, 2 Cor. 6. 1, 3. 2 Cor. 9. 12, 13. 1 Pet. 2. 11, 12.

I have not here only in general treated of this Doctrine of good Works; but particularly (after some Discourse about Works flowing from Faith, and what makes it truly and gospelly good,) I discourse of them as we stand under our several Relations, in this World among Men.

As first, The Duty of the Master of a Family: Of the Husband to his Wife; and of hers to him: Of the Duty of Parents to their Children; and of Children to their Parents: Of Masters also to their Servants; and of the Servant again to his Master: with a brief Touch upon good Neighbourhood; and a Discovery of Covetousness, Pride, and Uncleaness, which are great Obstructions to a truly Gospel-Conversation.

I know there are many that have treated of good Works in large and learned Discourses; but I doubt all have not so Gospelised their Discourses as becomes them, and as the Doctrine of the Grace of God calleth for.

However, I thought it my Duty to add this Discourse to all that are past; and that for these Reasons:

First, To take away those Aspersions that the Adversaries cast upon our Doctrine, (Rom. 3. 8. as also in the Days of Paul,) that because we preach Justification without the Works of the Law: therefore they pretend we plead for looseness of Life, whose Damnation is just.

Secondly, Because, though there be much Discourse about Works in general, yet a particular Discourse of them, as before is touched, is too much neglected; and by this Means every one too much left at Uncertainties (as from them) of their several Works under their particular Relations; which I think is one Reason of that Disorder in Families and Places, where God's People live, to their Shame, and the Dishonour of God.

Thirdly, Because these few Books that do particularly treat thus of good Works, are, I think, now so scarce, or so big, that but few have them, and few buy them, if they may be had, especially our new Converts, for whose Sakes principally this short Discourse is intended; and indeed, this is one Reason of my Brevity, that the Price might neither be burthensome, nor the Reading long and tedious: Multitude of Words drown the Memory; and an Exhortation in few Words, may yet be so full, that the Reader may find that in the side of a Sheet, which some are forced to hunt for in a whole Quire, &c. The Lord teach us this Wisdom.

Fourthly, I have written this Book, to shew that I bear a Fellow-Testimony and Witness (with all that know God,) of the Operation that Grace hath, and will have in the

Heart that hath savingly received it.

Lastly, I have thus written, because it is amiable and pleasant to God, when Christians keep their Rank, Relation and Station, doing all as become their Quality and Calling. When Christians stand every one in their Places, and do the Work of their Relations, then they are like the Flowers in the Garden, that stand and grow where the Gardiner hath planted them, and then they shall both honour the Garden in which they are planted, and the Gardiner that hath so disposed of them. From the Hyssop in the Wall, to the Cedar in Lebanon, their Fruit is their Glory. And seeing the Stock into which we are planted, is the fruitfulest Stock; the Sap conveyed thereout, the fruitfulest Sap, and the Dresser of our Souls the wisest Husbandman, John 15. 1. How contrary to Nature, to Example, and Expectation, should we be, if we should not be rich in good Works.

Wherefore take heed of being painted Fire, wherein is no warmth; and painted Flowers, which retain no Smell; and of being painted Trees, whereon is no Fruit. Whoso boasteth himself of a false Gift, is like Clouds and Wind without Rain, Prov. 25. 14.

FAREWELL.

The Lord be with thy Spirit, that thou mayest profit for Time to come.

J. BUNYAN.

TIT. III. 7, 8.

That being justified by his Grace, we should be made Heirs according to the Hope of eternal Life.

This is a faithful Saying; and these Things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good Works. These Things are good and profitable unto Men.

I shall not at this Time discourse of every Particular at large, included in these Words; but shall briefly fall upon those Things that I judge most necessary for the People of God: Neither shall I need to take any great Preamble to the Words for their Explication; they themselves being plain, and without that Ambiguity that calleth for such a Thing; the general Scope being this, *That they which have believed in God, should be careful to maintain good Works.*

But yet to prosecute what I intend, with what clearness I may, I shall in a Word or two make Way for what is to be the Main of this Book.

[*This is a faithful Saying;*] This; Which? Why that which goeth before; namely, *That being justified by Grace, we should be made Heirs according to the Hope of Eternal Life. This is a faithful Saying; and these Things I will that thou affirm constantly.*

Why so?

Why, *That they which have believed in God, might be careful to maintain good Works.*

The Meaning is, that the Way to provoke others to good Works, is constantly (in the Evidence and Demonstration of the Spirit) to shew them the certainty of their being by Grace made Heirs of Eternal Life.

From this Scripture therefore I do gather these Things observable:

First, *That good Works do flow from Faith.* Yea,

Secondly, *That every one that believeth should be careful that their Works be good.*

Thirdly, *That every Believer should not only be careful that their Works be good, and for the present do them, but should also be careful to maintain them; that is, they should carefully study to keep in a constant Course of good Works.*

And lastly, *That the best Way to provoke both our selves and others to this Work; it is to be often affirming to others, the Doctrine of Justification by Grace, and to believe it our Selves.* This is a faithful Saying: And these Things I will, saith Paul, that thou affirm constantly, that they who have believed in God, might be careful to maintain good Works.

I begin with the First.

That good Works do flow from Faith.

This is evident divers Ways: First from the Impossibility of their flowing from any other Thing; they must either flow from Faith, or not at all: For whatsoever is not of Faith, is Sin. And again, *Without Faith it is impossible to please him,* (Rom. 14. 23. Heb. 11. 6.) Every Man by Nature, before Faith, is an evil and a corrupt Tree: And a corrupt Tree cannot bring forth good Fruit. Do Men gather Grapes of Thorns, or Figs

of

of *Thistles*? Mat. 7. 16, 17. Now a *Man* is made good by Faith, and by that bringeth forth the Fruits that are acceptable to God, Heb. 11. 4. Col. 1. 4, 5, 6.

Wherefore, Sinners, before Faith, are compared to the Wilderness, whose Fruits are Briars and Thorns; and whose Hearts are the Habitation of Dragons; that is, of Devils, Isa. 35, 6, 7, Heb. 6, 7, 8.

And hence again it is, that they are said to be *Godless, Christless, Spiritless, Faithless, Hopeless*; without the *Covenant of Grace*, without *Strength*; Enemies in their Minds by wicked Works, and possessed by the Spirit of Wickedness, as a Castle by a Conqueror, Ephes. 2. 12. Jude 19. 2 Thes. 3. 2. Col. 1. 21. Luk. 11. 21.

Now these things being thus, it is impossible that all the Men under Heaven, that are *Unconverted*, should be able to bring forth one Work rightly good; even as impossible, as for all the Briars and Thorns under Heaven, to bring forth one Cluster of Grapes, or one Bunch of Figs; for indeed they want the Qualification. A Thorn bringeth not forth Figs, because it wanteth the Nature of the Fig-tree; and so doth the Bramble the Nature of the Vine. *Good Works* must come from a good Heart.

Now, this the Unbeliever wanteth, because he wanteth *Faith*; for 'tis that which purifieth the Heart, Luke 6. 45. Acts 15. 9. Good Works must come from Love to the Lord Jesus; but this the Unbeliever wanteth also: *Because he wanteth Faith: For Faith worketh by Love, and by that Means doth good*, as Gal. 5. 6.

And hence again it is, that though the carnal Man doth never so much which he calleth good, yet it is rejected, slighted, and turned as Dirt in his Face again; his Prayers are abominable, his plowing is Sin, and all his Righteousness as menstruous Rags, Prov. 15. 8. Prov. 21. 4. Isa. 64. 6. Thus you see that without Faith there are no good Works.

Now then to shew you that they flow from Faith: And that,

For that Faith is a Principle of Life, by which a Christian lives (Gal 2. 20, 21.) a Principle of Motion, by which it walks towards Heaven in the Way of Holiness, Rom. 4. 12. 2 Cor. 5. 7. It is also a Principle of Strength, by which the Soul opposeth its Lust, the Devil, and this World, and overcomes them; *This is your Victory, even your Faith*, 1 Joh. 5. 4, 5. Faith in the Heart of a Christian, is like the Salt that was thrown into the corrupt Fountain, that made the naughty Waters good, and the barren Land fruitful, 2 Kings 2. 19, 20, 21. Faith, when it is wrought in the Heart, is like Leaven hid in the Meal, Mat. 13. 33. or like perfume that lighteth upon stinking Leather, turning the Smell of the Leather into the Savour of the Perfume; it being then planted in the Heart, and having its natural Inclination

to Holiness. Hence it is that there followeth an Alteration of the Life and Conversation, and so bringeth forth Fruit accordingly. *A good Man out of the good Treasure of his Heart bringeth forth good Fruit*, Luke 6. 45. Which Treasure, I say, is this Faith (Jam. 2. 5. 1 Pet. 1. 7.) And therefore it is that Faith is called, *The Faith according to Godliness, and the most holy Faith*, Tit. 1. 1. Jude 20.

2. *Good Works* must needs flow from Faith, or no way; because that alone carrieth in it an Argument sufficiently prevalent to win upon our Natures, to make them comply with Holiness.

Faith sheweth us that God loveth us, that he forgiveth us our Sins; that he accounteth us for his Children, *having freely justified us through the Blood of his Son*, Rom. 3. 24, 25. Ch. 4. Heb. 11. 13. 1 Pet. 1. 8.

Faith receiveth the Promise, imbraceth it, and comforteth the Soul unspeakably with it.

Faith is so great an Artist in arguing and reasoning with the Soul, that it will bring over the hardest Heart that it hath to deal with: It will bring to my Remembrance at once, both my Vileness against God, and his Goodness towards me; it will shew me, that though I deserve not to breath in the Air, yet that God will have me an Heir of Glory.

Now, there is no Argument greater than this: This will make a Man run through ten thousand Difficulties, to answer God (though he never can) for the Grace he hath bestowed on him.

Further, Faith will shew me how distinguishingly this Love of God hath set it self upon me: It will shew me, that though Esau was Jacob's Brother, yet he loved Jacob, Mal. 1, 2. That though there were thousands more besides me that were as good as me, yet I must be the Man that must be Chosen.

Now this, I say, is a marvellous Argument, and unspeakably prevaleth with the Sinner, as faith the Apostle, *For the Love of Christ constrains us, because we thus judge, That if one died for all, then are all dead; and that he died for all, that they which live (that is, by Faith) should not henceforth live unto themselves, but to him that died for them, and rose again*, 2 Cor. 5. 14. Love (saith the Wise-man) is strong as Death: Many waters cannot quench Love, neither can the floods drown it. If a Man would give all the Substance of his House for Love, it would be utterly condemned, Song. 8. 6, 7.

Oh! when the broken, dying, condemned Soul, can but see, by Faith, the Love of a tender hearted Saviour; and also see what he underwent to deliver it from under that Death, Guilt and Hell, that now it feels and fears; which also it knoweth it hath most justly and highly deserved:

Then bless the Lord, O my Soul; and what shall I render unto the Lord for all his Benefits? *Psal.* 103. 1, 2, 3. *Psal.* 116. 1, to 14.

Thus is Faith a prevailing Argument to the Sinner, whereby he is fetched off from what he was, and constrained to bend and yield to what before he neither would nor could, *1 Cor.* 2. 14. *Rom.* 8. 7.

And hence it is, that Gospel Obedience is called the *Obedience of Faith*, as well as Obedience to the Faith, *Rom.* 16. 26. For it must be by the Faith of Christ in my Heart, that I submit to the Word of Faith in the Bible, otherwise all is to no Profit! (as saith the Apostle) *The Word preached did not profit them, it not being mixed with Faith in them that heard it*, (*Heb.* 4. 2.) For Faith alone can see the Reality of what the Gospel saith; and so I say, argue over the Heart to the embracing of it.

4. Faith is such a Grace, as will represent to the Soul all things in their proper Colours: It doth not (as doth Unbelief and Ignorance) shew us all things out of order, putting Darknes for Light, and Bitter for Sweet, but will set every thing in its proper Place before our eyes; God and Christ shall be with it, the chiefest Good, the most lovely and amiable, a Heavenly Life shall be of greater Esteem, and more desirable, than all the Treasures of *Egypt*! Righteousness and Sanctification will be the thing after which it will most vehemently press; because it seeth not only Death and Damnation, as the Fruits of Sin, but Sin also in it self, distinct from the Punishment belonging to it, a detestable, horrible, and odious thing, *Heb.* 11. 25, 26, 27. *Phil.* 3. 7, to 12. *Rom.* 12. 9.

By *Faith* we see this World hath no abiding in it for us, nor no Satisfaction if it were otherwise, *Heb.* 11. 15, 16. and 13. 14. *1 Cor.* 7. 29, 30, 31. And hence it is, that the People of God have groaned to be gone from hence, into a state that is both sinless, and temptationless: And hence, it is again, that they have run through so many Trials, Afflictions and Adversities, even because of that Love to Holiness of Life that Faith being in their Hearts did prompt them to, by shewing them the Worth and Durableness of that which was good, and the Irksomeness and Evil of all things else, *2 Cor.* 5. 1, to 8. *Heb.* 11. 33, to 39.

5. Faith layeth hold of that which is able to help the Soul to bring forth *Good Works*: It layeth hold of, and engageth the Strength of Christ, and by that overcometh that which oppresseth. *I can do all things through Christ that strengtheneth me*, *Phil.* 4. 13.

In a word, a Life of Holiness and God-

liness in this World, doth so inseparably follow a Principle of Faith, that it is both monstrous and ridiculous to suppose the contrary. What, shall not he that hath Life have Motion? *Gal.* 2. 20.

He that hath by Faith received the Spirit of Holiness, shall not he be holy? *Gal.* 3. 2. And he that is called to Glory and Virtue, shall not he add to his Faith Virtue? *2 Pet.* 1. 4, 5. We are by Faith made good Trees, and shall not we bring forth good Fruit? *Luke.* 6. 43. They that believe are created in Christ Jesus unto good Works; and God hath, before the World was, ordained that we should walk in them; and shall both our second Creation, and God's Fore-ordination be made frustrate? *Ephes.* 1. 4. and 2. 10. Besides, the Children of Faith are the Children of Light, and of the Day, *1 Tim.* 5. 5. Lights upon a Hill, and Candles on a Candlestick, and shall not they shine? They are the Salt of the Earth, Shall not they be seasoning? *Mat.* 5. 13, 14.

The *Believer* is the alone Man, by whom God sheweth to the World, the Power of his Grace, the Operation of his Peoples Faith, &c. The Unbelievers read indeed of the Power of Grace, of the Faith, Hope, Love, Joy, Peace, and Sanctification of the Heart of the Christian, but they feel nothing of that Sin-killing Operation that is in these Things, these are to them as a Story of *Rome* or *Spain*: Wherefore, to shew them in others, what they find not in themselves, God worketh Faith, Hope, Love, &c. in a Generation that shall serve him; and by them they shall see what they cannot find in themselves; and by this Means they shall be convinced, that though Sin, and the Pleasures of this Life, be sweet to them, yet there is a People otherwise minded, even such a People, that do indeed see the Glory of that which others read of, and from that Light, take Pleasure in those things which they are most averse unto. To this, I say, are Christians called; herein is God glorified; hereby are Sinners convinced; and by this is the World condemned; *1 Thes.* 4. 7. *1 Pet.* 2. 12. and 3. 1. *Hebr.* 11. 7.

Object. *But if Faith doth so naturally cause good Works, what then is the Reason that God's People find it so hard a Matter to be faithful in good Works?*

I answer. *First*, God's People are fruitful in good Works according to the Proportion of their Faith; if they be slender in good Works, it is because they are weak in Faith. Little Faith is like small Candles, or weak Fire, which tho' they shine and have Heat, yet but dim Shining and small Heat, when compared with bigger Candles and greater Fire. The Reason why *Sardis* had some in it whose Works were not perfect before God; it was, because they did not hold

hold fast, by Faith, the Word that they have formerly heard, and received, *Rev.* 3. 1, 2, 3.

Secondly, There may be a great Mistake in our judging of our own Fruitfulness: The Soul that indeed is candid and right at Heart, is taught by Grace to judge itself, though fruitful, yet barren upon two Accounts: 1. *When it compareth its Life to the Mercy bestowed upon it*: For when a Soul doth indeed consider the Greatness and Riches of the Mercy bestowed upon it, then it must needs cry out, *O wretched man that I am!* *Rom.* 7. 24. for it seeth itself wonderfully to fall short of a Conversation becoming one who hath received so great a Benefit. 2. *It may also judge itself barren*, because it falleth so far short of that it would attain unto; it cannot do the thing that it would, *Gal.* 5. 17. 3. The Heart of a Christian is naturally very barren; upon which, though the Seed of Grace (that is the fruitfulness of all Seeds) be sown, yet the Heart is naturally subject to bring forth Weeds, *Mat.* 15. 19.

Now, to have a good Crop from such Ground, doth argue the Fruitfulness of the Seed: Wherefore I conclude upon these three Things.

First, That the Seed of Faith is a very fruitful Seed, in that it will be fruitful in so barren a Soil.

Secondly, That Faith is not beholding to the Heart, but the Heart to it, for all its Fruitfulness.

Thirdly, That therefore the Way to be a more fruitful Christian, it is to be stronger in believing.

Now for the second thing, to wit,

That every one that Believeth, should be careful that their Works be good. This followeth from what went just before; to wit, That the Heart of a Christian is a Heart subject to bring forth Weeds.

There is Flesh as well as Spirit in the best of Saints: And as the Spirit of Grace will be always putting forth something that is good, so the Flesh will be putting forth continually that which is evil.

For the Flesh lusteth against the Spirit, and the Spirit against the Flesh, *Gal.* 5. 17. Now this considered, is the Cause why you find so often in the Scriptures so many *Items* and *Cautions* to the Christians to look to their Lives and Conversations; As, *Keep thy Heart with all Diligence,* *Prov.* 4. 23. *Watch ye, stand fast in the Faith; quit you like Men, be strong,* *1 Cor.* 16. 13. *Be not deceived, God is not mocked; for whatever a Man soweth, that shall he reap: For he that soweth to the Flesh, shall of the Flesh reap Corruption: But he that soweth to the Spirit, shall of the Spirit reap Life everlasting,* *Gal.* 6. 7, 8.

All Works are not good that seem to be so: It is one thing for a Man's ways to be right in his own eye, and another for them

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to be right in God's. Often that which is in high estimation with Men, is abomination in the sight of God, *Prov.* 30. 12. *Luk.* 16. 15.

Seeing Corruption is not yet out of our Natures, there is a Proneness in us to build upon the right Foundation, Wood, Hay, and Stubble, instead of Gold and Silver, and precious Stones, *1 Cor.* 3. 11, to 16. How was both *David* the King, *Nathan* the Prophet, and *Uzza* the Priest deceived, touching good Works? *1 Chron.* 17. 1, 2, 3, 4. *1 Chron.* 13. 9, 10, 11. *Peter* also, in both his defending his Master in the garden, and in dissuading of him from his sufferings, though both out of Love and Affection to his Master, was deceived touching good Works, *Matth.* 16. 22, 23. *John* 18. 9, 10.

Many have miscarried both as to Doctrine, Worship, and the Prosecution of each.

1. *For Doctrine*, Christ tells the Jews that they taught for the Doctrines of God the Doctrines and Traditions of Men, *Mat.* 15. *Mark* 7. As also saith the Apostle, *They teach things they ought not, for filthy lucre's sake,* *Tit.* 1. 11.

2. Also, touching Worship, we find how frequently Men have mistaken, both for Time, Place, and Matter, with which they worshipped.

1. *For Time*. It hath been that which Man hath devised, not which God hath commanded, *1 Kin.* 12. 32. *They change the Ordinances,* saith *Isaiab*, *Isa.* 24. 5. *They change God's Judgments into Wickedness,* saith *Ezekiel*, *Ezek.* 5, 6.

2. *For Place*. When they should have worshipped at *Jerusalem*, they worshipped at *Bethel*, at *Gilgal* and *Dan*, in *Gardens*, under *Poplars* and *Elms*, *1 Kings* 12. 26, to 30. *Hos.* 4. 13, 14, 15. *Isa.* 65. 2, 3, 4, 5.

3. *For the Matter* with which they worshipped. Instead of bringing according to the Commandment, they brought the *Lame*, the *Torn*, and the *Sick*; they would sanctifie themselves in *Gardens*, with *Swines-flesh* and *Mice*, when they should have done it at *Jerusalem*, with *Bullocks* and *Lambs*, *Isa.* 66. 17.

Again, Touching Mens prosecuting their Zeal for their Worship, &c. that they do think right: How hot hath it been, though with no Reason at all. *Nebuchadnezzar* will have his fiery Furnace, and *Darius* his Lions Den for Nonconformists, *Dan.* 3. 6. and 6, 7, &c.

Again, They have Persecuted Men even to strange Cities; have laid Traps and Snares in every Corner, to entrap and to entangle their Words; and if they could at any time but kill the Persons that dissented from them, they would think they did God good Service, *Acts* 26. 11. *Luke* 11. 53, 54. *John* 16. 1, 2. But what need

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need we look so far from Home, (were it not that I would seal my Sayings with Truth) we need look no farther to affirm this Position, than to the *Papists* and their Companions: How many have they in all Ages *hanged, burned, starved, drowned, wracked, dismembred, and murdered*, both openly and in Secret? And all under a Pretence of God, his Worship, and good Works.

Thus you see how wise Men and Fools, Saints and Sinners, Christians and Heathens, have erred in the Business of good Works; wherefore every one should be careful to see that their Works be good.

Now, Then to prevent, if God will, Miscarriage in this Matter, I shall propound unto you what it is for a Work to be rightly good.

First, A good Work must have the Word for its Authority.

Secondly, It must, as afore was said, flow from Faith.

Thirdly, It must be both rightly timed and rightly placed.

Fourthly, It must be done willingly, cheerfully, &c.

First, It must have the Word for its Authority.

Zeal without Knowledge, is like a mettled Horse without Eyes, or like a Sword in a mad Man's Hand, and there is no Knowledge where there is not the Word; For if they reject the Word of the Lord, and act not by that, what Wisdom is in them? saith the Prophet, *Jer. 8. 9. Isa. 8. 20.* Wherefore see thou have the Word for what thou dost.

Secondly, As there must be the Word for the authorizing of what thou dost, so there must be Faith, from which it must flow, as I shewed you before: For, *Whatever is not of Faith, is Sin; and without Faith it is impossible to please God.* Now, I say, without the Word there is no Faith, *Rom. 10. 17.* As without Faith there is no Good, let Mens Pretences be what they will.

Thirdly, As it must have these two afore-named, so also it must have, *1st*, right Time, and *2dly*, right Place.

1st, It must be rightly timed: Every Work is not to be done at the same Time; every Time not being convenient for such a Work: *There is a Time for all Things, and every Thing is beautiful in its Time, Eccles. 3. 11.* There is a Time to pray, a Time to hear, a Time to read, a Time to confer, a Time to meditate, a Time to do, and a Time to suffer. Now, to be hearing when we should be preaching and doing, that is, yielding active Obedience to that under which we ought to suffer, is not good. Christ was very wary, that both his Doings and Sufferings were rightly timed, *John 2. 3, 4. and 13. 1, 2.* And herein we ought to follow his Steps. To

be at Plough in the Field, when I should be hearing the Word, is not good; and to be talking abroad when I should be instructing my Family at home, is as bad. *Who so keepeth the Commandment, shall feel no evil Thing: And a wise Man's Heart discerneth both Time and Judgment, Eccles. 8. 5.* Good Things, mis-timed, are fruitless, unprofitable, and vain.

2dly, As Things must have their right Time, so they must be rightly placed; for the mis-placing of any Work, is as bad as the mis-timing of it.

When I say Things, if good, must be rightly placed, I mean, we should not give to any Work more than the Word of God alloweth it, neither should we give it less: *Mint, Anise, and Cummin*, are not so weighty Matters as Faith and the Love of God; as in *Mat. 22. 23.* For a Pastor to be exercising the Office of a Deacon, instead of the Office of a Pastor, it is mis-placing of Works, *Acts 6. 2.* For *Martha* to be making outward Provision for Christ, when she should have sat at his Feet to hear his Word, was the mis-placing a Work; and for her Sister to have done it at her Request, (though the Thing in it self was good) had been her Sin also, *Luke 10. 39, to 43.*

Now to prevent the misplacing of good Works.

First, They misplace them that set them in the room of Christ, *Rom. 10. 1, 2, 3.*

Secondly, They also misplace them that make them Co-partners with him, *Rom. 9. 31, 32. Acts 15. 1.*

This is, *setting up our Posts by God's Posts; and Man's Righteousness by the Righteousness of Christ, Ezek. 43. 7, 8.* These are said to be Teachers of the Law, not knowing what they say, nor whereof they affirm, *1 Tim. 1. 7.*

Thirdly, They also misplace Works, who ascribe to a Work of less Moment, that Honour that belongs to a Work more noble; and such are,

1. Those who count the ceremonial Part of an Ordinance, as good as the Doctrine and Signification of it.

2. Such who account the Dictates and Impulses of a meer natural Conscience, as good, as high, and divine, as the Leadings and Movings of the Spirit of Christ.

3. Those also who count it enough to do something of what God hath commanded, (and that something, possibly the least) instead of all, and the Things more necessary and weighty.

4. They also much misplace them, who count Things indifferent, as high as those that are absolutely necessary in the Worship of God.

5. But the grosser, who places Mens Traditions above them.

6. And they greatest of all, who put Bitter for Sweet, and Darknes for Light.

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All these Things we must shun and avoid, as Things absolutely *obstructive* to good Works.

Wherefore, touching good Works; Obedience is better than Sacrifice; that is, to do Things according to the Word of God, is better than to do them according to my Fancy and Conceit, 1 Sam. 15. 22. *Wherefore let all Things be done decently and in order*, 1 Cor. 14. 40.

Again, As good Works should be ordered and qualified, as before is touched, so they should be done from the Heart willingly, cheerfully, with Simplicity and Charity, according to what a Man hath, 1 John 5. 3. 2 Cor. 9. 7. Rom. 12. 8. Col. 3. 20. 1 Cor. 10. 14. 1 Cor. 8. 12.

Farther, There are three Things that a Man should have in his Eye in every Work he doth.

1. The Honour of God, 1 Cor. 6. 20.
2. The Edification of his Neighbour, 1 Cor. 14. 26.

3. The Expediency or Inexpediency of what I am to do, 1 Cor. 6. 12. And always observe it, that the Honour of God is wrapped up in the Edification of thy Neighbour; and the Edification of thy Neighbour, in the Expediency of what thou doest.

Again, If thou wouldest walk to the Edification of thy Neighbour, and so to God's Honour, in the midst of thy Observers; Beware,

1. That thou in thy Words and Carriages, dost so demean thy self, that Christ in his precious Benefits may be with clearness spoken forth by thee; and take heed, that thou dost not enter into doubtful Points with them that are weak, Rom. 15. 1. but deal chiefly, lovingly, and wisely, with their Consciences about those Matters that tend to their Establishment in the Faith of their Justification, and Deliverance from Death and Hell, *Comfort the feeble-minded, confirm the Weak*, 1 Thes. 5. 14.

2. If thou be stronger than thy Brother, take heed that thou do not that before him, that may offend his weak Conscience: I mean, Things that in themselves may be lawful; *All that is lawful is not expedient; all that is lawful edifieth not*, 1 Cor. 6. 12. Wherefore here is thy Wisdom and Love, that thou in some Things deny thy self for thy Brother's sake, 1 Cor. 8. 13. *I will not eat meat while the World standeth, saith Paul, lest I make my Brother to offend*. Wherefore have this Faith to thy self before God, Rom. 14. 22. But if thou walk otherwise, know, thou walkest not charitably, and so not to Edification, and so not to Christ's Honour, but dost sin against Christ, and wound thy weak Brother, for whom Christ died, Rom. 14. 15. 1 Cor. 8. 12.

But I say, all this while keep thy Eye upon the Word; take heed of going contrary to that under any Pretence whatever;

for without the Word, there is nothing to God's Glory, nor thy Brother's Edification. Wherefore, *walk wisely in a perfect Way*, Psal. 101. 2, 3.

Having thus, in few Words shewed you what are Works *rightly good*, I beseech you in the Name of the Lord Jesus Christ, that you put your selves into a conscientious Performance of them, that you may, while you live here, be Vessels of Honour, and fit for the Master's Use, and prepared to every good Work, 1 Tim. 6. 17. Study to approve Things that are excellent, that you may be sincere, and without Offence until the Day of Christ, Phil. 1. 10. Covet Communion with God; covet earnestly the best Gifts, 1 Cor. 12. 31. Ah! we that are redeemed from among Men, Rev. 14. 4. and that rejoice in Hope of the Glory of God, Rom. 5. 2. we that look, I say, for the blessed Hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, Tit. 2. 13. *What manner of Persons should we be in all holy Conversation and Godliness*, 2 Pet. 3. 11.

To conclude, for your further Edification, take a plain Rehearsal of your several general Duties and Works, to which God engageth you in his Word, according to your Places, Callings, and Relations in this World:

Touching the Master of a Family.

IF thou have under thee a Family, then thou art to consider the several Relations thou standest under; and art to know, that thou in each of them hast a Work to do for God, and that he expecteth thy faithful Deportment under every one of them. As,

First, Then in General, He that is the Master of a Family, he hath, as under that Relation, a Work to do for God; to wit, The right governing of his own Family. And his Work is twofold.

1. Touching the spiritual State thereof.
2. Touching the outward.

As touching the spiritual State of his Family; He ought to be very diligent and circumspect, doing his utmost Endeavour, both to encrease Faith where it is begun, and to begin it where it is not.

Wherefore to this End, he ought diligently and frequently to lay before his Household such Things of God, out of his Word, as are suitable for each particular: And let no Man question his Rule in the Word of God for such a Practice; for if the Thing it self were but of good Report, and a Thing tending to civil Honesty, it is within the Compass and Bounds even of Nature it self, and ought to be done; much more Things of a higher Nature: Besides, the Apostle exhorts us to, *Whatsoever Things are honest, whatsoever Things are true, just, and of good Report, to think of them*, that is, to be mindful to do them, Phil.

Phil. 4. 8. But to be conversant in this godly Exercise in our Family, is very worthy of Praise, and doth much become all Christians. This is one of the Things for which God so highly commended his Servant *Abraham*, and that with which his Heart was so much affected: *I know Abraham*, saith God, (I know him to be a good Man in very Deed) *for he will command his Children, and his Household after him, and they shall keep the Way of the Lord*, *Gen.* 18. 19. This was a Thing also which good *Joshua* designed should be his Practice as long as he had a breathing Time in this World: *As for me*, saith he, *I and my Household we will serve the Lord*, *Josh.* 24. 15.

Further, we find also in the New Testament, that they are look'd upon as Christians of an inferior Rank that have not a due Regard to this *Duty*, yea, so inferior, as not fit to be chosen to any Office in the Church of God. *A Pastor must be one that ruleth well his own House, having his Children in Subjection with all Gravity: For if a Man knoweth not how to rule his own House, how shall he take care of the Church of God? the Deacon also*, saith he, *must be the Husband of one Wife; ruling their Children and their own House well*, *1 Tim.* 3. Mark a little, the Apostle seems to lay down thus much, that a Man that governs his Family well, hath one Qualification belonging to a Pastor or Deacon in the House of God, (*For he that knoweth not how to rule his own House, how shall he take care of the Church of God?*) which Thing considered, it giveth us Light into the Work of the Master of a Family, touching the governing of his House.

1. Then a Pastor must be found and incorrupt in his Doctrine: And indeed so must the Master of a Family, *Tit.* 1. 9. *Ephes.* 6. 4.

2. A Pastor should be apt to teach, to reprove, and to exhort: And so should the Master of a Family, *1 Tim.* 3. 2. *Deut.* 6. 7.

3. A Pastor must himself be exemplary in Faith and Holiness: And so also should the Master of a Family, *1 Tim.* 3. 2, 3, 4. and 4. 12.

I, saith *David*, *will behave myself in a perfect Way; I will walk in (or before) my House in a perfect Way*, *Psal.* 101. 2.

4. The Pastor is for getting the Church together, and when they are so come together, then to pray among them, and to preach unto them: This is also commendable in Christian Masters of Families.

Object. *But my Family is ungodly and unruly touching all that is good, What shall I do?*

Ans^r. I Answer, First, Though this be true, yet thou must rule them, and not they thee: Thou art set over them of God, and thou art to use the Authority

which God hath given thee, both to rebuke their Vice, and to shew them the evil of their rebelling against the Lord. This did *Eli*, though not enough; and thus did *David*, *1 Sam.* 2. 24, 25. *1 Chron.* 28. 9.

Also, thou must tell them how sad thy State was when thou wast in their Condition, and so labour to recover them out of the Snare of the Devil, *Mark* 5. 19.

2. Thou oughtest also to labour to draw them forth to God's Publick Worship, if peradventure God may convert their Souls. saith *Jacob* to his Household, and to all that were about him, *Let us arise and go to Bethel, and I will make there an Altar to God, that answered me in the Day of my Distress*, *Gen.* 35. 3.

Hannah would carry *Samuel* to *Shilo*, that he might abide with God for ever, *1 Sam.* 1. 22. Indeed a Soul rightly touched, will labour to draw, not only their Families, but a whole City after Jesus Christ, *John* 4. 28, 29.

3. If they are obstinate, and will not go forth with thee, then do thou get godly and sound Men to thy House, and there let the Word of God be preached, when thou hast, as *Cornelius*, gathered thy Family and Friends together, *Acts* 10.

You know that the *Taylor*, *Lydia*, *Crispus*, *Gaius*, *Stephanus*, and others, had not only themselves, but their Families, made gracious by the Word preached, and that some of them, if not all, by the Word preached in their Houses, *Acts* 16. 14, to 35. *Acts* 18. 7, 8. *1 Cor.* 1. 16. And this, for ought I know, might be one Reason among many, why the Apostles taught in their Day, not only publickly, but from House to House. I say, that they might, if possible, bring in those in some Family, which yet remained unconverted, and in their Sins, *Acts* 5. 24. and 20. 20, 21. for some, you know, how usual it was in the Day of Christ, to invite him to their Houses, if they had any afflicted, that either would not, or could not come unto him; *Luke* 7. 2, 3. and 8. 41.

If this be the Way with those that have outward Diseases in their Families, how much more then, where there are Souls that have need of Christ, to save them from Death and eternal Damnation?

4. Take heed that thou do not neglect Family Duties among them thy self; as reading the Word and Prayer; if thou hast one in thy Family that is gracious, take Encouragement; nay, if thou art alone, yet know that thou hast both Liberty to go to God through Christ, and also art at that Time in a Capacity of having the universal Church join with thee, for the whole Number of those that shall be saved.

5. Take heed that thou suffer not any ungodly, prophane or heretical Books, or Discourse in thy House; *Evil Communica-*

tion corrupts good Manners, 1 Cor. 15. 33. I mean, such prophane, or heretical Books, &c. as either tend to provoke to looseness of Life, or such as do oppose the Fundamentals of the Gospel.

I know, that Christians must be allowed their Liberty as to Things indifferent; but for those Things that strike either at Faith or Holiness, they ought to be abandoned by all Christians, and especially by the Pastors of Churches, and Masters of Families; which Practice was figured out by Jacob's commanding his House, and all that was with him, to put away the strange Gods from among them, and to change their Garments, Gen. 35. 1, 2.

All those in the Acts, set a good Example for this, who took their curious Books and burned them before all Men, though they were worth five thousand Pieces of Silver, Acts 19. 18, 19.

Tit. 1. 10.
11.

The neglect of this fourth Particular, hath occasioned Ruine in many Families, both among Children and Servants. *It is easier for vain Talkers, and their deceitful Works, to subvert whole Households, than many are aware of.*

Thus much touching the spiritual State of thy Household.

And now to its outward.

Touching the outward State of thy Family, thou art to consider these three Things.

First, That it lieth upon thee to care for them, that they have a convenient Livelihood: *If any Man provide not for his own, and especially for those of his own House, he hath denied the Faith, and is worse than an Infidel*, 1 Tim. 5. 8. But mark, when the Word saith, thou art to provide for thy House, it giveth thee no Licence to distracting Carefulness; neither doth it allow thee to strive to grasp the World in thy Heart or Coffers, nor to take Care for Years or Days to come, but so to provide for them, that they may have Food and Raiment; and if either they or thou be not content with that, you launch out beyond the Rule of God, 1 Tim. 6. 8. *Mat. 6. 34. This is to labour, that you may have wherewith to maintain good Works for necessary Uses.*

Tit. 3. 14.

And never object, that unless you reach farther, it will never do; for that is but Unbelief. The Word saith, *That God feedeth Ravens, careth for Sparrows, and cloatheth the Grass*; in which Three, to feed, cloath, and care for, is as much as Heart can wish, Luke 12. 6, 24, 27, 28.

Secondly, Therefore though thou shouldest provide for thy Family, yet let all thy Labour be mixed with Moderation. *Let your Moderation be known unto all Men*, Phil. 4. 5. Take heed of driving so hard after this World, as to hinder thy self and Family from those Duties towards God, which thou art by Grace obliged to; as private Prayer, reading the Scriptures, and

Christian Conference. It is a base Thing for Men so to spend themselves and Families after this World, as that they disengage their Heart to God's Worship.

Christians, *The Time is short: It remaineth then, that they that have Wives, be as those that have none; and they that weep, as though they wept not; and they that rejoyce, as those that rejoyced not; and they that use this World, as not abusing it; for the fashion of this World passeth away.* 1 Cor. 7. 29, 30, 31.

Many Christians live and do in this World, as if Religion were but a By-busines, and this World the one Thing necessary; when indeed all the Things of this World are but Things by the by; and Religion only the one Thing needful, Luke 10. 40, 41, 42.

Thirdly, if thou wouldest be such a Master of a Family as becomes thee, thou must see that there be that Christian Harmony among those under thee, as becomes that House where one ruleth that feareth God.

1. Thou must look that thy Children and Servants be under Subjection to the Word of God: for though it is of God only to rule the Heart; yet he expecteth that thou shouldest rule their outward Man; which if thou dost not, he may in a short Time cut off all of thy Stock that pisseth against the Wall, 1 Sam. 3. 11, to 15. See therefore, that thou keep them temperate in all Things, in Apparel, in Language, that they be not Gluttons, nor Drunkards; not suffering either thy Children vainly to domineer over thy Servants, nor they again to carry themselves foolishly towards each other.

2. Learn to distinguish between that Injury that in thy Family is done to thee, and that which is done to God; and though thou oughtest to be very zealous for the Lord, and to bear nothing that is open Transgression to him; yet here will be thy Wisdom, to pass by personal Injuries, and to bury them in Oblivion. *Love covereth a Multitude of Sins.* Be not then like those that will rage and stare like mad Men, when they are injured; and yet either laugh, or at least not soberly rebuke, and warn, when God is dishonoured.

Rule thy own House well, having thy Children (with others in thy Family) in Subjection, with all Gravity. 1 Tim. 3. 4.

Solomon was so excellent, sometimes this Way, that he made the Eyes of his Beholders to dazzle, 2 Chron. 9. 3, 4.

But to break off from this General, and to come to Particulars.

First, Hast thou a Wife? Thou must consider how thou oughtest to behave thy self under that Relation: and to do this aright, thou must consider the Condition of thy Wife, whether she be one that indeed believeth, or not: If she believeth, then,

First, Thou art engaged to bless God for her; *For her Price is far above Rubies, and*

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of Huf-
bands to
believing
Wives.

she is the Gift of God unto thee, and is for thy adorning and Glory, Prov. 12. 4. Prov. 31. 10. 1 Cor. 11. 7. Favour is deceitful, and Beauty is vain; but a Woman that feareth the Lord, she shall be praised.

Secondly, Thou oughtest to love her, under a double Consideration; 1. As she is thy Flesh and thy Bone; (*For never Man yet hated his own Flesh, Ephes. 5. 29.*) 2. As she is together with thee an Heir of the Grace of Life, 1 Pet. 3. 7. *This, I say, should engage thee to love her with Christian Love; to love her as believing you both are dearly beloved of God and the Lrd Jesus Christ, and as those that must be together with him in eternal Happiness.*

Thirdly, Thou oughtest so to carry thy self to, and before her, as doth Christ, to and before his Church; as saith the Apostle, *So ought Men to love their Wives, even as Christ loved the Church, and gave himself for it. Eph. 5. 25.* When Husbands behave themselves like Husbands indeed, then will they be not only Husbands, but such an Ordinance of God to the Wife, as will preach to her the Carriage of Christ to his Spouse. *There is a sweet Scent wrapped up in the Relations of Husbands and Wives (Ephes. 5. 32.) that believe.* The Wife, I say, signifying the Church, and the Husband the Head and Saviour thereof; Eph. 5. 32. *For the Husband is the head of the Wife, even as Christ is the head of the Church; and he is the Saviour of the Body.*

This is one of God's chief Ends in instituting Marriage, that Christ and his Church, under a Figure, might be wherever there is a Couple that believe through Grace.

Wherefore that Husband that carrieth it undiscreeily toward his Wife, he doth not only behave himself contrary to the Rule, but also maketh his Wife lose the Benefit of such an Ordinance, and crosseth the Mystery of his Relation. Therefore, I say, *So ought Men to love their Wives as their own Bodies: He that loveth his Wife, loveth himself; for no Man ever yet hated his own Flesh, but nourisheth and cherisheth it, even as the Lord the Church, Ephes. 5. 28, 29.* Christ laid out his Life for his Church, covereth her Infirmities, communicates to her his Wisdom; protecteth her, and helpeth her in her Employments in this World, and so ought Men to do for their Wives.

Solomon and Pharaoh's Daughter had the Art of thus doing, as you may see in the Book of the Canticles.

1 Pet. 3. 7. Wherefore bear with their Weaknesses, help their Infirmities, and honour them as the weaker Vessels, and as being of a frailer Constitution.

In a Word, be such a Husband to thy believing Wife, that she may say, *God hath not only given me a Husband, but such a Husband, as preacheth to me every Day the Carriage of Christ to his Church.*

2. If thy Wife be unbelieving or carnal, then thou hast also a Duty lying before thee, which thou art engaged to perform under a double Engagement. 1. For that she lieth liable every Moment to eternal Damnation. 2. That she is thy Wife, that is in this evil Case.

Oh! how little Sense of the Worth of Soul's is there in the Hearts of some Husbands, as is manifest by their unchristian Carriage to and before their Wives!

Now, to qualifie thee for a Carriage suitable,

1. Labour seriously after a Sense of her miserable State, that thy Bowels may yern towards her Soul.

2. Beware that she take no Occasion from any unseemly Carriage of thine, to proceed in Evil: and here thou hast need to double thy Diligence, for she lyeth in thy Bosom, and therefore is capable of espying the least Miscarriage in thee.

3. If she behave herself unseemly and unruly, as she is subject to do, being Christless and Graceless, then labour thou to overcome her Evil with thy Goodness, her Frowardness with thy Patience and Meekness: It is a shame for thee who hast another Principle, to do as she.

4. Take fit Opportunities to convince her: Observe her Disposition, and when she is most likely to hear, then speak to her very Heart.

5. When thou speakest, speak to Purpose; 'tis no Matter for many Words, provided they be pertinent. Job in a few Words answers his Wife, and takes her off from her foolish talking; *Thou speakest, saith he, like one of the foolish Women; shall we receive good at the Hands of God, and shall we not receive Evil? Job 2. 10.*

6. Let all be done without Rancor, or the least appearance of Anger; *With meekness instruct those that oppose themselves, if peradventure they may recover themselves out of the Snare of the Devil, who are taken Captive by him at his Will, 2 Tim. 2. 25, 26.*

And how knowest thou, O Man, but thou mayest save thy Wife, 1 Cor. 7. 16.

Touching Parents.

IF thou art a Parent, a Father, or a Mother, then thou art to consider thy Calling under this Relation.

Thy Children have Souls, and they must be begotten of God as well as of thee, or they perish.

And know, also, that unless thou be very circumspect in thy Behaviour, to and before them, they may perish through thee: The Thoughts of which should provoke thee, both to instruct, and also to correct them.

1. To instruct them as the Scripture saith, and to bring them up in the Nurture and Admonition of the Lord; and to do this dili-

diligently, when thou sittest in thy House, when thou liest down, and when thou risest up, Ephes. 6. 4. Deut. 6. 7.

Now to do this to purpose;

First, *Do it in terms and words, easie to be understood:* Affect not high Expressions, they will drown your Children. Thus God spake to his Children, and Paul to his, *Hol. 12. 10. 1 Cor. 3. 2.*

Secondly, *Take heed of filling their Heads with Whimzies, and unprofitable Notions,* for this will sooner learn them to be Malepert and proud, than sober and humble. Open therefore to them the State of Man by Nature: Discourse with them of Sin, of Death, and Hell; of a crucified Saviour, and the Promise of Life through Faith. *Train up a Child in the Way he should go; and when he is old he will not depart from it,* Prov. 22. 6.

Thirdly, there must be much Gentleness and Patience in all thy Instructions, *lest they be discouraged,* Col. 3. 21. And

Fourthly, Labour to convince them by a Conversation answerable, that the Things of which thou instructest them, are not Fables, but Realities, yea, and Realities so far above what can be here enjoyed, that all Things, were they a thousand Times better than they are, are not worthy to be compared with the Glory and Worthiness of these Things.

Isaac was so holy before his Children, that when *Jacob* remembered God, he remembered that he was the *fear of his Father Isaac,* Gen. 31. 53.

Ah! When Children can think of their Parents, and bless God for that Instruction and Good they have received from them, this is not only profitable for Children, but honourable and comfortable to Parents. *The Father of the Righteous shall greatly rejoice; and he that begetteth a wise Child, shall have Joy of him,* Prov. 23. 24, 25.

Touching Correction.

Jer. 25. 4. **FIRST,** See if fair Words will win them from Evil: This is God's Way with his Children.

Secondly, Let those Words you speak to them in your Reproof, be both sober, few, and pertinent, adding always some suitable Sentence of the Scripture therewith; as if they lie, then such as *Rev. 21. 8, 27.* If they refuse to hear the Word, such as *2 Chron. 25. 14, 15, 16.*

Thirdly, Look to them that they be not Companions with those that are rude and ungodly, shewing with Soberness a continual Dislike of their Naughtiness; often crying out to them, as God did of old unto his, *O! do not this abominable thing that I hate,* Jer. 44. 4.

Fourthly, Let all this be mixed with such Love, Pity, and Compunction of Spirit,

that if possible they may be convinced, you dislike not their Persons, but their Sins. This is God's Way.

Psal. 99. 8.

Fifthly, Be often endeavouring to fasten on their Consciences the Day of their Death and Judgment to come. Thus also God deals with his.

Deut. 32. 29.

Sixthly, If thou art driven to the Rod, then, 1. Strike advisedly in cool Blood; and soberly shew them, 1. Their Fault; 2. How much it is against thy Heart thus to deal with them; 3. And that what thou dost, thou dost in Conscience to God, and Love to their Souls; 4. And tell them that if fair Means would have done, none of this Severity should have been: This, I have proved it, will be a Means to afflict their Hearts as well as their Bodies; and it being the Way that God deals with his, it is the most likely to accomplish its End.

Seventhly, Follow all this with Prayer to God for them, and leave the Issue to him.

Folly is bound up in the Heart of a Child; but the Rod of Correction will fetch it out, Prov. 22. 15.

Lastly, Observe these Cautions.

1. Take heed that thy Misdeeds for which thou correctest thy Children, be not learned them by thee. Many Children learn that Wickedness of their Parents, for which they beat and chastise them.

2. Take heed thou smile not upon them to encourage them in small Faults, lest that thy Carriage to them, be an encouragement to them to commit greater.

3. Take heed thou use not unfavoury and unseemly Words in thy chastising of them, as railing, miscalling, and the like; this is devilish.

4. Take heed thou do not use them to many chiding Words and Threatnings, mixed with Lightness and Laughter; this will harden: Speak not much, not often, but pertinent to them, with all Gravity.

Of Masters to Servants.

Masters also have a Work to do as they stand related to their Servants. And

First, If possible they can, to get them that fear God. *He that worketh Deceit, saith David, shall not dwell within my House; And he that telleth Lies, shall not tarry in my Sight,* Psal. 101. 7.

Secondly, But if none at the present but Unbelievers can be got to do thy Labour; Then,

1. Know that it is thy Duty so to behave thy self to thy Servant, that thy Service may not only be for thy Good, but for the Good of thy Servant, and that both in Body and Soul: Wherefore deal with him, as to Admonition, as with thy Children; give him the same Bread of God thou givest to them; and who knows, but

but that thou with spiritual Delicates, bringest up thy Servant, but he may become thy Spiritual Son in the end, *Prov.* 29. 21.

2. Take Heed thou do not turn thy *Servants* into Slaves, by over-charging them in thy Work, through thy Greediness. To make Men serve with Rigour, is more like to *Israel's* Enemies, than Christian Masters, *Exod.* 1. 14.

3. Take heed thou carry not thy self to thy Servant, as he of whom it is said, he is such a Man of *Belial*, that his Servants could not speak to him; *1 Sam.* 25. 14, to 18.

And the Apostle bids you forbear to threaten them, because you also have a Master in Heaven, *Ephes.* 6. 9. As who should say, your Servants cannot be guilty of so many Miscarriages against you, as you are guilty of against Christ: Wherefore do with, and to your Servants, as you would have your Master do with you.

4. Take heed that thou neither circumvent him at his coming into thy Service, nor at his going out.

Servants at their going into Service, may be beguiled two ways.

First, by their Masters lying unto them, saying, their Work is so small and so easy, when it is indeed, if not too burdensome, yet far beyond what at first was said of it. This is beguiling of them.

2. The other way is, when Masters greedily seek to wiew-draw their Servants to such Wages, as indeed is too little and inconsiderable for such Work and Labour. Both these the Apostle opposeth where he saith, *Masters give unto your Servants that which is just*, just Labour, and just Wages, *knowing that you also have a Master in Heaven*, *Col.* 4. 1.

2. As Servants may be circumvented at their coming into their Labour, so also they may be at their going out. Which is done by Masters that either change their Wages, like heathenish *Laban*, *Gen.* 31. 7. or by keeping it back, like those against whom God will be a swift Witness. *Mal.* 3. 5.

3. Take heed that thou make not a Gain of thy Place, because thou art gracious, or livest conveniently for the Means of Grace.

Servants that are truly *godly*, they care not how cheap they serve their Masters, provided they may get into godly Families, or where they may be convenient for the Word. But now, if a Master or Mistress should take this Opportunity to make a prey of their Servant, this is abominable; this is making a Gain of Godliness, and Merchandize of the things of God, (*1 Tim.* 6. 5.) and of the Soul of thy Brother.

I have heard some poor Servants say, That in some Carnal Families, they have

had more Liberty to God's things and more Fairness of Dealing, than among Professors. But this stinketh: And as *Jacob* said concerning the Cruelty of his two Sons, so may I say of such Masters, they make Religion stink before the Inhabitants of the Land, *Gen.* 34. 30.

In a Word, Learn of the Lord Jesus, to carry yourselves well to your Servants, that your Servants also may learn something of the Kindness of Christ by your Deportment to them: Servants are *Goers* as well as *Comers*; take heed that thou give them no occasion to scandal the Gospel when they are gone, for what they observed thee unrighteously to do when they were with thee. Then Masters carry it rightly toward their Servants, when they labour both in Word and Life to convince them, that the things of God are the *One thing necessary*. That which Servants, are commanded to do touching their Fear, their Singleness of Heart, their doing what they do as to the Lord, and not to Men; the Master is commanded to do the same Things unto them, *Eph.* 5. 6, 7, 8, 9.

The Duty of Wives.

BUT passing the Master of the Family, I shall speak a Word or two to those that are under him.

And first, to the Wife: The *Wife* is bound by the Law to her *Husband*, so long as her Husband liveth, *Rom.* 7. 2. Wherefore, she also hath her Work and Place in the Family, as well as the rest.

Now there are these things considerable in the carriage of a Wife toward her Husband, which she ought conscientiously to observe.

First, That she look upon him as her Head and Lord. *The Head of the Woman is the Man.* And so *Sarah* called *Abraham* Lord. *1 Cor.* 11. *3.* *1 Pet.* 3. 6.

Secondly, She should therefore be subject to him, as is fit in the Lord. The Apostle saith, *That the Wife should submit her self to her Husband, as to the Lord*, *1 Pet.* 3. 1. *Col.* 3. 18. *Ephes.* 5. 22. I told you before, that if the Husband doth walk towards his Wife as becomes him, he will therein be such an Ordinance of God to her, besides the relation of an Husband, that shall preach to her the Carriage of Christ to his Church. And now I say also, that the Wife, if she walk with her Husband as becomes her, she shall preach the obedience of the Church to her Husband. Therefore as the Church is subject to Christ, so let the Wives be to their own Husbands in every thing. *Eph.* 5. 24.

Now for thy Performing of this work, thou must first shun these Evils:

1. The Evil of a wandering and a Gossiping Spirit; this is evil in the Church, and is

is evil also in a Wife, who is the Figure of a Church. Christ loveth to have his Spouse keep at home; that is, to be with him in the Faith and Practice of his things, not ranging, and meddling with the things of Satan; no more should Wives be given to wander and gossip abroad. You know that *Prov. 7. 11. faith, She is loud and stubborn, her Feet abide not in her House.*

Wives should be about their own Husband's Business at home; as the Apostle *Tit. 2. 5. faith, Let them be discreet, chaste keepers at home, good, obedient to their own Husband: And why? Because otherwise the Word of God will be blasphemed.*

2. Take heed of an idle, talking, or brangling tongue. This also is odious either in Maids or Wives, to be like Parrots, not bridling their tongue, whereas the Wife should know, as I said before, that her Husband is her Lord, and is over her, as Christ is over the Church. Do you think it is seemly for the Church to Parrot it against her Husband? Is she not to be silent before him, and to look to his Laws, rather than her own Fictions? *Why so, faith the Apostle, ought the Wife to carry it towards her Husband. Let the Woman, faith Paul, learn in silence with all subjection; but I suffer not a Woman to teach, or to usurp authority over the Man; but to be in silence.*

It is an unseemly thing to see a Woman so much as once in all her Life time, to offer to over-top her Husband; she ought in every thing to be in Subjection to him, and to do all she doth, as having her Warrant, License, and Authority from him. And indeed here is her Glory, even to be under him, as the Church is under Christ. *Now she openeth her Mouth in Wisdom, and in her tongue is the Law of Kindness.*

3. Take heed of affecting immodest Apparel, or a wanton Gate; this will be evil both abroad and at home; abroad, it will not only give ill Example, but also tend to tempt to Lust and Lasciviousness; and at home it will give an Offence to a godly Husband, and be cankering to ungodly Children, &c. *Wherefore, as faith the Apostle, Let Womens Apparel be modest, as becometh Women professing Godliness, with good Works, 1 Tim. 2. 10. not with brodered Hair, or Gold, or Pearls, or costly Array. And as it is said again, Whose adorning, let it not be that outward adorning, of plaiting the Hair, and of wearing Gold, and of putting on of Apparel; but let it be the hidden Man of the Heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which is in the Sight of God of great Price: For after this manner in old Time, the holy Women also, who trusted in God, adorned themselves, being in Subjection to their own Husbands, 1 Pet. 3. 3, 4, 5, 6.*

But yet, do not think that by the Sub-

jection I have here mentioned, that I do intend Women should be their Husbands Slaves. Women are their Husbands Yoke-fellows, their *Flesh* and their *Bones*; and he is not a Man that hateth his own Flesh, or that is bitter against it, *Eph. 5. 29. Wherefore let every Man love his Wife as himself: and the Wife see that she reverence her Husband, Eph. 5. 33.*

The Wife is Master next her Husband, and is to rule all in his Absence; yea, in his Presence, she is to guide the House, to bring up the Children, provided she do it, as the Adversary have no Occasion to speak reproachfully, *1 Tim. 5. 10, 13. Who can find a virtuous Woman? For her Price is far above Rubies. A gracious Woman retaineth Honour, and guideth her Affairs with Discretion, Prov. 31. 10. and 11. 16. and 12. 4.*

Object. *But my Husband is an Unbeliever; what shall I do?*

Ans. If so, then what I have said before, lieth upon thee with an Engagement so much the stronger. For, 1. Thy Husband being in this Condition, he will be watchful to take thy Slips and Infirmities, to throw them as Dirt in the Face of God and thy Saviour. 2. He will be apt to make the worst of every one of thy Words, Carriages, and Gestures. 3. And all this doth tend to the possessing his Heart with more Hardness, Prejudice, and Opposition to his own Salvation. *Wherefore, as Peter faith, Ye Wives, be in Subjection to your own Husbands; that if any obey not the Word, they may also without the Word be won by the Conversation of the Wives, while they behold your chaste Conversation coupled with Fear, 1 Pet. 3. 1, 2. Thy Husband's Salvation or Damnation lieth much in thy Deportment and Behaviour before him; wherefore, if there be in thee any Fear of God, or Love to thy Husband, seek, by a Carriage full of Meekness, Modesty, and Holiness, and an humble Behaviour before him, to win him to the Love of his own Salvation, and by thus doing, how knowest thou, O Woman, but thou shalt save thy Husband?*

Object. *But my Husband is not only an Unbeliever, but one very froward, peevish, and testy, yea, so froward, &c. that I know not how to speak to him, to behave myself before him.*

Ans. Indeed there are some Wives in great Slavery by reason of their ungodly Husbands: and as such should be pitied, and prayed for; so they should be so much the more watchful and circumspect in all their Ways.

1. Therefore be thou very faithful to him in all the things of this Life.

2. Bear with Patience his unruly and unconverted Behaviour; thou art alive, he is dead; thou art principled with Grace, he with Sin. Now then, seeing Grace is

stronger than Sin, and Virtue than Vice; be not overcome with his Vileness, but overcome that with thy Virtues, *Rom. 12. 21.* It is a shame for those that are gracious, to be as lavishing in their Words, &c. as those that are graceless. *They that are slow to Wrath are of great Understanding; but they that are hasty in Spirit, exalt Folly, Prov. 14. 29.*

3. Thy Wisdom therefore, if at any time thou hast a Desire to speak to thy Husband for his Conviction concerning any thing either good or evil, it is to observe convenient Times and Seasons.

There is a Time to keep Silence and a Time to speak, Eccles. 3. 7.

Now for the right timing thy Intentions,

1. Consider his Disposition; and take him when he is farthest off of those filthy Passions that are thy Afflictions. *Abigail* would not speak a Word to her churlish Husband, till his Wine was gone from him, and he in a sober Temper, *1 Sam. 25. 36, 37.* The Want of this Observation, is the Cause why so much is spoken, and so little effected.

2. Take him at those times when he hath his Heart taken with thee, and when he sheweth Tokens of Love and Delight in thee. Thus did *Esther* with the King her Husband, and prevailed, *Esth. 5. 3, 6. and 7. 1, 2.*

3. Observe when Convictions seize his Conscience, and then follow them with found and grave Sayings of the Scriptures. Somewhat like to this dealt *Manoah's* Wife with her Husband, *Judg. 13. 22, 23.* Yet then,

1. Let thy Words be few.

2. And none of them favouring of a lording it over him; but speak thou still as to thy Head and Lord, by way of Intreaty and Beseeching.

3. And that in such a Spirit of Sympathy, and Bowels of Affection after his Good, that the manner of thy Speech and Behaviour in speaking, may be to him an Argument that thou speakest in Love, as being sensible of his Misery, and inflamed in thy Soul with Desire after his Conversion.

4. And follow thy Words and Behaviour with Prayers to God for his Soul.

5. Still keeping thy self in a holy, chaste, and modest Behaviour before him.

Object. *But my Husband is a Sot, a Fool, and one that hath not wit enough to follow his outward Employment in the World.*

Ans. 1. Though all this be true; yet thou must know he is thy Head, thy Lord, and thy Husband.

2. Therefore thou must take heed of desiring to usurp Authority over him; he was not made for thee; that is, for thee to have Dominion over him, but to be thy Husband and to rule over thee, *1 Tim. 2. 12. 1 Cor. 1. 3, 8.*

3. Wherefore, though in truth thou maist have more Discretion than he, yet thou oughtest to know, that thou, with all that is thine, is to be used as under thy Husband: *even every thing, Ephes. 5. 24.*

Take heed therefore, that what thou doest, goes not in thy Name, but his; not to thy Exaltation, but his; carrying all things so, by thy Dexterity and Prudence, that not one of thy Husband's Weaknesses be discovered to others by thee. *A virtuous Woman is a Crown to her Husband; but she that causeth Shame, is as Rottiness to his Bones.* For then, as the Wife Man saith, *she will do him good, and not evil, all the Days of her Life, Prov. 12. 4. Prov. 31. 14.*

4. Therefore act, and do still, as being under the Power and Authority of the Husband.

Now touching thy Carriage to thy Children and Servants.

Thou art a Parent, and a Mistress, and so thou oughtest to demean thy self.

And besides, seeing the believing Woman is a Figure of the Church, she ought, as the Church to nourish and instruct her Children and Servants, as the Church, that she may answer in that Particular also: And truly, the Wife being always at home, she hath great Advantage that way; wherefore do it, and the Lord prosper your Proceeding.

Of Children to Parents.

There lieth also a Duty upon Children, to their Parents, which they are bound both by the Law of God and Nature, conscientiously to observe. *Children, obey your Parents in the Lord, for this is right. And again, Children, obey your Parents in all things; for this is well pleasing to the Lord, Eph. 6. 1. Col. 3. 20.*

There are these general things in which Children should shew forth that honour that is due to their Parents from them.

First, They should always count them better than themselves. I observe a vile Spirit among some Children, and that is, they are apt to look over their Parents, and to have slighting and scornful Thoughts of them: this is worse than heathenish; such a one hath got just the Heart of a Dog or a Beast, that will bite those that begot them, and her that brought them forth.

Object. *But my Father, &c. is now poor, and I am rich, and it will be a Disparagement, or at least a Hinderance to me, to shew that Respect to him as otherwise I might.*

Ans. I tell thee thou arguest like an Atheist and a Beast, and standest in this full flat against the Son of God. *Mark 7. 9, to 14.*

Must a Gift, and a little of the Glory of the Butter-fly, make thee that thou shalt

Prov. 30.
17.

shalt not do for, and honour to, thy Father and Mother? *A wise Son maketh a glad Father, but a foolish Son despiseth his Mother*, Prov. 15. 20. Though thy Parents, be never so low, and thou thy self never so high, yet he is thy Father, and she thy Mother, and they must be in thy Eye in great Esteem. *The Eye that mocketh at his Father, and that despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall eat it.*

Secondly, Thou oughtest to shew thy Honour to thy Parents, by a Willingness to help them with such Necessaries and Accommodations which they need. *If any have Nephews or Children, let them learn to shew Pity at home, and to requite their Parents*, saith Paul, *for that is good and acceptable before God*, 1 Tim. 5. 4.

And this Rule Joseph observed to his poor Father, though he himself was next the King in Egypt, Gen. 47. 12. Gen. 41. 39, to 44.

But mark; *Let them requite their Parents.*

There are three things, for which, as long as thou livest thou wilt be a Debtor to thy Parents.

1. For thy Being in this World: They are they from whom immediately under God thou didst receive it.

2. For their Care to preserve thee when thou wast helpless, and couldst neither care for, nor regard thyself.

3. For the Pains they have taken with thee to bring thee up. Until thou hast Children of thy own, thou wilt not be sensible of the Pains, Watchings, Fears, Sorrow and Affliction, that they have gone under to bring thee up; and when thou knowest it, thou wilt not easily yield, that thou hast recompenced them for their Favour to thee: How often have they sustained thy Hunger, cloathed thy Nakedness? What Care have they taken that thou mightest have wherewith to live and do well when they were dead and gone? They possibly have spared it from their own Belly and Back for thee, and have also impoverished themselves, that thou mightest live like a Man. All these things ought duly, and like a Man to be considered by thee, and Care ought to be taken on thy Part to requite them; the Scripture saith so; Reason saith so; and there be none but Dogs and Beasts that deny it. *It is the Duty of Parents to lay up for their Children; and the Duty of Children to requite their Parents.*

Thirdly, Therefore shew by all humble and Son-like Carriage, that thou dost to this Day, with thy Heart, remember the Love of thy Parents.

Thus much for Obedience to Parents in general.

Again, If thy Parents be godly and thou

wicked (as thou art if thou hast not a second Work or Birth from God upon thee) then thou art to consider, that thou art more strongly engaged to respect and honour thy Parents, not now only as a Father in the Flesh; but as godly Parents, thy Father and Mother is now made of God thy Teachers and Instructors in the way of Righteousness: Wherefore to alude to that of Solomon, *My Son, hearken to the Law of thy Father, and forsake not the Law of thy Mother; bind them continually upon thy Heart, and tie them about thy Neck*, Prov. 6. 20, 21.

Now to provoke thee here to consider.

First, That this hath been the practice always of those that are and have been obedient Children; yea, of Christ himself to Joseph and Mary, though he himself was God blessed for ever, Luke 2. 51.

Secondly, Thou hast also the severe Judgments of God upon those that have been disobedient, to awe thee. As,

1. *Ishmael*, for but mocking at one good Carriage of his Father and Mother, was both thrust out of his Father's Inheritance, and the Kingdom of Heaven, and that with God's Approbation, Gen. 21. 8, to 14. Gal. 4. 30.

2. *Hophni and Phinehas*, for refusing the good Counsel of their Father, provoked the great God to be their Enemy. *They hearkened not to the Voice of their Father, because the Lord would slay them*, 1 Sam. 2. 23, 24, 25.

3. *Abolom* was hanged, as I may say, 2 Sam. 18. by God himself, for rebelling against his Father.

Besides, little dost thou know how heart-aching a Consideration it is to thy Parents, when they do but suppose *thou mayest be damned*: How many Prayers, Sighs, and Tears are there wrung from their Hearts upon this Account?

Every Miscarriage of thine goeth to their Heart, for fear God should take an Occasion thereat to shut thee up in Hardness for ever.

How did *Abraham* groan for *Ishmael*? Gen. 17. 18 O, saith he to God, *That Ishmael might live before thee.*

How was *Isaac* and *Rebekah* grieved for the Miscarriage of *Esau*? Gen. 26. 34, 35.

And how bitterly did *David* mourn for his Son, who died in his Wickedness? 2 Sam. 18. 32, 33.

Lastly, And can any imagine, but that all these Carriages of thy godly Parents, will be to thee the increase of thy Torments in Hell, if thou die in thy Sins, notwithstanding?

Again, If thy Parents, and thou also be godly, how happy a thing is this? How shouldest thou rejoyce, that the same Faith should dwell both in thy Parents and thee? Thy Conversion, possibly, is the Fruits of

of thy Parents Groans and Prayers for thy Soul; and they cannot chuse but rejoyce; do thou rejoyce with them: 'Tis true, in the Salvation of a Natural Son, which is mentioned in the Parable; *This my Son was dead, and is alive again; was lost, and is found; and they began to be merry*, Luke 15. 24.

Let therefore the Consideration of this, that thy Parents have Grace as well as thee, ingage thy Heart so much the more to honour, reverence, and obey them.

Thou art better able now to consider the Pains and Care that thy Friends have been at, both for thy Body and Soul; wherefore strive to requite them: Thou hast Strength to answer in some measure the Command: wherefore do not neglect it.

It is a double Sin in a gracious Son not to remember the Commandment, yea, the first Commandment with Promise, *Ephes. 6. 1, 2.*

Take heed of giving thy sweet Parents one snappish word, or one unseemly Carriage. Love them because they are thy Parents; because they are godly; and because thou must be in Glory with them.

Again, If thou be godly, and thy parents wicked, as often it sadly falls out: Then,

First, Let thy Bowels yearn towards them, 'tis thy Parents that are going to Hell.

Secondly, As I said before to the Wife, touching her Unbelieving Husband, so now I say to thee, Take heed of a Parrotting Tongue: speak to them wisely, meekly, and humbly; do for them faithfully without repining; and bear, with all child-like Modesty, their reproaches, their railing, and evil speaking. Watch fit Opportunities to lay their Condition before them. *O! how happy a thing would it be, if God should use a Child to beget his Father to the Faith! Then indeed might the Father say, With the fruit of my own Bowels hath God converted my Soul.* The Lord, if it be his Will, convert our poor Parents, that they, with us, may be the Children of God.

Concerning Servants.

Servants also, they have a Work to do for God, in their Place and Station among Men.

The Apostles assert Masters under a threefold Consideration.

1. The Believing Master.
2. The Unbelieving Master.
3. The Froward Master.

For all which, Servants are furnished with Counsel and Advice in the Word, for the demeaning of themselves under each of them.

But before I speak in particular to any of these, I will in general, shew you the Duty of Servants.

First, Thou art to look upon thy self as thou art; that is, as a Servant, not a Child, nor a Wife, thou art inferior to these; wherefore count thy self under them, and be content with that station. *For three things the Earth is disquieted, and for four which it cannot bear: One is a Servant when he reigneth*, Prov. 30. 21, 22.

It is out of thy Place, either to talk or do, as one that reigneth.

Secondly, Consider, that thou being a Servant, what is under thy Hand, is not thy own, but thy Master's: Now because it is not thy own, thou oughtest not to dispose of it; but because it is thy Master's, thou oughtest to be faithful. Thus it was with *Joseph*, Gen. 39. 7, 8, 9. But if thou do otherwise, know that thou shalt receive of God for the Wrong that thou doest; and there is with God no respect of Persons, *Col. 3. 25.* Wherefore,

Thirdly, Touching thy Work and Employment, thou art to do it as unto the Lord, and not for Man; and indeed then Servants do their Business as becomes them, when they do all in Obedience to the Lord, as knowing that the Place in which they now are, it is the Place where Christ hath put them, and in which he expecteth they should be faithful.

Servants (saith Paul) be obedient to them that are your Masters---with Fear and Trembling, in Singleness of Heart as unto Christ; not with Eye-service, as Men-pleasers, but as the Servants of Christ, doing the Will of God from the Heart, Eph. 6. 5, 6.

Observe a little the Word of God to Servants.

1. Servants must be obedient. *Yet*,
2. Not with that Obedience that will serve Man only: Servants must have their Eye on the Lord, in the Work they do for their Masters.
3. That their Work in this Service is the Will and Ordinance of God.

From which I conclude, That thy Work in thy Place and Station, as thou art a Servant, is as really God's Ordinance, and as acceptable to him, in its Kind, as is Preaching, or any other Work for God; and that thou art as sure to receive a Reward for thy Labour, as he that hangs, or is burnt for the Gospel. Wherefore saith the Apostle to Servants, *Whatsoever ye do, do it heartily, as to the Lord, and not to Men, knowing that of the Lord you shall receive the Reward of Inheritance; for ye serve the Lord Christ*, Col. 3. 22, 23, 24.

And now touching the three Sorts of Masters mentioned before.

First, For the Believing Master; saith Paul, *They that have believing Masters, let them not despise them because they are Brethren, but rather do them Service because they*

they are faithful and beloved, and Partakers, (with the Servants) of the heavenly Benefits, 1 Tim. 6. 2. (Servants, if they have not a Care of their Hearts, will be so much in the Consideration of the Relation that is betwixt their Masters and they, as Brethren, that they will forget the Relation that is between them as Masters and Servants: Now, though they ought to remember the one, yet let them take heed of not forgetting the other: *Know thy Place as a Servant, while thou considerest that thy Master and thee are Brethren, and do thy Work for him faithfully, humbly, and with Meekness, because he is a Master faithful and beloved, and Partaker of the heavenly Benefit.*) If any Man teach otherwise, saith the Apostle Paul, and consent not to wholesome Words, even the Words of our Lord Jesus Christ, and the Doctrine which is according to Godliness, he is proud, knowing nothing, but doting about Questions, and Strife of Words, whereof cometh Envy, Strife, Railings, evil Surmises, perverse Disputings of Men of corrupt Minds, and destitute of the Truth, supposing that Gain is Godliness, from such withdraw thyself..

1 Tim. 6.
3, 4, 5.

Secondly, For the unbelieving Masters (for of them Paul speaks in the first Verse of this 6th of Timothy) Let as many Servants, saith he, as be under the Yoke, count their own Masters worthy of all Honour, that the Word of God and his Doctrine be not blasphemed.

Servants living with unbelieving Masters, are greatly engaged to be both watchful, faithful and trusty. Ingaged, I say, 1. From the Consideration of the Condition of their Master; for he being unbelieving, will have an evil Eye upon thee, and upon thy Doings, and so much the more because thou professest: As in the Case of Saul and David, 1 Sam. 18. 8, 9, &c.

2. Thou art ingaged because of the Profession thou makest of the Word of God; for by thy Profession, thou dost lay both God and his Word before thy Master, and he hath no other Wit but to blaspheme them, if thou behave thyself unworthily. Wherefore Paul bids Titus, Exhort Servants to be obedient to their own Masters, and to please them well in all things, not answering again (not giving parroting Answers, or such as are crois or provoking) not purloining, but shewing all good Fidelity, that they may adorn the Doctrine of God our Saviour in all things, Tit. 2. 9, 10.

That Servant, who in an Unbeliever's Family, doth his Work before God, as God's Ordinance, he shall adorn the Doctrine of God, if not save his Master by so doing; but if he doth otherwise, he shall both stumble the Unbeliever, dishonour God, offend the Faithful, and bring Guilt upon his own Soul.

Thirdly, For the froward Master, though I distinguish him from the Unbeliever, yet

it is not because he may not be such, but because every Unbeliever doth not properly go under that Name. Now with this froward and peevish Fellow, thou art to serve as faithfully for the time thou standest bound, as with the most pleasant and rational Master in the World. Servants, saith Peter, be subject to your Masters with all Fear, not only to the good and gentle, but also to the froward, Pet. 2. 18. And if thy peevish Master will still be froward, either out of Spite to thy Religion, or because he is without Reason concerning thy Labour, (thou to the utmost of thy Power labouring faithfully) God then reckoneth thee a Sufferer for well-doing, as truly as if thou wert called upon the Stage of this World before Men for the Matters of thy Faith. Wherefore Peter adds this Encouragement to Servants, to the Exhortation he gave them before: *This is thank-worthy, saith he, if a Man for Conscience toward God endureth Grief, suffering wrongfully; for what Glory is it, if when ye be buffeted for your Faults, you take it patiently? But if when you do well, and suffer for it, you take it patiently, this is acceptable with God,* 1 Pet. 2. 19, 20.

Wherefore be comforted concerning thy Condition, with considering that God looks upon thee, as on Jacob in the Family of Laban; and will right all thy Wrongs, and recompence thee for thy faithful, wise, and Godly Behaviour, before, and in the Service of thy froward Master.

Wherefore, be patient, I say, and abound in Faithfulness in thy Place and Calling, till God make a way for thy Escape from this Place; and when thou mayst be made free, use it rather.

1 Cor. 7. 21

Of Neighbours each to other.

HAVING thus in few Words shewed you what is Duty under your several Relations, I shall now at last speak, in a Word or two, touching good Neighbourhood, and then draw towards a Conclusion.

Touching Neighbourhood, there are these things to be considered and practised, if thou wilt be found in the practical Part of good Neighbourhood.

First, Thou must be of a good and sound Conversation in thy own Family, Place, and Station, shewing to all, the Power that the Gospel and the things of another World hath in thy Heart, *That ye may be blameless and harmless, the Sons of God, without rebuke, in the midst of a crooked and perverse Nation, among whom ye shine as Lights in the World,* Phil. 2. 15, 16.

Secondly, As Persons must be of Good Behaviour at home, that will be good Neighbours, so they must be full of Courtesy and Charity to them that have need about them, Luke 10. 36, 37.

Right good Neighbourhood, is, for Men

readily to Communicate, as of their Spirituals, so of their Temporalities, as Food, Rayment, and Help to those that have need; to be giving to the poor as thou seest them go by thee, or to enquire after their Condition, and according to thy Capacity to send unto them, *Job* 31. 15, 16, 17, &c.

Thirdly, Thou must be always humble and meek among them, as also grave and gracious; not light and frothy, but by thy Words and Carriage, *Ministring Grace to the Hearers*, *Eph.* 4. 29.

Thus also *Job* honoured God among his Neighbours, *Job* 30. 6, to 12.

Fourthly, Thy Wisdom will be, rightly to discountenance Sin, and to reprove thy Neighbour for the same, *Levit.* 19. 17. denying thy self in some things, for the preventing an Injury to thy Neighbour, that thou mayest please him for his Edification, *Rom.* 15. 2.

Fifthly, If thou wouldest be a good Neighbour, take heed of thy Tongue upon two Accounts.

1. That thou with it give no offensive Language to thy Neighbour, to the provoking of him to Anger: Bear much, put up wrongs, and say little: *It is an Honour for a Man to cease from Strife: But every Fool will be meddling*, *Prov.* 20. 3. And again, *He loveth Transgression that loveth Strife*.

Prov. 17.
19.

And as thou shouldest take heed that thou be not the Original of Contention and Anger, so also take heed that thou be not an Instrument to beget it between Parties, by tale bearing and gossiping Spirit: *He that passeth by, and medleth with Strife belonging not to him, is like one that taketh a Dog by the Ears. As Coals are to burning Coals, and Wood to Fire: so is a contentious Man to kindle Strife*.

— 26. 17,
21.

I do observe two things very odious in many Professors, the one is a head-strong and stiff-necked Spirit, that will have its own Way. And the other is, a great deal of tatling and Talk about Religion, and but a very little, if any thing, of those Christian Deeds that carry in them the Cross of a Christian in the doing thereof, and Profit to my Neighbour.

1. When I say a head-strong and stiff-necked Spirit, I mean, they are for pleasing themselves and their own Fancies, in things of no Weight, though their so doing be as the very Slaughter-knife to the weak Conscience of a Brother or Neighbour. Now this is base: A Christian in all such things as intrench not the Matters of Faith and Worship, should be full of self-denial, and seek to please others rather than themselves; *Giving none offence to the Jew, nor to the Greek, nor to the Church of God; not seeking their own Profit, but the Profit of many, that they may be saved*, *1 Cor.* 10. 32, 33.

And the Second is as bad, to wit, when

Professors are great Pratlers, and Talkers, and Disputers, but do little of any thing that bespeaketh Love to the Poor, or self-denial in outward things. Some People think Religion is made up of Words; a very wide Mistake: Words without Deeds, is but a half-faced Religion: *Pure Religion, and undefiled before God and the Father, is this; To visit the Fatherless and Widows in their affliction, and to keep thy self unspotted from the World*, *Jam.* 1. 27. Again, *If a Brother or a Sister be destitute of daily food, and one of you say unto them, Depart in Peace, be warmed and filled* (which are very fine Words,) *yet if you give them not those things that are necessary to the Body, what doth it profit?* *Jam.* 2. 15, 16.

Now then, before I go any farther, I will here take an occasion to touch a little upon those Sins that are so rife in many Professors in this Day; and they are, *Covetousness, Pride, and Uncleanness*; I would speak a Word to them in this Place, the rather, because they are they which spoil both Christian Brotherhood, and Civil Neighbourhood, in too great a Measure.

First, For Covetousness.

1. *Covetousness*, it is all one with *Desire*; he that desires, covets; whether the thing he desires be evil or good. Wherefore that which is called *coveting*, in *Exod.* 20. 17. is called *Desire*, in *Deut.* 5. 21. As the Apostle also saith, *I had not known Lust except the Law had said, Thou shalt not covet*, *Rom.* 7. 7. That is, I had not known *Lust* to be a Sin, unless the Law had forbid it. Wherefore though lawful Desires are good, *1 Cor.* 12. 31. and to be commended; yet *Covetousness* as commonly understood, is to be fled from, and abhorred, as of the Devil.

2. *Covetousness*, or *evil Desire*, it is the first Mover, and giveth to every Sin its Call, as I may say, both to move, and act; as was said before, the Apostle had not known Sin, except the Law had said, *Thou shalt not desire, or covet*; for where there is no Desire to sin, there appears no Sin.

3. Therefore *Covetousness* carrieth in it every Sin, (we speak of Sins against the Second Table) even as a Serpent carrieth her young ones in her Belly. This the Scripture affirms, where it saith, *Thou shalt not covet thy Neighbour's Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbour's* *Exod.* 20. 17. *Covetousness* will meddle with any thing.

Now there are in my Mind at present, these eight Notes of *Covetousness*, which hinder good Works, and a Christian Conversation among Men, where-ever they are harboured.

First, When Men, to whom God hath given a comfortable Livelihood, are yet not content therewith. This is against the Apostle,

Apostle, where he saith, *Let your Conversation be without Covetousness, and be content with such Things as ye have, for he hath said, I will never leave thee nor forsake thee,* Heb. 13. 5.

Secondly, It is *Covetousness* in the Seller, that puts him to say of his Traffick, it is better than it is, that he may heighten the Price of it; and *Covetousness* in the Buyer, that prompts him to say worse of a thing, than he thinks in his Conscience it is, and that for an Abatement of a reasonable Price. This is that which the Apostle forbids under the Name of *Defraud*, 1 Cor. 6. 7, 8. And that which Solomon condemns.

Prov. 20.
14.

Thirdly, It is through *Covetousness*, that Men think much of that which goeth beside their own Mouth, though possibly it goeth to those that have more Need than themselves, and also that better deserve it than they.

Luke 14.
18, 19, 20.

Fourthly, It argueth *Covetousness*, when Men will deprive themselves, and those under them, of the Privileges of the Gospel, for more of this World, and is condemned by Christ.

Fifthly, It argueth *Covetousness*, when Men that have it, can go by, or hear of the Poor, and shut up their Bowels and Compassions from them, 1 John 3. 17.

Sixthly, Also when Men are convinced it is their Duty to communicate to such and such that have need; yet they defer it, and if not quite forget it, yet linger away the Time, as being loth to distribute to the Necessities of those in Want. This is forbidden by the Holy Ghost. *Withhold not Good from them to whom it is due, when it is in the Power of thy Hand to do it.* Now, it is due from thee to the Poor, by the Commandment of God, if they want, and thou hast it: *Say not then to thy Neighbour, go, and come again To-morrow, and I will give, when thou hast it by thee,* Prov. 3. 27, 28.

Seventhly, It argueth a greedy Mind also, when, after Men have cast in their Minds what to give, they then from that will be pinching, and clipping, and taking away; whereas the Holy Ghost saith, *Every one, as he purposeth in his Heart, so let him give, not grudgingly, nor of Necessity; for God loveth a cheerful Giver,* 2 Cor. 9. 7.

Lastly, It argueth a filthy greedy Heart also when a Man, after he hath done any Good, then in his Heart to repent, and secretly wish that he had not so done, or at least, that he had not done so much: This is to be weary of well-doing; (I speak now of communicating) and carrieth in it two Evils, First, It spoileth the Work done: And, Secondly, It (if entertained) spoileth the Heart for doing any more so. *The vile Person shall be no more called Liberal, nor the Churl said to be boun-*

tiful; for the Liberal deviseth liberal Things, Isa. 32. 6, 8. and by liberal Things he shall stand.

Now then, to dissuade all from this poisonous Sin, observe, that above all Sins in the New Testament, *this* is called *Idolatry*, Eph. 5. 5. Col. 3. 5. And therefore God's People should be so far from being taken with it, that they should be much afraid of the naming of it one among another, lest it should as adulterous Thoughts, infect the Heart, by the talking of it, Eph. 5. 3.

Quest. *But why is Covetousness called Idolatry?*

Ans. 1. Because it engageth the very Heart of a Man in it, to mind earthly Things; it gets our Love, which should be set on God; and sets it upon poor empty Creatures; it puts our Affections out of Heaven, where they should be, and sets them on Earth, where they should not be, Ezek. 33. 31. Phil. 3. 18, 19. Col. 3. 1, 2, 3. Thus it changeth the Object on which the Heart should be set, and setteth it on that on which it should not: It makes a Man forsake God, *The Fountain of living Water*, and causeth him to *hew to himself Cisterns, broken Cisterns, which can hold no Water*, Jer. 2. 11, 12, 13.

For, 2. It rejecteth the Care, Government, and Providence of God towards us, and causeth us to make of our Care and Industry a *God*, to whom, instead of God, we fly continually, both for the keeping what we have, and for getting more.

This was *Israel's* Idolatry of old, and the Original of all her idolatrous Practices, Hos. 2. 5. *For their Mother hath played the Harlot; (that is, committed Idolatry) she that conceived them hath done shamefully; for she said, I will go after my Lovers, that gave me my Bread and my Waters, my Wooll and my Flax, my Oil and my Drink.*

3. It disalloweth of God's Way of disposing his Creatures, and would have them ordered and disposed of otherwise than his heavenly Wisdom seemeth meet; and hence ariseth all Discontents about God's dealing with us. *Covetousness* never yet said, *It is the Lord, let him do what he pleaseth*; but is ever objecting, like God, against every Thing that goeth against it; and it is that which, like a God, draweth away the Heart and Soul from the true God, and his Son Jesus Christ. *And he went away sorrowful; for he had great Possessions*, Mat. 19. 16, to 23. Now then, that which engageth the Heart, that rejecteth the Providence of God, and that is for ordering and disposing of Things contrary to God, and for breaking with God upon these Terms, is *Idolatry*; and all these do *Covetousness*. *The Wicked boasteth of his Heart's Desire, and blesteth the Covetous, whom the Lord abhorreth*, Psal. 10. 3. Now the Way to remedy this Disease, is,

is, to learn the Lesson which *Paul* had got by Heart; to wit, *In whatsoever State you are, therewith to be content.* Phil. 4. 11, 12, 13.

I come in the second Place, to speak a Word of *Pride* and *Loftiness* of Heart and Life.

Of Pride.

1. **P**RIDE in general, it is that, which causeth a Man to think of Man and his Things, above what is written, 1 Cor. 4. 6.

2. It hath its Seat in the Heart among these Enormities, *Fornications, Adulteries, Lasciviousness, Murders, Deceit, &c.* Mark 7. 21, 22, 23. and sheweth it self in these following Particulars.

First, When you slight this or that Person, though gracious; that is, look over them, and shun them for their Poverty in this World, and chuse rather to have Converse with others, that possibly are less gracious, because of their Greatness in this World. This the Apostle *James* writes against, *James* 2. 1, 2, 3. under the Name of *Partiality*; for indeed the Fruits of a puffed up Heart, is to deal in this Manner with Christians, 1 Cor. 4. 6, 7.

Now this Branch of *Pride* floweth from Ignorance of the Vanity of the Creature, and of the Worth of a gracious Heart: Wherefore get more of the Knowledge of these two, and this Sprig will be nipt in the Head, and you will learn to *condescend to Men of low Degree*, Rom. 12. 16.

Secondly, It argues *Pride of Heart*, when Men will not deny themselves in Things what they may, for the Good and Profit of their Neighbours. And it argueth now, that *Pride* is got so much up into Self-Love and Self-Pleasing, that they little care who they grieve or offend, so they may have their Way, *Obad.* 12. 13, 14, 15.

Thirdly, It argueth *Pride of Heart*, when *sober Reproofs for Sin*, and *unbecoming Carriages* will not down with thee, but that rather thou snuffest, and givest Way to thy Spirit to be peevish, and to retain Prejudice against those that thus reprove thee. Saith the Prophet, *Hear ye, and give Ear, be not proud, for the Lord hath spoken*: That is, Hear the Reproofs of God for your Sins, and break them off by Repentance. *But if you will not hear, my Soul shall weep in Secret for your Pride, &c.* Jer. 13. 15, 16, 17. So also in *Hosea*, *They will not frame their Doing to turn unto their God; for the Spirit of Whoredom is in the midst of them: They have not known the Lord; and the Pride of Israel doth testify to his Face, &c.* Hof. 5. 4, 5.

This argueth great Senselessness of God, and a Heart greatly out of Frame.

Fourthly, It argueth *Pride* also, when a Reproof or Admonition will not down as well from the poorest Saint, as from the

greatest Doctor; and it argueth a Glory in Men, 1 Col. 3. 21. and that they would, that *their Faith should stand in their Wisdom, and not in the Power of God*: That is, of naked Truth, 1 Cor. 2. 5.

Fifthly, It argueth *Pride of Heart*, when a Man that hath this or that in his Heart to do, in reference to God, but yet will slight a sober asking Counsel and Direction of God in this Matter. *The Wicked, through the Pride of his Countenance, will not seek after God*, saith *David*, Psal. 10. 4.

Sixthly, It argueth *Pride of Heart*, when Persons are tickled with Thoughts of their own Praise, that secretly Lust after it; that think of themselves and others above what is written; which those do, who do not acknowledge that *Man in his best Estate is altogether Vanity*: But such kind of People have forgot the Exhortation, *Be not high-minded, but fear*, Rom. 11. 10. And also, *That there is a Knowledge that puffeth up, and edifieth neither themselves nor others.* 1 Cor. 8. 1, 2.

Wherefore, to such the Apostle saith, *Be not desirous of Vain-glory, but in Lowliness of Mind, let each esteem others better than themselves*, Phil. 2. 3. Gal. 5. 26.

Pride also there is in outward *Carriage, Behaviour, and Gesture*, which is odious for *Christians* to be tainted with; and this *Pride* is discovered by mincing Words, a made Carriage, and an affecting the Toys and Baubles that Satan, and every light-headed Fool bringeth into the World. As God speaketh of the Daughters of *Zion*, *They walk with stretched-out Necks, wanton Eyes, mincing as they go, and making a tinkling with their Feet*, Isa. 3. 16. A very unhandsome Carriage for People that profess Godliness, and that use to come before God to confess their Sins, and to bemoan themselves for what they have done: How can a Sense of thy own Baseness, of the Vileness of thy Heart, and of the Holiness of God, stand with such a Carriage? Dost thou see the Vileness of thy Heart, the Fruit of Sin? And art thou afflicted with that Disagreement that is between God and thy Heart, that layest the Reins on the Neck of thy Lusts, and lettest them run whither they will? Be not deceived; *Pride ariseth from Ignorance of these things*, 1 Tim. 6. 3, 4. A Sense of my Vileness, of what I have deserved, and of what continually in my Heart opposeth God, cannot stand with a foolish, light, and wanton Carriage: thou wilt then see there is other things to mind than to imitate the *Butterfly*: Alas, all these kind of things, are but a *painting the Devil*, and setting a carnal Gloss upon a Castle of his; thou art but making gay the *Spider*: is thy Heart ever the founder for thy fine Gate, thy mincing Words, and thy lofty Looks? Nay, doth not this argue; that thy Heart is a rotten, cankered and besotted Heart? Oh! that God would but let thee see a little of thy own Inside,

as thou hast others to behold thy Outside: thou painted Sepulchre; thou whited Wall, will these things be found Vertues in the Day of God? Or, is this the Way that thou takest to mortifie Sin? *An high Look, a proud Heart, and the plowing of the Wicked is Sin*, Prov. 21. 4. *Pride is the Ring-leader of the seven Abominations that the wise Man nameth*, Prov. 6. 16, 17. And is that above all that causeth to fall into the Condemnation of the Devil, 1 Tim. 3. 6.

Of Adultery or Uncleanness.

NOW I come in the last Place to touch a Word or two of *Adultery*, and then to draw towards a Conclusion.

Adultery, it hath its Place in the Heart among the rest of those Filthinesses I mentioned before, Mark 7. 21, 22. of which Sin I observe two things.

First, That almost in every Place where the Apostle layeth down a Catalogue of Wickednesses, he layeth down *Adultery*, *Fornication*, and *Uncleanness*, in the Front; as that in Mark 7. 21. Rom. 1. 29. 1 Cor. 6. 9. Gal. 5. 19. Eph. 5. 3. 1 Thes. 4. 3, 4, 5. Heb. 12. 16. Jam. 2. 11. 1 Pet. 2. 11. 2 Pet. 2. 10.

From this I gather that the Sin of *Uncleanness* is a very predominant and master Sin, easy to overtake the Sinner, as being one of the first that is ready to offer itself at all Occasions to break the Law of God.

Secondly, I observe, that this Sin is committed unawares to many, even so soon as a Man hath but looked upon a Woman. *I say unto you*, saith Christ, *that whosoever looketh on a Woman to lust or desire after her, he hath already committed Adultery with her in his Heart*, Mat. 5. 28.

This Sin of *Uncleanness*, I say, is a very taking Sin, it is natural above all Sins to Mankind; as it is most natural, so it wants not tempting Occasions, having Objects for to look on in every Corner: Wherefore there is need of a double and treble Watchfulness in the Soul against it. It is better here to make a Covenant with our Eyes, like Job, (Job. 31. 1.) than to let them wander to God's Dishonour, and our own Discomfort.

There are these three Things which discover a Man or Woman too much inclining to the *Uncleanness* of their own Hearts.

The first is a wanton Eye, or an Eye that doth secretly affect it self with such Objects as are tickling of the Heart with the Thoughts of *Immodesty* and *Uncleanness*. *Isaiah* calls this a *wanton Eye*; and *Peter*, an *Eye full of Adultery*, that cannot cease from Sin, 2 Pet. 2. 14. *Isa.* 3. 16. This is that also which Christ calleth an *evil Eye*; and *John*, the *Lust of the Flesh*,

and of the Eyes, and doth defile those who are not very watchful over their own Hearts, Mark 7. 22. 1 John 2. 16.

This wanton Eye, is that which the most holy Saints should take Heed of, because it is apt to seize upon them also. When *Paul* bids *Timothy* beseech the younger Woman to walk as becomes the Gospel, he bids him do it with all *Purity*: As who should say, Take Heed that while thou instructest them to Holiness, thou thy self be not corrupted with the Lust of thy Eye, 1 Tim. 5. 1, 2. O how many Souls in the Day of God, will curse the Day that ever they gave Way to a wanton Eye!

2. The second Thing that discovereth one much inclining to the Lusts of *Uncleanness*, it is *wanton and immodest Talk*; such as that brazen-faced Whore in the seventh of the *Proverbs* had, or such as they in *Peter*, who *allured, through the Lust of the Flesh, through much Wantonness, those who were clean escaped from them, who live in Error*, 2 Pet. 2. 18. Out of the Abundance of the Heart the Mouth speaketh: Wherefore if we be Saints, let us take Heed, as of our Eye, so of our Tongue, and let not the Lust of *Uncleanness*, or of *Adultery*, be once named among us, *named among us as becometh Saints*, Ephes. 5. 3. Mark: Let it not be once named. This implies, that the Lusts of *Uncleanness* are devilishly taking; they will both take the Heart with Eyes and Tongue: Let it not be once named among you, &c.

Thirdly, Another Thing that bespeaks a Man or Woman inclining to *Wantonness* and *Uncleanness*, it is an adorning themselves in *light and wanton Apparel*. The Attire of an Harlot is too frequently in our Day the Attire of Professors; a vile Thing, and argueth much *Wantonness* and *Vileness* of Affections. If those that give way to a wanton Eye, wanton Words, and immodest Apparel, be not *Whores*, &c. in their Hearts, I know not what to say. Doth a wanton Eye argue *Shamefacedness*? Doth wanton Talk argue *Chastity*? And doth immodest Apparel, with stretched-out Necks, naked Breasts, a made Speech, and mincing Gates, &c. argue mortification of Lusts?

If any say that these Things may argue *Pride* as well as carnal Lusts. Well: But why are they proud? Is it not to trick up the Body? And why do they with *Pride* trick up the Body, if it be not to provoke both themselves and others to Lusts: God knoweth their Hearts without their Outsides; and we know their Hearts by their Outsides.

My Friends, I am here treating of *Good Works*, and persuading you to fly those Things that are *Hinderances* to them; wherefore bear with my Plainness when I speak against Sin; I would strike it through

¹ Tim. 6. 9, 10. with every Word, because else it will strike us through with many Sorrows.

I do not treat of good Works as if the doing of them would save us, (*For we are justified by his Grace, according to the Hope of Eternal Life;*) yet our Sins and Evil Works will lay us obnoxious to the Judgments both of God and Man. He that walketh not uprightly, according to the Truth of the Gospel, is like to have his Peace assaulted often, both by the Devil, the Law, Death, and Hell; yea, and is like to have God hide his Face from him also, for the Iniquity of his Covetousness, *Isa.* 57. 17.

How can he that carrieth himself basely in the Sight of Men, think he yet well-behaveth himself in the Sight of God? And if so dim a Light as is in Man, can justly count thee as a Transgressor, How shall thy Sins be hid from him, whose Eye-Lids try the Children of Men?

'Tis true, Faith without Works justifies us before God: Yet that Faith that is alone, will be found to leave us Sinners in the Sight both of God and Man, *Rom.* 3. 28. and 4. 5. *James* 2. 18. And though thou addest nothing to that which saveth thee by what thou canst do, yet thy Righteousness may profit the Son of Man; as also saith the Text: But if thou shalt be so careless as to say, What care I for being righteous to profit others? I tell thee, that the Love of God is not in thee, *Job* 35. 18. *1 John* 3. 17. *1 Cor.* 13. 1, 2, 3.

Walk therefore in God's Ways, and do them, for this is your Wisdom, and your Understanding in the sight of the Nations, which shall hear of all these Statutes, and say, this great Nation is a wise and understanding People, *Deut.* 4. 6.

Observat. 3. Every Believer should not only take heed that their Works be good, and so for the present do them, but should carefully study to maintain them; that is, to keep in a continual exercise of them.

It is an easier matter to begin to do good, than it is to continue therein; and the Reason is, there is not so much of a Christian's Cross in the beginning of a Work, as there is in a continual, hearty, conscientious Practice thereof. Therefore Christians have need, as to be pressed to do good, so to continue the Work: Man by Nature, is rather a hearer than a doer, *Athenian* like, continually listning after some new Thing; seeing many Things, but observing nothing, *Acts* 17. 20. *Isa.* 42. 20. It is observable, that after Christ had divided his Hearers into four Parts, he condemned three of them for fruitless Hearers, *Luk.* 8. 5, 6, 7, 8. O it is hard continuing believing, continuing loving, continuing resisting all that opposeth; we are subject to be weary of well-doing, *Gal.* 6. 7. To pluck out right Eyes,

to cut off right Hands and Feet, is no pleasant Thing to Flesh and Blood: and yet none but these shall have the Promise of Life; because none but these will be found to have the effectual Work of God's Grace in their Souls: *If ye continue in my Word, then are you my Disciples* [indeed] *Mat.* 18. 8, 9. and 24. 13. *John* 8. 31. And hence it is that you find so many *If's* in the Scripture about Men's Happiness; as, *if* you be Sons, then Heirs, and *if* you continue in the Faith; and *if* we hold the beginning of our Confidence stedfast to the End, *Rom.* 8. 17. *Col.* 1. 23. *Heb.* 3. 14. Not that their continuing in the Way of God, is the Cause of the Work being right; but the Work being right; causeth the continuance therein. As *John* saith in another Place, *They went out from us, because they were not of us; for had they been of us, [no doubt] saith he, they would have continued with us,* *1 John* 2. 19. But I say, where the Work of God indeed is savingly begun, even there is Flesh, Corruption, and the Body of Death to oppose it: Therefore should Christians take heed, and look that against these Opposites, they maintain a continual course of good Works among Men.

Besides, as there is that in our own Bowels that opposeth Goodness, so there is the Tempter, the wicked One, both to animate these Lusts, and to join with them in every Assault against every Appearance of God in our Souls. And hence it is, that he is called the Devil, the Enemy, the Destroyer, and him that seeks continually to devour us, *1 Pet.* 5. 8. I need say no more but this; he that will walk like a Christian indeed, as he shall find it is requisite, that he continue in good Works; so his continuing therein, will be oppos'd; if therefore he will continue therein, he must make it his Business to study how to oppose those that oppose such a Life, that he may continue therein. Now then to help in this, here fitly comes in the last Observation: to wit,

That the best Way both to provoke our selves and others to good Works, it is to be often affirming to others, the Doctrine of Justification by Grace, and to believe it our selves, *This is a faithful saying; and these Things I will that thou affirm constantly, that those which have believed in God, might be careful to maintain good Works.*

I told you before, that good Works must flow from Faith: And now I tell you, that the best Way to be fruitful in them, is to be much in the exercise of the Doctrine of Justification by Grace; and they both agree; for as Faith animates to good Works, so the Doctrine of Grace animates Faith: Wherefore, the Way to be rich in good Works, it is to be rich in Faith; and the Way to be rich in Faith, is to be conscientiously affirming the Doctrine of Grace

to others, and believing it our selves.

First, To be constantly affirming it to others. Thus *Paul* tells *Timothy*, that if he put the *Brethren* in mind of the *Truths* of the *Gospel*, he himself should not only be a good Minister of Christ, but should be nourished up in the Words of Faith and of good Doctrine, 1 Tim. 4. 6.

It is the Ordinance of God, that Christians should be often asserting the Things of God each to others; and that by their so doing, they should edifie one another, Heb. 10. 24, 25.

The Doctrine of the Gospel is like the Dew and the small Rain that distilleth upon the tender Grasse, wherewith it doth flourish, and is kept green, Deut. 32. 1.

Christians are like the several Flowers in a Garden, that have upon each of them the Dew of Heaven, which being shaken with the Wind, they let fall their Dew at each others Roots, whereby they are jointly nourished, and become Nourishers of one another, for Christians to commune favourly of God's Matters one with another, it is as if they opened to each others Nostrils Boxes of Perfume. Saith *Paul* to the Church at *Rome*, *I long to see you, that I may impart unto you some spiritual Gift, to the end you may be established; that is, that I may be comforted together with you, by the mutual Faith both of you and me*, Rom. 1. 11, 12.

Christians should be often affirming the Doctrine of Grace, and Justification by it, one to another.

Secondly, As they should be thus doing, so they should live in the Power of it themselves, they should by Faith suck and drink in this Doctrine, as the good Ground receiveth the Rain; which being done, forthwith there is proclaimed good Works. *Paul* to the *Colossians*, saith thus, *We give Thanks to God, and the Father of our Lord Jesus Christ, praying always for you, since we heard of your Faith in the Lord Jesus, and Love to all the Saints; for the Hope which is laid up in Heaven for you, whereof ye heard before in the Word of the Truth of the Gospel, which is come unto you, as it is also in all the World, and bringeth forth Fruit, as it doth also in you. But how long ago? Why, since the Day ye heard it, saith he, and knew the Grace of God in Truth*, Col. 1. 3, to 7.

Apples and Flowers are not made by the Gardiner; but are an effect of the planting and watering. Plant in the Sinner good Doctrine, and let it be watered with the Word of Grace; and as the effect of that, there is the Fruits of Holiness, and the end everlasting Life, Rom. 6. 22.

Good Doctrine is the Doctrine of the Gospel, which sheweth to Men, that God cloatheth them with the Righteousness of his Son, freely, and maketh him with all his Benefits over to them; by

which free Gift the Sinner is made righteous before God; and because he is so, therefore there is infused a Principle of Grace into the Heart, whereby it is both quickened, and bringeth forth Fruit, Rom. 3. 21, to 26. 1 Cor. 1. 30. 2 Cor. 5. 21. John 1. 16.

Now then, seeing good Works do flow from Faith, and seeing Faith is nourished by an affirming of the Doctrine of the Gospel, &c. take here these few Considerations from the Doctrine of the Gospel, for the Support of thy Faith, that thou mayest be indeed fruitful and rich in good Works.

First, The whole Bible was given for this very End, that thou shouldest both believe this Doctrine, and live in the Comfort and Sweetness of it: *For whatsoever Things* Rom. 15. *was written afore-time, was written for* 4. Joh. 20. 31 *our learning, that we through Patience and Comfort of the Scriptures might have Hope.*

Secondly, That therefore every Promise in the Bible is thine, to strengthen, quicken, and encourage thy Heart in believing.

Thirdly, Consider that there is nothing that thou dost, can so please God as believing: *The Lord takes Pleasure in them that fear him, in them that hope in his Mercy*, Psal. 147. 11.

They please him because they imbrace his Righteousness, &c.

Fourthly, Consider that all the Withdrawings of God from thee, are not for the weakening, but for the Tryal of thy Faith; and also, that what-ever he Job 23. 8, suffers Satan, or thy own Heart, to do, it 9, 10. 1 Pet. 1. 7. is not to weaken Faith.

Fifthly, Consider, that believing is that which will keep in thy view the Things of Heaven and Glory; and that at which the Devil will be discouraged, Sin weakened, and thy Heart quickened and sweetened, Heb. 11. 27. Jam. 4. 7. 1 Pet. 5. 9. Eph. 6. 16. Rom. 15. 13.

Lastly, By believing, the Love of God is kept with warmth upon the Heart, and that this will provoke thee continually to bless God for Christ, for Grace, for Faith, Hope, and all these Things, either in God, or thee, that doth accompany Salvation, 2 Cor. 2. 14. Psal. 103. 1, 2, 3, 4. The Doctrine of the Forgiveness of Sins received by Faith, will make notable Work in the Heart of a Sinner, to bring forth good Works.

But Secondly, Forasmuch as there is a Body of Death and Sin in every one that hath the Grace of God in this World; and because this Body of Death will be ever opposing that which is good, as the Apostle saith, Rom. 7. 21. therefore take these few Particulars further, for the suppressing that which will hinder a fruitful Life.

1. Keep a continual Watch over the wretchedness of thy own Heart (not to be discouraged at the Sight of thy Vileness) but to prevent its Wickedness; for that will labour

labour either to hinder thee from doing *good Works*, or else will hinder thee in the doing thereof; for Evil is present with thee for both these Purposes; Take heed, then, that thou do not listen to that at any Time, but deny, though with much struggling, the workings of Sin to the contrary.

2. Let this be continually before thy Heart, that God's Eye is upon thee, and seeth every secret turning of thy Heart, either too or from him: *All Things are naked and bare before the Eyes of him with whom we have to do*, Heb. 4. 13.

3. If thou deny to do that *good* which thou oughtest, with what thy God hath given thee; then consider, that though he love thy Soul, yet he can chastise; *First*, Thy inward Man with such Troubles, that thy Life shall be restless and comfortless: *Secondly*, And can also so blow upon thy outward Man, that all thou gettest, shall be put in a Bag with Holes, *Psal.* 89. 31, 32, 33. *Hag.* 1.6. And set the Case he should license but one Thief among thy Substance, or one Spark of Fire among thy Barns, how quickly might that be spent ill, and against thy Will, which thou shouldest have spent to God's Glory, and with thy Will? And I tell thee further, that if thou want a Heart to do good when thou hast about thee, thou mayest want Comfort in such Things thy self from others, when thine is taken from thee. See *Judg.* 1. 6, 7.

4. Consider, that a Life full of *good Works*, is the only Way, on thy Part, to answer the Mercy of God extended to thee; God hath had Mercy on thee, and hath saved thee from all thy Distresses; God hath not stuck to give thee his Son, his Spirit, and the Kingdom of Heaven: Saith *Paul*, *I beseech you therefore by the Mercies of God, that you present your Bodies a living Sacrifice to God, holy, acceptable, which is your reasonable Service*, *Rom.* 12.

1. See *Mat.* 18. 32, 33.

5. Consider, that this is the Way to convince all Men, that the Power of God's Things hath taken hold of thy Heart (I speak to them that hold the Head) and say what thou wilt, if thy Faith be not accompanied with a holy Life, thou shalt be judged a withered Branch, a wordy Professor, Salt without Savour, and as lifeless as a sounding Brass, and a tinkling Cymbal, *Joh.* 15. *Mat.* 13. *1 Cor.* 13. 1, 2. For, say they, shew us your Faith by your Works, for we cannot see your Hearts, *Jam.* 2. 18. But I say on the contrary, if thou walk as becomes *thee* who art saved by Grace, then thou wilt witness in every Man's Conscience, that thou art a good Tree; now thou leavest Guilt on the Heart of the Wicked, *2 Sam.* 24. 16, 17. Now thou takest off Occasion from that desire Occasion, and now thou art clear from the Blood of all Men,

2 Cor. 11. 12. *Acts* 20. 26, 31, to 35. This is the Man also that provoketh others to *good Works*: *The Ear that heareth such a Man, shall bless him; and the Eye that seeth him, shall bear Witness to him.* Surely, saith *David*, he shall never be moved: *The Righteous shall be had in everlasting Remembrance*, *Heb.* 10. 24. *Job* 29. 11. *Psal.* 112. 6.

6. Again, the Heart that is fullest of *good Works*, hath in it least room for Satan's Temptations: And this is the meaning of *Peter*, where he saith, *Be sober, be vigilant; that is, be busying thy self in Faith and Holiness, for the Devil, your Adversary, goeth about like a roaring Lion, seeking whom he may devour*, *1 Pet.* 5. 8. He that walketh uprightly, walketh safely; and they that add to Faith, *Vertue*; to *Vertue Knowledge*; to *Knowledge, Temperance*; to *Temperance, Brotherly Kindness*; and to these *Charity*, and that abounds therein, he shall neither be barren nor unfruitful; he shall never fall, but so an entrance shall be ministered to him abundantly, into the ever-^{2 Pet. 1. 5, to 12.}lasting Kingdom of our Lord and Saviour ^{Prov. 10. 9.}*Jesus Christ*.

7. The Man who is fullest of *good Works*, he is fittest to live, and fittest to die: *I am now* (at any Time) *ready to be offered up*, saith fruitful *Paul*, *2 Tim.* 4. 6. Whereas he that is barren, he is neither fit to live, nor fit to die: To die, he himself is convinced he is not fit; and to live, God himself saith, he is not fit; *Cut him down, Why doth he cumber the Ground?* *Luke* 13. 7.

Lastly, Consider, to provoke thee to *good Works*, thou shalt have of God when thou comest to Glory, a Reward for every Thing thou dost for him on Earth. Little do the People of God consider, how richly God will reward, what from a right Principle and to a right End, is done for him here; not a bit of Bread to the poor, not a draught of Water to the meanest of them that belong to Christ, or the loss of a hair of your Head, shall in that Day go without its Reward, *Luke* 14. 13, 14. *Mat.* 10. 42.

For this light Affliction (and so all other Pieces of Self-denial) which is but for a Moment, worketh out for us a far more exceeding and eternal weight of Glory, *2 Cor.* 4. 17. I tell thee Christian, be but rich in *good Works*, and thou shalt have more than Salvation; thy Salvation thou hast freely by Grace through Christ, without *Works*. *Ephes.* 2. 8, 9, 10. but now being justified and saved, and as the Fruits hereof, reviewed by the Holy Ghost; after this, I say, thou shalt be rewarded for every Work that proves good; *For God is not unrighteous to forget your Works and Labour of Love, which you have shewed to his Name, in that you have ministered to his Saints, and do Minister.* *Heb.* 6. 10. *1 Cor.* 3. 14. *Moses*

Moses counted the Reward that he was to have, for a short suffering with the People of God, of greater worth, than the Treasures of *Egypt*, the Smiles of the King, or the Honour of his Kingdom. *Heb.* 11. 25, 26, 27.

The fruitless Professors must meet with disappointments. In a Word, Let the Disappointments that do, and shall most surely befall the fruitless Professors, provoke thee to look with all Diligence to thy standing. For

First, Such a one is but deceived and disappointed touching the *Work of Grace* he supposeth to be in his Heart, he thinks he is a Christian, and hath Grace, as Faith, Hope, and the like, in his Soul, yet no Fruits of these Things manifest themselves in him; indeed his Tongue is tipt with a Talk and Tattle of Religion: Poor Man, poor empty Man! Faith without Works is dead; thy Hope shall be as the giving up of the Ghost; thy Gifts with which thy Soul is possessed, are but such as are common to Reprobates; thou art therefore disappointed, God reputes thee still but wicked, though thou comest and goest to the Place of the Holy, *Jam.* 2. 19, 20. *Job* 11. 20. *1 Cor.* 13. 1, 2, 3.

Secondly, Therefore all thy Joy and Comfort must needs fall short of saving Comfort, and so leave thee in the Suds notwithstanding; thy Joy is the Joy of the Pharisees, *Job.* 5. 33. and thy Gladness as that of Herod; *Mark* 6. 20. and the longest Time it can last, it is but a Scripture Moment, *Job* 20. 5. Alas, in all thy Gladness and Content with thy Religion, thou art but like the Boy that plays with Brass instead of Gold; and with Counters instead of that which will go for currant Coin: Thus, *If a Man think himself to be something when he is nothing, he deceiveth or disappoints himself*, *Gal.* 6. 3.

Thirdly, This is not all, but look thou certainly for an eternal Disappointment in the Day of God, for it must be; thy Lamp will out at the first Sound the Trump of God shall make in thine Ears; thou canst not hold up at the Appearance of the Son of God in his Glory; his very Looks will be to thy Profession, as a strong Wind is to a blinking Candle, and thou shalt be left only to smoke.

Oh the *Alteration* that will befall a foolish Virgin! She thought she was happy, and that she should have received Happiness with those that were right at the Heart; but behold the contrary, her Lamp is going out, she is now to seek for saving Grace, when the Time of Grace is over; her Heaven she thought of, is proved a Hell, and her God is proved a Devil; God hath cast her out of his Presence, and claps the Door upon her; she pleads her Profession, and the like, and she hath for her Answer repulses from Heaven: *So are the Paths of all that forget God; and the Hypocrites Hope shall perish; whose Hope shall be cut off, and*

whose Trust shall be the Spiders Web; though he lean upon his House, it shall not stand; he shall hold it fast, but it shall not endure, *Mat.* 25. 1, to 10. *Luk.* 13. 25, to 29. *Job* 8. 13, 14, 15.

Take heed therefore; thy Soul, Heaven, and Eternity lies at Stake; yea, they turn either to thee or from thee upon the Hinge of thy Faith: If it be right, all is thine; if wrong, then all is lost, however thy Hopes and Expectations are to the contrary; *For in Christ Jesus neither Circumcision availeth any Thing, nor Uncircumcision, but Faith which worketh by Love: Let no Man therefore deceive you with vain Words, for because of these Things cometh the Wrath of God upon the Children of Unbelief: For the Earth that drinketh in the Rain that cometh oft upon it, and bringeth forth Herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth Briars and Thorns, is [rejected] and is nigh unto cursing, whose end is to be burned*, *Gal.* 5. 6. *Eph.* 5. 3, 4, 5, 6. *Heb.* 6. 7, 8.

Object. But what shall I do, who am so cold, slothful and heartless, that I cannot find any Heart to do any Work for God in this World? Indeed Time was when his Dew rested all Night upon my Branches, and when I could with Desire, with earnest Desire, be doing and working for God; but alas, now it is otherwise.

Answer. If this be true, thy Case is sad, thou art to be pitied; the Lord pity thee: And for thy recovery out of this Condition, I would give thee no other Counsel, than was given to *Ephesus*, when she had lost her first Love; Remember, saith Christ, from whence thou art fallen, and repent, and do thy first Works, &c.

Mark: Thy first Works, is to enter into a serious considering, and remembrance from whence thou art fallen: Remember that thou hast left thy God, the Stay of thy Soul, and him without whom there is no Stay, Comfort, or Strength, for thee either to do or suffer any Thing in this World. *Without me, saith he, you can do nothing*, *John* 15. 5. A sad Condition; the remembrance of this, for certain, is the first Step to the recovering a back-sliding Heart; for the right Remembrance of this, doth bring to Mind what Loss that Soul hath sustained that is in this Condition, how it hath lost its former Visits, Smiles, and Confolations of God: When thy Conscience was supplied with the Blood of thy Saviour; when every Step thou tookest, was, as it were in Honey and Butter; and when thy Heart could meditate Terror with Comfort, *Job* 29. 2, to 7. *Isa.* 33. 14, to 19. Instead of which, thou feelest darkness, hardness of Heart, and the Thoughts of God are terrible to thee, *Psal.* 77. 3. Now God never visits thee; or if he doth, it is but as a wayfaring Man, that tarrieth but for a Night.

Rev. 2. 5.

Jer. 14. 8.

This also brings to mind, how the Case is altered with thee, touching thy Confidence in God for thy future Happiness, how uncertain thou now art of thy Hopes for Heaven, how much this Life doth hang in doubt before thee, *Deut. 28. 65, 66.*

2. *Remember therefore from whence thou art fallen, and repent.*] These are Words well put together; for a solid considering of what I have lost in my declining, will provoke in my Heart a Sorrow, and godly heaviness, whereby I shall be forced to bemoan my Condition, and say, *I will go and return to my first Husband, for then it was better with me than now, Hos. 2. 7.*

And believe it, the Reason of God's standing off from giving thee comfortable Communion with himself, it is, that thou mightest first see the difference between sticking close to God, and forsaking of him; and next, that thou mightest indeed acknowledge thy Offence, and seek his Face, *Hos. 5. 15.* He taketh no Pleasure in thy forlorn Condition; he had rather thou shouldst have him in thy Bosom, only he will have it in his own Way: *He looketh down upon Men, and if any say, I have sinned, and perverted that which is right, and it profiteth me not; then he will deliver his Soul from going down into the Pit, and his Life shall see the Light, Job 33. 27, 28.*

3. *Remember from whence thou art fallen, and repent, and do thy first Works.*

As there should be a remembring and a repenting; so there should be a hearty doing our first Works; a believing as before; a laying hold of the Things of Heaven and Glory, as at the first; for now is God returned to thee, as before; *Zech. 1. 16.* And tho' thou maist thro' the Loss of thy Locks, with *Samson*, be weak at the first, yet, in short time, thy Hair will grow again; that is, thy former Experience will in short Space be as long, large and strong as in the former times; indeed at the first thou wilt find all the Wheels of thy Soul rusty, and all the Strings of thine Heart out of tune; as also when thou first beginnest to stir, the Dust and Filth of thy Heart, will, like Smoak, trouble thee from that clear beholding the Grace of thy God, and his Love to thy Soul; but yet wait, and go on, and though thou findest thyself as unable to do any thing as thou formerly couldest; yet I say, *up, and be doing, and the Lord will be with thee; for he hath not despised the Day of thy small things, 1 Chron. 22. 16. Zech. 4. 10.*

I know thou wilt be afflicted with a thousand Temptations, to drive thee to despair, that thy Faith may be faint, &c. But against all them set thou the Word of

God, the Promise of Grace, the Blood of Christ, and the Examples of God's Goodness to the great Back-sliders, that are for thy Encouragement, recorded in the Scriptures of Truth; and remember, that turning to God after Back-sliding, is the greatest Piece of Service thou canst do for him, and the greatest Honour thou canst bring to the Blood of Christ; and know farther, that God, to shew his willing Reception of so unworthy a Creature, saith, *There shall be Joy in Heaven at thy Conversion to him again, Luke 15. 7, 10.*

To Conclude.

IF thou yet, notwithstanding what hath been said, dost remain a Back-slider.

First, Then remember that thou must die; and remember also, that when the Terrors of God, of Death, and a Back-slidden Heart meet together, there will be sad Work in that Soul; this is the Man that hangeth tilting over the Mouth of Hell, while Death is cutting the Thread of his Life.

Secondly, Remember, that though God doth sometimes, yea, often, receive Back-sliders; yet it is not always so: *Some draw back unto Perdition;* for because they have flung up God, and would none of him, he in Justice flings up them and their Souls for ever, *Prov. 1. 24, 25, 26, 27, 28.*

I have observed that sometimes God, as it were, in Revenge for Injury done him, doth snatch away Souls in the very Nick of their Back-sliding; as he served *Lot's Wife*, when he turned her into a *Pillar of Salt*, even while she was looking over her Shoulder to *Sodom*, *Gen. 19. 26.* An Example that every Back-slider should remember with Astonishment, *Luke 17. 32.*

Thus have I in few Words, written to you, (before I die) a Word to provoke you to Faith and Holiness, because I desire that you may have the Life that is laid up for all them that believe in the Lord Jesus, and love one another when I am deceased; though there I shall rest from my Labours, and be in *Paradise*, as through Grace I comfortably believe; yet it is not there, but here, I must do you good; wherefore I not knowing the shortness of my Life, nor the Hindrance that hereafter I may have of serving my God and You, I have taken this Opportunity to present these few Lines unto you for your Edification.

Consider what hath been said, and the Lord give you Understanding in all things.

Farewel.

A Dis-

A Discourse touching PRAYER.

Wherein is briefly Discovered,

1. What PRAYER is.
2. What it is to PRAY with the Spirit.
3. What it is to PRAY with the Spirit, and with the Understanding also.

But, we know not what we should pray for as we ought; only the Spirit helpeth our Infirmities, ROM. VIII. 26.

I CORINTHIANS XIV. 15.

I will pray with the Spirit, and I will pray with the Understanding also.

PRAYER is an *Ordinance* of God, and that to be used both in Publick and Private; yea, such an Ordinance, as brings those that have the Spirit of Supplication, into great Familiarity with God; and is also so Prevalent an Action, that it getteth of God, both for the Person that Prayeth, and for them that are Prayed for, great things. It is the Opener of the Heart of God, and a Means by which the Soul though empty, is filled. By Prayer, the Christian can open his Heart to God, as to a Friend, and obtain fresh Testimony of God's Friendship to him. I might spend many Words in distinguishing between Publick and Private Prayer; as also between that in the Heart, and that with the Vocal Voice: Something also might be spoken to distinguish between the Gifts and Graces of Prayer; but eschewing this Method, my Business shall be at this time only to shew you the very Heart of Prayer, without which, all your lifting up, both of Hands, and Eyes, and Voices, will be to no Purpose at all, *I will Pray with the Spirit.*

The Method that I shall go in at this time, shall be, *First*, To shew you what true Prayer is. *Secondly*, To shew you, what it is to pray with the Spirit. *Thirdly*, What it is to Pray with the Spirit, and Understanding also. And so, *Fourthly*, To make some short Use and Application of what shall be spoken.

What Prayer is.

FOR the *First*, What Prayer is. Prayer is a sincere, sensible, affectionate pouring out of the Heart or Soul to God, through Christ, in the Strength and

Affistance of the Holy Spirit, for such things as God hath Promised, or according to the Word, for the Good of the Church, with Submission, in Faith, to the Will of God.

In this Description are these seven things.

1. It is a Sincere. 2. A Sensible. 3. An Affectionate pouring out of the Soul to God, through Christ. 4. By the strength or Assistance of the Spirit. 5. For such things as God hath promised, or, according to his Word. 6. For the Good of the Church. 7. With Submission in Faith to the Will of God.

For the *First* of these, *It is a sincere* pouring out of the Soul to God. *Sincerity* is such a Grace as runs through all the Graces of God in us, and through all the Actings of a Christian, and hath the Sway in them too, or else their Actings are not any thing regarded of God, and so of and in Prayer, of which particularly *David* speaks, when he mentions Prayer. *IPsal. 56. 17. cried unto the Lord with my Mouth, and 18. he was extolled with my Tongue. If I regard Iniquity in my Heart, the Lord will 2, 3, 4. not hear my Prayer.* Part of the Exercise of Prayer is Sincerity, without which, God looks not upon it as Prayer in a good Sense: *Then shall you seek me and find me, when you shall search for me with your whole Heart, Jer. 29. 12, 13.* The want of this made the Lord reject their Prayers in *Hosea 7. 14.* where he saith, *They have not cryed unto me with their Heart,* (that is, in Sincerity) *when they howled upon their Beds.* But for a Pretence, for a shew in Hypocrisie, to be seen of Men, and applauded for the same, they Pray. *Sincerity* was that which Christ commended in *Nathaniel*, when he was under the Fig tree;

Fig-tree; *Behold an Israelite indeed, in whom there is no Guile.* Probably this good Man was Pouring out of his Soul to God in Prayer under the Fig-tree, and that in a Sincere, and unfained Spirit before the Lord. The Prayer that hath this in it as one of the principal Ingredients, is the Prayer that God looks at. Thus, *The Prayer of the upright is his Delight,* Prov. 15. 8.

And why must Sincerity be one of the Essentials of prayer, which is accepted of God, but because Sincerity carries the Soul in all Simplicity to open its Heart to God, and to tell him the Case plainly without Equivocation; to condemn it self plainly without dissembling; to cry to God heartily, without complementing. *I have surely heard Ephraim bemoaning himself thus. Thou hast chastized me, and I was chastized, as a Bullock unaccustomed to the Yoke.* Sincerity is the same in a corner alone, as it is before the Face of all the World. It knows not how to wear two Vizards, one for an Appearance before Men, and another for a short snatch in a Corner; but it must have God, and be with him in the Duty of Prayer. It is not a Lip-labour that it doth regard, for it is the Heart that God looks at, and that which Sincerity looks at, and that which Prayer comes from, if it be that Prayer which is accompanied with Sincerity.

2. It is a sincere and sensible pouring out of the Heart or Soul. It is not as many take it to be, even a few babling, prating, complementary Expressions, but a sensible Feeling there is in the Heart. Prayer hath in it a Sensibleness of divers things: Sometimes Sense of Sin, sometimes of Mercy received, sometimes of the Readiness of God to give Mercy, &c.

First a Sense of the Want of Mercy, by Reason of the Danger of Sin. The Soul I say, feels, and from feeling sighs, groans, and breaks at the Heart. For right Prayer bubbleth out of the Heart when it is over-pressed with Grief and Bitterness, as Blood is forced out of the Flesh, by reason of some heavy Burthen that lieth upon it. *David* roars, cries, weeps, faints at Heart, fails at the Eyes, loseth his Moisture, &c. *Hezekiah* mourns like a Dove. *Ephraim* bemoans himself. *Peter* weeps bitterly, *Christ* hath strong cryings and Tears, and all this from a Sense of the Justice of God, the Guilt of Sin, the Pains of Hell and Destruction. *The Sorrows of Death compassed me about, the Pains of Hell got hold upon me, and I found Trouble and Sorrow. Then cried I unto the Lord.* And in another Place, *My Sore ran in the Night.* Again, *I am bowed down greatly, I go mourning all the Day long.* In all these Instances, and in Hundreds more that might be named, you may see that Prayer carrieth in it a sensible feeling Disposition, and that first from a Sense of Sin.

Secondly, Sometimes there is a sweet Sense of Mercy received; encouraging, comforting, strengthening, enlivening, enlightening Mercy, &c. Thus *David* pours out the Soul to blefs, and praise, and admire the great God for his loving Kindness to such poor vile Wretches. *Bless the Lord, O my Soul, and all that is within me blefs his holy Name. Bless the Lord, O my Soul, and forget not all his Benefits. Who forgiveth all thine Iniquities, who healeth all thy Diseases, and crowneth thee with Loving-kindness and tender Mercies; who redeemeth thy Life from Destruction, who satisfieth thy Mouth with good things, so that thy Youth is renewed as the Eagles.* And thus is the Prayer of Saints sometimes turned into Praise and Thanksgiving, and yet are Prayers still. This is a Mystery, God's People pray with their Praises, as it is written, *Be careful for nothing, but in every thing by Prayer with Supplication and thanksgiving, let your Request be made known to God.* A sensible Thanksgiving for Mercies received, is a mighty Prayer in the Sight of God; It Prevails with him unspeakably.

Thirdly, In Prayer, there is sometimes in the Soul, a Sense of Mercy to be received. This again sets the Soul all on a Flame. *Thou O Lord God, (saith David) hast revealed to thy Servant saying, I will build thee an House; therefore hath thy Servant found in his Heart to pray unto thee.* This provoked *Jacob, David, Daniel,* with others, even a Sense of Mercies to be received; which caused them, not by Fits and Starts, nor yet in a foolish, frothy way to babble over a few Words written in a Paper; but mightily, fervently, and continually, to groan out their Conditions before the Lord, as being sensible; sensible, I say, of their Wants, their Misery, and the Willingness of God to shew Mercy.

A good Sense of Sin, and the Wrath of God, with some Encouragement from God to come unto him, is a better Common-Prayer-Book than that which is taken out of the **Papistical* Mass-Book; being the Scraps and Fragments of the Devices of some Popes, some Friars, and I wot not what.

3. Prayer is a sincere, sensible, and an affectionate pouring out of the Soul to God. O the Heat, Strength, Life, Vigour, and Affection that is in right Prayer! *As the Hart panteth after the Water-Brooks, so longeth my Soul after thee, O God. I have longed for thy Precepts: I have longed after thy Salvation. My Soul longeth, yea, fainteth for the Courts of the Lord; my Heart and my Flesh crieth out for the living God. My Soul breaketh for the Longing that it hath unto thy Judgments at all Times.* Mark ye here, *My Soul longeth, it longeth, it longeth, &c.* O what Affection is here discovered in Prayer! The like you have in *Daniel:*

1 Sam. 1.
10.

Psal. 69. 3.

Psal. 38. 8.

9, 10.

Isa. 38. 14.

Jer. 31. 18.

Mat. 26.
75.

Heb. 5. 7.

Pf. 116. 3.

Pf. 77. 2.

Pf. 38. 6.

Pf. 103.

1, 2.

Phil. 4. 6.

2 Sam. 7.

Gen. 31. 9.

Isa. 11. 12.

Dan. 9. 2,

3, 4.

* See Mr. Fox's Citation of the Mass, in the last

Volume of the Book of Martyrs.

Pf. 42. 1.

Pf. 119.

40.

Pf. 84. 2.

Pf. 119. 20

Dan. 9. 19. *Daniel*; O Lord hear; O Lord forgive; O Lord hearken and do; defer not for thy Names sake, O my God. Every Syllable carrieth a mighty Vebemency in it. This is called the *fer-vent*, or the *working* Prayer, by James. And so again, Luke 22. 44. *And being in an Agony, he prayed more earnestly*, or had his Affections more and more drawn out after God for his helping Hand. O how wide are the most of Men with their Prayers from this Prayer, that is *Prayer* in God's Account. Alas! the greatest Part of Men make no Conscience at all of the Duty; and as for them that do, it is to be feared that many of them are very great Strangers to a sincere, sensible and *affectionate* pouring out their Hearts or Souls to God; but even content themselves with a little Lip-Labour and bodily Exercise, mumbling over a few imaginary Prayers. When the Affections are indeed engaged in Prayer, then the whole Man is engaged, and that in such sort, that the Soul will spend itself to nothing, as it were, rather than it will go without that Good desired, even Communion and Solace with Christ. And hence it is that the Saints have spent their Strengths, and lost their Lives, rather than go without the Blessing, *Psal.* 69. 3. and 38. 9, 10. *Gen.* 32. 24, 25, 26.

All this is too too evident by the Ignorance, Prophaneness, and Spirit of Envy, that reigns in the Hearts of those Men that are so hot for the Forms, and not the Power of Praying: Scarce one of forty among them know what it is to be born again, to have Communion with the Father through the Son; to feel the Power of Grace sanctifying their Hearts; but for all their Prayers, they still live cursed, drunken, whorish, and abominable Lives, full of Malice, Envy, Deceit, persecuting of the dear Children of God. O what a dreadful After-clap is coming upon them! which all their hypocritical assembling themselves together, with all their Prayers, shall never be able to help them against, or shelter them from.

Again, *It is a pouring out of the Heart or Soul*. There is in Prayer an unbofoming of a Man's self, an opening of the Heart to God, an affectionate pouring out of the Soul in Requests, Sighs, and Groans. *All my Desires are before thee* (saith David) *my Groanings are not hid from thee*. And again, *My Soul thirsteth for God, even for the living God: When shall I come and appear before God? When I remember these Things, I pour out my Soul in me*, *Psal.* 42. 2, 3. Mark, I pour out my Soul: It is an Expression, signifying, that in Prayer there goeth the very Life and whole Strength to God. As in another Place, *Trust in him at all Times ye People; pour out your Hearts before him*. This is the Prayer to which the Promise is made, for the delivering of

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a poor Creature out of Captivity and Thralldom. *If from thence thou shalt seek the Lord, thou shalt find him, if thou seekest him with all thy Heart, and with all thy Soul*, *Deut.* 4. 29.

Again, It is a pouring out of the Heart or Soul to God. This sheweth also the Excellency of the Spirit of Prayer: It is the great God to which it retires: *When shall I come and appear before God?* And it argueth that the Soul that thus prayeth indeed, sees an Emptiness in all Things under Heaven; that in God alone there is Rest and Satisfaction for the Soul. Now *she that is a Widow, and desolate, trusteth in God*. So saith David, *In thee, O Lord, do I put my Trust; let me never be put to Confusion: Deliver me in thy Righteousness, and cause me to escape; incline thine Ear to me and save me: Be thou my strong Habitation, whereunto I may continually resort. For thou art my Rock and my Fortress; deliver me, O God, out of the Hand of the unrighteous and cruel Man: For thou art my Hope, O Lord my God, thou art my Trust from my Youth*. Many in a wording Way speak of God; but right Prayer makes God his Hope, Stay, and ALL. Right Prayer sees nothing substantial, and worth the looking after, but God. And that (as I said before) it doth in a *sincere, sensible, and affectionate Way*.

Again, It is a sincere, sensible, affectionate pouring out of the Heart or Soul to God, through Christ. This *through Christ* must needs be added, or else it is to be questioned, whether it be Prayer, though in Appearance it be never so eminent and eloquent.

Christ is the Way through whom the Soul hath Admittance to God, and without whom it is impossible, that so much as one Desire should come into the Ears of the Lord of Sabbath. *If you ask any Thing in my Name: Whatsoever you ask the Father in my Name, I will do it*. This was Daniel's Way in praying for the People of God, he did it in the Name of Christ. Now therefore, O our God, *hear the Prayer of thy Servant, and his Supplications, and cause thy Face to shine upon thy Sanctuary that is desolate, for the Lord's sake*. And so David, *For thy Name sake*, (that is, for thy Christ's sake) *pardon mine Iniquity; for it is great*. But now, it is not every one that maketh mention of Christ's Name in Prayer, that doth indeed, and in Truth effectually pray to God in the Name of Christ, or through him. This coming to God through Christ, is the hardest Part that is found in Prayer. A Man may more easily be sensible of his Works, ay, and sincerely too desire Mercy, and yet not be able to come to God by Christ. That Man that comes to God by Christ, he must first have the Knowledge of him. *For he that comes to God, must believe that he is*. And

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Exod. 33. 13. so he that comes to God through Christ, must be enabled to know Christ. *Lord, (saith Moses) shew me thy Way, that I may know thee.*

Mat. 11. 27. This Christ, none but the Father can reveal. And to come through Christ, is for the Soul to be enabled of God to shroud it self under the Shadow of the Lord Jesus, as a Man shroudeth himself under a Thing

Pf. 18. 2. for safeguard. Hence it is that *David* so often terms Christ his *Shield, Buckler, Tower* Pf. 27. 1. Pf. 28. 1. *Fortress, Rock of Defence, &c.* Not only, because by him he overcame his Enemies; but, because through him he found Favour with God the Father. And so he saith to

Gen. 15. 1 *Abraham, Fear not, I am thy Shield, &c.* The Man then that comes to God through Christ, must have Faith, by which he puts on Christ, and in him appears before God.

Now he that hath Faith, is born of God, born again, and so becomes one of the Sons of God; by vertue of which, he is joyned

Joh. 3. 5, 7. Joh. 1. 12. to Christ, and made a *Member of him.* Eph. 5. 30. And therefore, *Secondly*, He as a Member of Christ, comes to God; I say, as a Member of him, so that God looks on that Man as Part of Christ, part of his Body, Flesh, and Bones, united to him by Election, Conversion, Illumination, the Spirit being conveyed into the Heart of that poor Man by God. So that now he comes to God in Christ's Merits, in his Blood, Righteousness, Victory, Intercession, and so stands before him; being accepted in his beloved. And because this poor Creature is thus a Member of the Lord Jesus, and under this Consideration hath admittance to come to God: Therefore, by vertue of this Union, also is the holy Spirit conveyed into him, whereby he is able to pour out himself, (to wit) his Soul before God, with his Audience. And this leads me to the next, or Fourth Particular.

4. Prayer is a sincere, sensible, affectionate pouring out of the Heart or Soul to God through Christ, *by the Strength or Assistance of the Spirit.* For these Things do so depend one upon another, that it is impossible that it should be Prayer, without there be a joint Concurrence of them; for though it be never so famous, yet without these Things, it is only such Prayer as is rejected of God. For without a sincere, sensible, affectionate pouring out of the Heart to God, it is but Lip-labour; and if it be not through Christ, it falleth far short of ever sounding well in the Ears of God. So also, if it be not in the

Lev. 10. 1, 2. Strength and Assistance of the Spirit, it is but like the Sons of *Aaron*, offering with strange Fire. But I shall speak more to this under the Second Head; and therefore in the mean Time, That which is not petitioned through the teaching and assistance of the Spirit, it is not possible that it should be according to the Will of God.

5. Prayer is a sincere, sensible, affectionate pouring out of the Heart or Soul to God through Christ, *in the Strength, and Assistance of the Spirit, for such Things as God hath promised, &c.* Prayer it is, when it is within the Compass of God's Word; and it is Blasphemy, or at best, vain Babbling, when the Petition is beside the Book. *David* therefore still, in his Prayer, kept his Eye on the Word of God. *My Soul,* saith he, *cleaveth to the Dust; quicken me according to thy Word.* And again, *My Soul melteth for heaviness; strengthen me according to thy Word.* And, *Remember thy Word unto thy Servant; on which thou hast caused me to hope.* And indeed, the holy Ghost doth not immediately quicken and stir up the Heart of the Christian without, but by, with, and through the Word, by bringing that to the Heart, and by opening of that, whereby the Man is provoked to go to the Lord, and to tell him how it is with him; and also to argue, and supplicate, according to the Word. Thus it was with *Daniel*, that mighty Prophet of the Lord. He understanding by Books, that the Captivity of the Children of *Israel* was hard at an end; then according unto that Word, he maketh his Prayer to God. *I Daniel (saith he) understood by Books, (viz. the Writings of Jeremiah,) the number of the Tears whereof the Word of the Lord came to Jeremiah, that he would accomplish seventy Years on the Desolation of Jerusalem, And I set my Face to the Lord*

God, to seek by Prayer and Supplication, with Fasting, and Sackcloth and Ashes. So that I say, as the Spirit is the helper and the governor of the Soul, when it prayeth according to the Will of God; so it guideth by and according to the Word of God, and his Promise. Hence it is that our Lord Jesus Christ himself did make a Stop, although his Life lay at Stake for it; *I could now pray to my Father, and he should give me more than twelve Legions of Angels; but how then must the Scripture be fulfilled, that thus it must be.* As who should say, were there but a Word for it in the Scripture, I should soon be out of the Hands of mine Enemies, I should be help'd by Angels; but the Scripture will not warrant this kind of praying, for that faith otherwise. It is a praying then according to the Word and Promise. The Spirit by the Word must direct, as well in the Manner, as in the Matter of Prayer. *I will pray with the Spirit, and I will pray with the Understanding also.* But there is no understanding without the Word: *For if they reject the Word of the Lord, what Wisdom is in them?*

6. For the Good of the Church. This Clause reacheth in whatsoever tendeth either to the honour of God, Christ's Advancement, or his People's Benefit. For God, and Christ, and his People are so linked together, that if the Good of one be

prayed

Mat. 6. 5, 7, 8. Mat. 11. 25, 28. See also, Pf. 119. 41, 42, 58, 65, 74, 81, 82, 105, 147, 154, 169, 170.

Mat. 26. 53, 54. I Cor. 14. 15. Jer. 8. 9.

prayed for, to wit, the Church, the Glory of God, and Advancement of Christ must needs be included. For as Christ is in the Father, so the Saints are in Christ; and he that toucheth the Saints, toucheth the Apple of God's Eye; and therefore pray for the Peace of Jerusalem, and you pray for all that is required of you. For Jerusalem will never be in perfect Peace until she be in Heaven; and there is nothing that Christ doth more desire than to have her there. That also is the Place that God through Christ hath given her. He then that prayeth for the Peace and Good of Sion, or the Church, doth ask that in Prayer which Christ hath purchased with his Blood; and also that which the Father hath given to him as the Price thereof. Now he that prayeth for this, must pray for abundance of Grace for the Church, for help against all its Temptations, that God would let nothing be too hard for it, that all Things might work together for its good; that God would keep them blameless and harmless, the Sons of God, to his Glory, in the midst of a crooked and perverse Nation. And this is the Substance of Christ's own Prayer in John 17. And all Paul's Prayers did run that Way, as one of his Prayers do eminently shew. And this I pray, that your Love may abound yet more and more in all Knowledge, and all Judgment; that ye may approve Things that are excellent; that you may be sincere, and without offence until the Day of Christ. Being filled with the Fruits of Righteousness, which are by Jesus Christ, to the Glory and Praise of God.

But a short Prayer you see, and yet full of good Desires for the Church, from the beginning to the end; That it may stand and go on, and that in the most excellent Frame of Spirit, even without blame, sincere, and without Offence until the Day of Christ, let its Temptations or Persecutions be what they will. And because, as I said, Prayer doth submit to the Will of God, and say, Thy Will be done, as Christ hath taught; therefore the People of the Lord in all Humility are to lay themselves and their Prayers, and all that they have, at the foot of their God, to be disposed of by him as he in his heavenly Wisdom seeth best. Yet not doubting but God will answer the Desire of his People, that Way that shall be most for their Advantage, and his Glory. When the Saints therefore do pray with Submission to the Will of God, it doth not argue, that they are to doubt or question God's Love and Kindness to them. But because they at all Times are not so wise, but that sometimes Satan may get Advantage of them, as to tempt them to pray for that, which if they had it, would neither prove to God's Glory, nor his Peoples good: Yet, this is the Confidence we have in him, that if we ask any Thing according to his

Will, he heareth us: And if we know, that he heareth us, whatsoever we ask, we know that we have the Petition that we ask of him; That is, we asking in the Spirit of Grace and Supplication. For, as I said before, that Petition that is not put up in and through the Spirit, it is not to be answered, because it is beside the Will of God. For the Spirit only knoweth that, and so consequently knoweth how to pray according to that Will of God. For what Man knoweth the Things of a Man, save the Spirit of a Man that is in him; even so the Things of God knoweth no Man, but the Spirit of God. But more of this hereafter. Thus you see, first, what Prayer is. Now to proceed:

II. I will pray with the Spirit.

Now to pray with the Spirit; for that's the praying Man, and none else, so as to be accepted of God: It is for a Man (as aforesaid) sincerely, and sensibly, with Affection to come to God through Christ, &c. which sincere, sensible, and affectionate coming, must be by the working of God's Spirit.

There is no Man, nor Church in the World, that can come to God in Prayer, but by the Assistance of the holy Spirit; For through Christ we all have access by one Spirit unto the Father.

Wherefore Paul saith, We know not what we should pray for as we ought; but the Spirit it self maketh Intercession for us with groanings which cannot be uttered. And he that searcheth the Heart, knoweth the meaning of the Spirit, because he maketh Intercession for the Saints according to the Will of God. And because there is in this Scripture so full a Discovery of the Spirit of Prayer, and of Man's inability to pray without it; therefore I shall in a few Words comment upon it.

For we] Consider first, the Person speaking, even Paul, and in his Person, all the Apostles. We Apostles, we extraordinary Officers, the wise Master-Builders, that have some of us been caught up into Paradise: We know not what we should pray for.

Surely there is no Man but will confess, that Paul and his Companions were as able to have done any Work for God, as any Pope or proud Prelate in the Church of Rome, and could as well have made a Common-Prayer-Book, as those who at first composed this; as being not a whit behind them, either in Grace or Gifts.

For we know not what we should pray for.] We know not the Matter of the Things for which we should pray, neither the Object to whom we pray, nor the Medium by, or through whom we pray; none of these Things know we, but by the Help and Assistance of the Spirit. Should we pray for

for Communion with God through Christ; should we pray for Faith, for Justification by Grace, and a truly sanctified Heart? None of these Things know we. For,
 1 Cor. 2. *As no Man knoweth the Things of a Man,*
 11. *save the Spirit of a Man that is in him; even so the Things of God knows no Man, but the Spirit of God.* But here, alas, the Apostles speak of inward and spiritual Things, which the World knows not.

Again, As they know not the Matter, &c. of Prayer, without the help of the Spirit, so neither know they the Manner thereof without the same; and therefore he adds. *We know not what we should pray for as we ought; but, the Spirit helpeth our Infirmities, with Sighs and Groans which cannot be uttered.* Mark here, they could not so well and so fully come off in the Manner of performing this Duty, as these in our Days think they can.

The Apostles, when they were at the best, yea, when the Holy Ghost assisted them, yet then they were fain to come off with Sighs and Groans, falling short of expressing their Mind, but with *Sighs and Groans which cannot be uttered.*

But here now, the wise Men of our Days are so well skill'd, as that they have both the Manner and Matter of their Prayers at their Finger ends; setting such a Prayer for such a Day, and that twenty Years before it comes. One for *Christmas*, another for *Easter*, and six Days after that. They have also bounded how many Syllables must be said in every one* of them. For each Saints Day also, they have them ready for the Generations yet unborn to say. They can tell you also, when you shall kneel, when you shall stand, when you should abide in your Seats, when you should go up into the Chancel, and what you should do when you come there. All which the Apostles came short of, as not being able to compose so profound a Manner. And that for this Reason included in the Scripture, because the Fear of God tied them to pray *as they ought.*

For we know not what we should pray for as we ought.] Mark this; *as we ought.* For the not thinking of this Word, or at least, the not understanding it in the Spirit and Truth of it; hath occasioned these
 1 King 12. 26, to 34. Men to devise, as *Jeroboam* did, another Way of Worship, both for Matter and Manner, than is revealed in the Word of God. But saith *Paul*, *We must pray as we ought; and this we cannot do by all the Art, Skill, Cunning, and Device of Men or Angels.* For we know not what we should pray for as we ought; but the Spirit: Nay farther, it must be *the Spirit it self* that helpeth our Infirmities; not the Spirit and Man's Lusts, what Man of his own Brain may imagine and devise, is one Thing, and what they are commanded, and ought to do, is another. *Many ask*

and have not, because they ask amiss, Jam. 4. 3. and so are never the nearer the enjoying of those Things they petition for. It is not to pray at random, that will put off God, or cause him to answer. While Prayer is making, God is searching the Heart, to see from what Root and Spirit it doth arise. *And he that searcheth the Heart, knoweth, (that is, approveth only)* 14. *the meaning of the Spirit, because he maketh Intercession for the Saints according to the Will of God.* For in that which is according to his Will only he, heareth us, and in nothing else. And it is the Spirit only that can teach us so to ask: It only being able to search out all Things, even the deep Things of God. Without which Spirit, though we had a thousand *Common-Prayer-Books*, yet we know not what we should pray for as we ought, being accompanied with those Infirmities that make us absolutely incapable of such a Work. Which Infirmities, although it is a hard Thing to name them all, yet some of them are these that follow.

First, Without the Spirit, Man is so infirm, that he cannot with all other means whatsoever, be enabled to think one right saving Thought of God, of Christ, or of his blessed Things; and therefore he saith of the Wicked, *God is not in all their Thoughts*, Psal. 10. 4. Unless it be that they imagine him altogether such a one as themselves, Psal. 50. 20. *For every Imagination of the Thought of their Heart is only Evil, and that continually,* Gen. 6. 5. Gen. 8. 21. They then, not being able to conceive a right of God to whom they pray, of Christ through whom they pray, nor of the Things for which they pray, as is before shewed, how shall they be able to address themselves to God, without the Spirit help this Infirmity? Peradventure you will say, by the help of the *Common-Prayer-Book*; but, that cannot do it unless it can open the Eyes, and reveal to the Soul all these Things before touched. Which, that it cannot, it is evident; because that is the Work of the Spirit only: The Spirit it self is the revealer of these Things to poor Souls and that which doth give us to understand them; wherefore, Christ tells his Disciples when he promised to send the Spirit, the Comforter, *He shall take of mine and shew unto you*; as if he had said, I know, you are naturally dark and ignorant, as to the understanding any of my Things; though ye try this Course and the other, yet your ignorance will still remain; the Vail is spread over your Heart, and there is none can take away the same, nor give you spiritual understanding, *but the Spirit.* The *Common-Prayer-Book* will not do it, neither can any Man expect that it should be instrumental that Way, it being none of God's Ordinances; but a Thing since the Scriptures were written, patched together one

* At their publick Exercises.

one Piece at one Time, and another at that ; a meer humane Invention and Institution, which God is so far from owning of, that he expressly forbids it, with any other such like, and that by manifold Sayings in his most holy and blessed Word. See *Mark 7. vers. 7, 8.* and *Col. 2. vers. 16, to 24.* *Deut. 12. 30, 31, 32.* *Prov. 30. 6.* *Deut. 4. 2.* *Revel. 22. 18.* For right Prayer, must as well in the outward Part of it, in the out-

Mar. 7.
Prov. 28. 9
Isa. 29. 13.

Pf. 51. 10,
11.

ward Expression, as in the inward Intention, come from what the Soul doth apprehend in the Light of the Spirit ; otherwise it is condemned as vain and an Abomination ; because the Heart and Tongue do not go along jointly in the same ; neither indeed can they, unless the Spirit help our Infirmities. And this *David* knew full well, which did make him cry, *Lord open thou my Lips, and my Mouth shall shew forth thy Praise.* I suppose, there is none can imagine, but that *David* could speak, and express himself as well as others, nay, as any in our Generation, as is clearly manifested by his Word, and his Works. Nevertheless when this good Man, this Prophet, comes into God's Worship, then the Lord must help, or he can do nothing ; *Lord open thou my Lips, and then my Mouth shall shew forth thy Praise.* He could not speak one right Word, except the Spirit it self gave utterance : *For we know not what we should pray for as we ought, but the Spirit it self helpeth our Infirmities.* But

Mat. 23.

14.

Mar. 12.

40.

Luke 18.

11, 12.

Isa. 58. 2,

3.

Secondly, It must be a praying with the Spirit, that is, the effectual praying ; because, without that, as Men are senseless, so hypocritical, cold, and unseemly in their Prayers ; and so, they with their Prayers are both rendered abominable to God. It is not the excellency of the Voice, nor the seeming Affection, and Earnestness of him that prayeth, that is any Thing regarded of God without it. For Man, as Man, is so full of all manner of Wickedness, that as he cannot keep a Word, or Thought, so much less a Piece of Prayer clean, and acceptable to God through Christ. And for this Cause, the Pharisees, with their Prayers, were rejected. No Question, but they were excellently able to express themselves in Words, and also for length of Time too they were very notable ; but they had not the Spirit of Jesus Christ to help them, and therefore they did what they did with their Infirmities or Weaknesses only, and so fell short of a sincere, sensible, affectionate pouring out of their Souls to God, through the Strength of the Spirit. That is the Prayer that goeth to Heaven, that is sent thither in the Strength of the Spirit. For,

Thirdly, Nothing but the Spirit can shew a Man clearly his Misery by Nature, and so put a Man into a Posture of Prayer. Talk is but Talk, as we use to say, and so it is but Mouth-worship, if there be not

a Sense of Misery, and that effectually too. O the cursed Hypocrisie that is in most Hearts, and that accompanieth many Thousands of praying Men that would be so looked upon in this Day, and all for want of a Sense of their Misery ! But now the Spirit, that will sweetly shew the Soul its Misery, where it is, and what is like to become of it ; also the intolerableness of that Condition : For it is the Spirit that doth effectually convince of Sin and Misery, *Joh. 16. 7, without the Lord Jesus,* and so puts the Soul into a sweet, serious, sensible, affectionate Way of Praying to God according to his Word.

Fourthly, If Men did see their Sins, yet without the Help of the Spirit, they would not Pray. For they would run away from God, with *Cain* and *Judas*, and utterly despair of Mercy, were it not for the Spirit. When a Man is indeed sensible of his Sin, and God's Curse, then it is an hard thing to persuade him to Pray ; For saith his heart, *There is no hope, It is in vain to seek God ; I am so vile, so wretched, and so cursed a Creature, that I shall never be regarded.* Now here comes the Spirit, and stayeth the Soul, helpeth it to hold up its Face to God, by letting into the Heart some small Sense of mercy to encourage it to go to God ; *Joh. 14. 26* and hence it is called the Comforter.

Fifthly, It must be in, or with the Spirit ; For without that, no Man can know how he should come to God the right Way. Men may easily say, they come to God in his Son : But it is the hardest thing of a thousand to come to God aright and in his own Way, without the Spirit. *It is the Spirit that searcheth all things, yea, the deep things of God.* *1 Cor. 2. 12.* It is the Spirit, that must shew us the Way of coming to God, and also what there is in God that makes him desirable. *I beseech thee (saith Moses) shew me thy Way that I may know thee,* *Exod. 33. 13.* And *Joh. 16. 14.* *He shall take of mine, and shall shew it unto you.*

Sixthly, Because without the Spirit, though a Man did see his Misery, and also the Way to come to God ; yet he would never be able to claim a Share in either God, Christ, or Mercy, with God's Approbation. O how great a task is it, for a poor Soul that comes sensible of Sin and the Wrath of God, to say in Faith, but this one Word, *Father !* I tell you, however Hypocrites think, yet the Christian, that is so indeed, finds all the Difficulty, in this very thing it cannot say, God is its Father. Oh ! saith he, I dare not call him Father ; and hence it is that the Spirit must be sent into the Hearts of God's People for this very thing, to cry *Father ; Gal. 4. 6.* it being too great a Work for any Man to do knowingly, and believingly without it. When I say, knowingly, I mean, know-

ing what it is to be a Child of God and to be born again. And when I say believingly, I mean, for the Soul to believe, and that from good Experience, that the Work of Grace is wrought in him: This is the right calling of God *Father*: and not as many do, to say in a babbling Way, the Lord's Prayer, (so called) by Heart, as it lieth in the Words of the Book. No, here is the Life of Prayer, when in, or with the Spirit, a Man being made sensible of Sin, and how to come to the Lord for Mercy; he comes, I say, in the Strength of the Spirit, and crieth *Father*. That one word spoken in Faith, is better than a thousand Prayers, as Men call them, written and read, in a formal, cold, luke-warm way. O how far short are the People of being sensible of this, who count it enough to teach themselves and Children, to say the Lord's prayer, the Creed, with other Sayings; when as God knows they are senseless of themselves, their Misery, or what it is to be brought to God through Christ! Ah poor Soul! Study your Misery, and cry to God to shew you your confused Blindness, and Ignorance, before you be too rife in calling God your Father, or learning your Children either so to say. And know, that to say, God is your Father, in a Way of Prayer, or Conference, without an Experiment of the Work of Grace on your Souls, it is to say, you are *Jews* and are not, and so to lie. You say, *Our Father*, God saith you blaspheme. You say, you are *Jews*, that is, true

Rev. 3. 9. Christians: God saith, You lye. *Behold I will make them of the Synagogue of Satan, which say, they are Jews, and are not,*

Rev. 2. 9. *but do lie. And I know the Blasphemy of them that say, they are Jews, and are not, but are the Synagogue of Satan.* And so much the greater the Sin is, by how much the more the Sinner boasts it with a pretended Sanctity, as the *Jews* did to Christ, in the 8th. of *John*, which made

Joh. 8. 41, 10. 45. Christ even in plain Terms to tell them their Doom, for all their hypocritical pretences. And yet for so h, every cursed Whore-Master, Thief, and Drunkard, Swearer, and Perjured Person, they that have not only been such in times past, but are even so still; these I say, by some must be counted the only honest Men, and all because with their Blasphemous Throats, and hypocritical Hearts, they will come to Church and say *Our Father*. Nay further, these Men though every time they say to God, *Our Father*, do most abominably blaspheme, yet they must be compelled thus to do. And because others that are of more sober Principles, scruple the Truth of such vain Traditions; therefore they must be looked upon to be the only Enemies of God and the Nation; when as it is their own cursed Superstition, that doth set the great God a-

gainst them, and cause him to count them for his Enemies. And yet just like to Bonner, that Blood-red Persecutor, they commend (I say) these Wretches, although never so vile (if they close in with their Traditions) to be good Church-men, the honest Subjects; while God's People are (as it hath always been) looked upon to be a turbulent seditious, and factious People. Ezra 4. 12 to 16.

Therefore give me leave a little to reason with thee, thou poor, blind, ignorant Sot: It may be, thy great Prayer is to say, *Our Father which art in Heaven*, &c. Dost thou know the Meaning of the very first Words of this Prayer? Canst thou indeed, with the rest of the Saints, cry, *Our Father*? Art thou truly born again? Hast thou received the Spirit of Adoption? Dost thou see thyself in Christ, and canst thou come to God as a Member of him? Or, art thou ignorant of these things, and yet darest thou say, *Our Father*? Is not the Devil thy Father? Joh. 8. 44. And dost thou not do the Deeds of the Flesh? and yet darest thou say to God, *Our Father*? Nay, art thou not a desperate Persecutor of the Children of God? Hast thou not cursed them in thine Heart many a time? And yet dost thou out of thy blasphemous Throat suffer these Words to come, even *Our Father*? He is their Father whom thou hatest and persecutest. But as the Devil presented himself amongst the Sons of God, *Job* 1. when they were to present themselves before the Father, even our Father; so it is now, because the Saints are commanded to say, *Our Father*; therefore all the blind, ignorant Rabble in the World, they must also use the same Words, *Our Father*.

Secondly, And dost thou indeed say, *Hallowed be thy Name*, with thy Heart? Dost thou study by all honest and lawful Ways, to advance the Name, Holiness and Majesty of God? Doth thy Heart and Conversation agree with this Passage? Dost thou strive to imitate Christ in all the Works of Righteousness, which God doth command of thee, and prompt thee forward to? It is so, if thou be one that can truly with God's Allowance cry, *Our Father*. Or is it not the least of thy Thoughts all the Day? And dost thou not clearly make it appear, that thou art a cursed Hypocrite, by condemning that with thy daily Practice which thou pretendest in thy praying, with thy dissembling Tongue.

Thirdly, Wouldest thou have the *Kingdom of God* come indeed, and also his Will to be done in Earth as it is in Heaven? Nay, notwithstanding, thou, according to the Form, sayest, *Thy Kingdom come*, yet would it not make thee ready to run mad, to hear the Trumpet sound, to see the Dead arise, and thy self just now to go and appear before God, to reckon for all the

the Deeds thou hast done in the Body? Nay, are not the very Thoughts of it altogether displeasing to thee? and if God's will should be done on Earth as it is in Heaven, must it not be thy Ruine? There is never a Rebel in Heaven, against God, and if he should so deal on Earth, must he not whirle thee down to Hell? And so of the rest of the Petitions. Ah! How sadly would even those Men look, and with what Terrour would they walk up and down the World, if they did but know the Lying and Blaspheming that proceedeth out of their Mouth, even in their most pretended Sanctity? The Lord awaken you, and learn you, poor Souls, in all Humility, to take heed, that you be not rash and unadvised with your Heart, and much more with your Mouth; when you appear before God, (as the wise Man saith) *Be not rash with thy Mouth, and let not thine Heart be hasty to utter any thing*; especially to call God Father, without some blessed Experience when thou comest before God. But I pass this.

Seventhly, It must be a *Praying* with the Spirit if it be accepted, because, there is nothing but the Spirit that can lift up the Soul or Heart to God in Prayer. *The Preparation of the Heart in Man, and the answer of the Tongue is from the Lord*, Prov. 16. 1. That is, In every Work for God (and especially in Prayer) if the Heart run with the Tongue, it must be prepared by the Spirit of God. Indeed the Tongue is very apt (of it self) to run without either Fear or Wisdom. But when it is the Answer of the Heart, and that such an Heart as is prepared by the Spirit of God; then it speaks so as God commands and doth desire.

They are mighty Words of David, where he saith, *That he lifteth his Heart, and his Soul to God*, Psal. 25. 1. It is a great Work for any Man without the Strength of the Spirit; and therefore I conceive that this is one of the great Reasons why the Spirit of God is called, a Spirit of *Supplication*, because it is that which helpeth the Heart when it supplicates indeed, to do it. And therefore saith Paul, *Praying with all Prayer and Supplication in the Spirit*. And so in my Text, *I will pray with the Spirit*, Ephes. 6. 18.

Prayer, without the Heart be in it, is like a Sound without Life; and an Heart, without it be lifted up of the Spirit, will never pray to God.

Eighthly, As the Heart must be lifted up by the Spirit, if it pray aright, so also it must be held by the Spirit when it is up, if it continue to pray aright. I do not know what, or how, it is with others Hearts, whether they be lifted up by the Spirit of God, and so continued, or no: But this I am sure of;

First, That it is impossible that all the Prayer-books that Men have made in the World should lift up, or prepare the Heart; that is the Work of the great God himself.

And in the *Second Place*, I am sure, that they are as far from keeping it up, when it is up. And indeed, here is the Life of Prayer, to have the Heart kept with God in the Duty. It was a great Matter for Moses to keep his Hands lifted up to God ^{Exod. 17.} in Prayer; but how much more then to ^{12.} keep the Heart in it.

The want of this is that which God complains of; *That they draw nigh to him with their Mouth, and honour him with their Lips, but their Hearts were far from him* (but chiefly) *they that walk after the Commandments and Traditions of Men*, as the Scope of Matth. 15. 8, 9. doth testify. And verily, may I but speak my own Experience, and from that tell you the Difficulty of *praying* to God as I ought; it is enough to make your poor, blind, carnal Men to entertain strange Thoughts of me. For, as for my Heart, when I go to pray, I find it so loth to go to God, and when it is with him, so loth to stay with him, that many times I am forced in my Prayers, first, to beg of God that he would take mine Heart, and set it on himself in Christ, and when it is there, that he would keep it there. Nay, many times I know not what to pray for, I am so blind, nor how to pray I am so ignorant; *only blessed be Grace, the Spirit helps our Infirmities*. ^{Pf. 36. 11.}

Oh, the Starting-holes, that the Heart hath in the time of Prayer! None knows how many By-ways the Heart hath, and Back-lanes to slip away from the Presence of God. How much Pride also, if enabled with Expressions? How much Hypocrisy if before others? And how little Conscience is there made of Prayer between God and the Soul in Secret, unless the Spirit of *Supplication* be there to help.

When the Spirit gets into the Heart, then there is Prayer indeed, and not till then.

Ninthly, The Soul that doth rightly pray, it must be in and with the Help and Strength of the Spirit; because it is impossible that a Man should express himself in Prayer without it: When I say, it is impossible for a Man to express himself in Prayer without it, I mean, that it is impossible, that the Heart in a sincere, and sensible, affectionate Way, should pour out itself before God, with those Groans and Sighs, that come from a truly *praying* Heart, without the Assistance of the Spirit. It is not the Mouth that is the main thing to be looked at in Prayer, but whether the Heart be so full of Affection, and Earnestness in Prayer with God, that it is impossible to express their Sense and Desire. For then a Man desires indeed, when

when his Desires are so strong, many, and mighty, that all the Words, Tears, and Groans, that can come from the Heart cannot utter them. *The Spirit helps our Infirmities, and makes Intercession for us, with Sighs and Groans that cannot be uttered.*

That is but poor Prayer, which is only discovered in so many Words.

A Man that truly prays one Prayer, shall after that never be able to express with his Mouth or Pen, the unutterable Desires, Sense, Affection, and Longing, that went to God in that Prayer.

The best Prayers have often more Groans than Words; and those Words that it hath, are but a lean and shallow Representation of the Heart, Life, and Spirit of that Prayer. You do not find any Words of Prayer that we read of, come out of the Mouth of *Moses*, when he was gone out of *Aegypt*, and was followed by *Pharaoh*, and yet he made Heaven ring again with his Cry: But it was the unexpressible and unsearchable Groans and Cryings of his Soul, in and with the Spirit. God is the God of Spirits, and his Eyes look further than at the Outside of any Duty whatsoever. I doubt this is but little thought on by the most of them that would be looked upon as a praying People.

Ex. 14. 15.

Numb. 16. 22.

1 Sam. 16. 7.

The nearer a Man comes in any Work that God commands him, to the doing of it according to his Will; so much the more hard and difficult it is. And the Reason is, because Man as Man is not able to do it. But Prayer (as afore said) is not only a Duty, but one of the most eminent Duties; and therefore so much the more difficult. Therefore *Paul* knew what he said, when he said, *I will pray with the Spirit.* He knew well it was not what others writ or said, that could make him a praying Person, nothing less than the Spirit could do it.

Tenthly, It must be with the Spirit, or else, as there will be a Failing in the Act it self, so there will be a Failing, yea, a Fainting in the Prosecution of the Work. Prayer is an Ordinance of God, that must continue with a Soul, so long as it is on this side Glory. But as I said before, it is not possible for a Man to get up his Heart to God in Prayer; so it is as difficult to keep it there, without the Assistance of the Spirit. And if so, than for a Man to continue from Time to Time in Prayer with God, it must of Necessity be with the Spirit.

Christ tells us, That Men ought always to pray and not to faint, Luke 18. 1, 2. And again tells us, that this is one Definition of an Hypocrite, that either he will not continue in Prayer, or else if he do it, it will not be in the Power, (Job 27. 10.) that is, in the Spirit of Prayer, but in the

Form for a Pretence only, Mat. 23. 14. It is the easiest Thing of an hundred, to fall from the Power to the Form; but it is the hardest Thing of many, to keep in the Life, Spirit, and Power of any one Duty, especially Prayer: That is such a Work that a Man, without the Help of the Spirit, cannot so much as pray once, much less continue, without it, in a sweet praying Frame, and in Praying, so to pray, as to have his Prayers ascend into the Ears of the Lord of Sabboath.

Jacob did not only begin, but held it: *I will not let thee go, unless thou bless me,* Gen. 32. So did the rest of the Godly, *Hos.* 12. 4. But this could not be without the Spirit of Prayer: *It is through the Spirit that we have Access to the Father,* Ephes. 2. 18.

That same is a remarkable Place in *Jude*, when he stirreth up the Saints by the Judgment of God upon the Wicked, to stand fast, and continue to hold out in the Faith of the Gospel, as one excellent Means thereto, without which he knew they would never be able to do it. Saith he, *Build up yourselves in your most holy Faith, praying in the Holy Ghost,* Jude 20. As if he had said, *Brethren, as eternal Life is laid up for the Persons that hold out only, so you cannot hold out unless you continue praying in the Spirit.* The great Cheat that the Devil and Antichrist deludes the World withal, it is to make them continue in the Form of any Duty, the Form of Preaching, of Hearing, of Praying, &c. These are they that have a Form of Godliness, but deny the Power; from such turn away, 2 Tim. 3. 5.

Here followeth the Third Thing; to wit,

What it is to pray with the Spirit, and with the Understanding.

And now to the next Thing, what it is to pray with the Spirit, and to pray with the Understanding also. For the Apostle put a clear Distinction between praying with the Spirit, and praying with the Spirit and Understanding. Therefore when he saith he will pray with the Spirit, he adds, *and will pray with the Understanding [also].* This Distinction was occasioned through the *Corinthians* not observing, that it was their Duty to do what they did to Edification of themselves and others too; whereas they did it for their own Commendations: So I judge: For many of them having extraordinary Gifts, as to speak with divers Tongues, &c. therefore they were more for those mighty Gifts, than they were for the Edifying of their Brethren; which was the Cause that *Paul* wrote this Chapter to them, to let them understand, that though extraordinary Gifts were excellent, yet, to do what they did

Read the Scope of the whole Chapter. 1 Cor. 14.

did for the Edification of the Church was more excellent. *For I will pray in an unknown Tongue, my Spirit prayeth, but my Understanding (and also the Understanding of others) is unfruitful. Therefore, I will pray with the Spirit, and I will pray with the Understanding also.*

It is expedient then that the Understanding should be occupied in Prayer, as well as the Heart and Mouth; *I will pray with the Spirit, and I will pray with the Understanding also.* That which is done with Understanding, is done more effectually, sensibly, and heartily, as I shall shew farther anon, than that which is done without it. Which made the Apostle pray for the *Colossians*, *That God would fill them with the Knowledge of his Will, in all Wisdom and Spiritual Understanding*, Col. 1. 9. And for the *Ephesians*, *That God would give unto them the Spirit of Wisdom and Revelation, in the Knowledge of him*, Eph. 1. 17. And so for the *Philippians*, *That God would make them abound in Knowledge, and in all Judgment*, Phil. 1. 9. A suitable Understanding is good in every Thing a Man undertakes, either Civil or Spiritual; and therefore it must be desired by all them that would be a praying People. In my speaking to this, I shall shew you what it is to pray with Understanding.

Understanding is to be taken both for speaking in our Mother-Tongue, and also experimentally.

I pass the first, and treat only on the second.

For the making of right Prayers, it is to be required that there should be a good or spiritual Understanding in all them who pray to God.

First, To pray with Understanding, is to pray as being instructed by the Spirit, in the understanding of the Want of those Things which the Soul is to pray for. Though a Man be in never so much need of Pardon of Sin, and Deliverance from Wrath to come, yet if he understand not this, he will either not desire them at all, or else be so cold and lukewarm in his Desires after them that God will even loath their Frame of Spirit in asking for them. Thus it was with the Church of the *Laodiceans*, they wanted Knowledge of spiritual Understanding: They knew not that they were *poor, wretched, blind, and naked*. The Cause whereof made them, and all their Services, so loathsome to Christ, that he threatens to *spue them out of his Mouth*, Rev. 3. 17. Men without Understanding, may say the same Words in Prayer as others do; but if there be an Understanding in the one, and none in the other, there is, O there is a mighty Difference in speaking the very same Words! The one speaking from a spiritual Understanding of those Things that he in Words desires, and the other words it only, and there is all.

Secondly, Spiritual understanding espieth in the Heart of God a readiness and willingness to give those Things to the Soul that it stands in need of. David by this could guess at the very Thoughts of God towards him, *Psal. 40. 5*. And thus it was with the Woman of *Canaan*, (Mat. 15. 22, to 29.) she did by Faith and a right Understanding, discern, (beyond all the rough Carriage of Christ) tenderness and willingness in his Heart to save, which caused her to be vehement and earnest, yea, restless until she did enjoy the Mercy she stood in need of.

An understanding of the willingness that is in the Heart of God to save Sinners, there is nothing will press the Soul more to seek after God, and to cry for Pardon, than it. If a Man should see a Pearl, worth an hundred Pounds lie in a Ditch; yet, if he understood not the value of it, he would lightly pass it by; but if he once get the Knowledge of it, he would venture up to the Neck for it. So it is with Souls concerning the Things of God: If a Man once get an understanding of the worth of them, then his Heart, nay the very Strength of his Soul runs after them, and he will never leave crying till he have them. The two blind Men in the Gospel, because they did certainly know that Jesus, who was going by them, was both able and willing to heal such Infirmities as they were afflicted with; therefore they cried, *and the more they were rebuked, the more they cried*, Mat. 20. 29, 30, 31.

Thirdly, The Understanding being spiritually enlightned, hereby there is the Way (as aforesaid) discovered, through which the Soul should come unto God; which gives great Encouragement unto it.

It is else with a poor Soul, as with one who hath a Work to do, and if it be not done, the Danger is great; if it be done, so is the Advantage: But he knows not how to begin, nor how to proceed; and so through discouragement, lets all alone, and runs the Hazard.

Fourthly, The enlightned Understanding sees largeness enough in the Promises to encourage it to pray; which still adds to it Strength to Strength. As when Men promise such and such Things to all that will come for them, it is great Encouragement to those that know what Promises are made to come and ask for them.

Fifthly, The Understanding being enlightned, Way is made for the Soul to come to God with suitable Arguments, Sometimes in a Way of Expostulation; as *Jacob*, Gen. 32. 9. Sometimes in Way of Supplication; yet not in a verbal Way only, but even from the Heart there is forced by the Spirit, through the Understanding, such effectual Arguments, as moveth the Heart of God. When *Ephraim* gets a right Understanding of his own unseemly Carriages towards

the Lord, then he begins to *bemoan himself*, Jer. 31. 18, 19, 20. And in bemoaning of himself, he used such Arguments with the Lord, that it affects his Heart, draws out Forgiveness, and makes *Ephraim* pleasant in his Eyes through Jesus Christ our Lord. *I have surely heard Ephraim bemoaning himself thus, (saith God) Thou hast chastised me, and I was chastised; as a Bullock unaccustomed to the Yoke; turn thou me, and I shall be turned; for thou art the Lord my God. Surely after I was turned, I repented, and after I was instructed, (or had a right understanding of my self) I smote upon my Thigh, I was ashamed; yea, even confounded; because I did bear the Reproach of my Youth.* These be *Ephraim's* Complaints and Bemoanings of himself; at which the Lord breaks forth into these Heart-melting Expressions; saying, *Is Ephraim my dear Son? Is he a pleasant Child? For since I spake unto him, I do earnestly remember him still; therefore my Bowels are troubled for him; I will surely have Mercy upon him, saith the Lord.* Thus you see, that as it is required to pray with the Spirit, so it is to pray with the Understanding also. And to illustrate what hath been spoken by a Similitude. Set the Case, there should come Two a *begging* to your Door, the one is a poor, lame, wounded, and almost starved Creature; the other is a healthful lusty Person, these two use the same Words in their begging; the one saith, he is almost starved, so doth the other; but yet the Man that is indeed the poor, lame, or maimed Person, he speaks with more Sense, Feeling, and Understanding of the Misery that is mentioned in their begging, than the other can do; and it is discovered more by his affectionate speaking, his bemoaning himself: His Pain and Poverty makes him speak more in a Spirit of Lamentation than the other, and he shall be pitied sooner than the other, by all those that have the least Dram of natural Affection or Pity. Just thus it is with God, there are some who out of Custom and Formality, go and pray; there are others who go in the bitterness of their Spirits: The one he prays out of bare Notion, and naked Knowledge, the other hath his Words forced from him by the anguish of his Soul: Surely, that is the Man that God will look at, even *him that is of an humble and contrite Spirit, and that trembleth at his Word*, Isa. 66. 2.

Sixthly, An Understanding well enlightened is of admirable use also, *both as to the matter and manner of Prayer*. He that hath his Understanding well exercised, to discern between good and evil, and in it placed a Sense, either of the misery of Man, or the mercy of God; that Soul hath no need of the Writings of other Men, to teach him by Forms of Prayer: For as he that feels the Pain, needs not

to be learned to cry Oh! Even so he that hath his Understanding opened by the Spirit, needs not so to be taught of other Mens Prayers, as that he cannot Pray without them: the present Sense, Feeling, and Pressure that lieth upon his Spirit, provokes him to groan out his request unto the Lord. When *David* had the Pains of Hell catching hold on him, and the Sorrows of Hell compassing him about, he needs not a *Bishop in a Surplice*, to learn him to say, *O Lord I beseech thee, deliver my Soul*, Psal. 116. 3, 4. Or to look into a Book, to teach him in a *Form* to pour out his Heart before God. It is the Nature of the Heart of sick Men, in their Pain and Sickness to vent it self for Ease, by dolorous Groans and Complaining to them that stand by. Thus it was with *David*, in *Psal. 38* to the 12. vers. And thus Blessed be the Lord it is with them that are indued with the Grace of God.

Seventhly, It is necessary that there be an enlightned Understanding, to the end that the Soul be kept in a Continuation of the Duty of *Prayer*.

The People of God are not ignorant how many Wiles, Tricks, and Temptations the Devil hath to make a poor Soul, who is truly willing to have the Lord Jesus Christ, and that upon Christ's terms too; I say to tempt that Soul to be weary of seeking the Face of God, and to think that God is not willing to have Mercy on such a one as him. I saith *Satan*, thou mayest Pray indeed, but thou shalt not prevail. Thou feest thine Heart is hard, cold, dull and dead, thou dost not Pray with the Spirit, thou dost not Pray in good earnest, thy Thoughts are running after other things, when thou pretendest to Pray to God. Away Hypocrite, go no further, it is but in vain to strive any longer. Here now, if the Soul be not well informed in its Understanding, it will presently cry out, *The Lord hath forsaken me, and my God hath forgotten me*. Whereas the Soul rightly informed and enlightened, saith, *Isa. 45. 27. Well I will seek the Lord and wait; I will not leave off, though the Lord keep Silence, and speak not one Word of Comfort*. He loved *Jacob* dearly, and yet he made him *Wrestle* before he had the Blessing. Seeming Denials in God are no tokens of his Displeasure; he may hide his Face from his dearest Saints. He loves to keep his People praying, and to find them ever knocking at the Gate of Heaven; it may be, says the Soul, the Lord tries me, or he loves to hear me groan out my Condition before him.

The Woman of *Canaan* would not take seeming Denials for real ones; she knew the Lord was gracious, and, the Lord will avenge his People, though he bear long with

Isa. 49. 14.

Gen. 32. 25, to 28.

Isa. 8. 17.

Luk. 18. 1, to 6.

with them. The Lord hath waited longer upon me, than I have waited on him; and thus it was with *David*; *I waited patiently*, saith he: That is, It was long before the Lord answered me, though at the last *he inclined his Ear unto me, and heard my Cry*, Ps. 40. 1. And the most excellent Remedy for this, is an understanding well informed and enlightened. Alas, how many poor Souls are there in the World, that truly fear the Lord, who, because they are not well informed in their understanding, are oft ready to give up all for lost, upon almost every Trick and Temptation of Satan. The Lord pity them, and help them to pray with the Spirit, and with the Understanding also. Much of *mine own Experience* could I here discover; when I have been in my Fits of Agonies of Spirit, I have been strongly persuaded to leave off, and to seek the Lord no longer; but being made to understand, what great Sinners the Lord hath had Mercy upon; and how large his Promises were still to Sinners; and that it was not the whole, but the sick, not the Righteous, but the Sinner, not the Full, but the Empty, that he extended his Grace and Mercy unto. This made me through the Assistance of his holy Spirit, to cleave to him, to hang upon him, and yet to cry, though for the present he made no answer; and the Lord help all his Poor, tempted and afflicted People to do the like, and to continue though it be long, according to the Saying of the Prophet; and to help them (to that End) to pray, not by the Inventions of Men, and their stinted Forms, but with the Spirit, and with Understanding also.

Hab. 2. 3

And now to answer a Query or two, and so to pass on to the next Thing.

Query 1. *But what would you have us poor Creatures to do, that cannot tell how to pray; the Lord knows I know not either how to pray, or what to pray for.*

Ans. Poor Heart! Thou canst not (thou complaineest) pray, canst thou see thy Misery? Hath God shewed thee that thou art by Nature under the Curse of his Law? If so, do not mistake, I know thou dost groan, and that most bitterly. I am persuaded, thou canst scarcely be found doing any Thing in thy calling but Prayer breaketh from thy Heart. Have not thy Groans gone up to Heaven from every corner of thy House; I know 'tis thus; and so also doth thine own sorrowful Heart, witness thy Tears, thy Forgetfulness of thy calling, &c. Is not thy Heart so full of Desires after the things of another World, that many times thou dost even forget the things of this World; Pristhee read this Scripture, *Job 23. 12.*

Rom. 8. 28

Query 2. *Yea, but when I go into secret, and intend to pour out my Soul before God, I can scarce say any thing at all.*

Answer. Ah sweet Soul! It is not thy

Words that God so much regards, as that he will not mind thee except thou comest before him with some eloquent Oration. His Eye is on the Brokenness of thine Heart; and that it is, that makes the very Bowels of the Lord run over; *A broken and a contrite Heart, O God, thou wilt not despise*, Psal. 51. 17.

2. The stopping of thy Words may arise from overmuch trouble in thy Heart. *David* was so troubled sometimes, *that he could not speak*, Psal. 77. 3, 4. But this may comfort all such sorrowful Hearts as thou art, that though thou canst not through the Anguish of thy Spirit, speak much, yet the Holy Spirit stirs up in thine Heart Groans and Sighs, so much the more vehement; when the Mouth is hindred, yet the Spirit is not.

Moses, as afore said, made Heaven ring again with his Prayers, (that we read of) not one Word came out of his Mouth. But,

3. If thou wouldest more fully express thy self before the Lord; study, *First*, Thy filthy Estate. *Secondly*, God's Promises. *Thirdly*, The Heart of Christ. Which thou maist know or discern, 1. By his Condescension and Blood shed. 2. By the Mercy he hath extended to great Sinners formerly; and plead thine own Vileness, by way of bemoaning; Christ's Blood, by way of Expostulation; and in thy Prayers, let the Mercy that he hath extended to other great Sinners, together with his rich Promises of Grace, be much upon thy Heart. Yet let me counsel thee; 1. Take heed that thou content not thy self with Words. 2. That thou do not think that God looks only at them neither. But, 3. However, whether thy Words be few or many, let thine Heart go with them; *And then shalt thou seek him, and find him, when thou shalt seek him with thy whole Heart*, Jer. 29. 13.

Object. *But though you have seemed to speak against any other way of Praying, but by the Spirit, yet here you your self can give Direction how to Pray.*

Answer. We ought to prompt one another forward to Prayer, though we ought not to make for each other Forms of Prayer.

To exhort to pray with Christian Direction, is one thing, and to make stinted Forms for the tying up the Spirit of God to them, is another thing.

The Apostle gives them no Form to pray withal; yet directs to Prayer, *Ephes. 6. 18. Rom. 15. 30, 31, 32.*

Let no man therefore conclude, that because we may with allowance give Instructions and Directions to pray; that therefore it is lawful to make for each other Forms of Prayer.

Object. *But if we do not use Forms of Prayer, how shall we teach our Children to pray?*

Ans.

Ans. My Judgment is, that Men go the wrong way to learn their *Children* to *Pray*, in going about so soon to learn them any set Company of Words, as is the common use of poor Creatures to do.

For to me it seems to be a better way for People betimes to tell their Children what cursed Creatures they are, and how they are under the Wrath of God by reason of original and actual *Sin*; also to tell them the Nature of God's Wrath, and the Duration of the Misery; which if they conscienciously do, they would sooner learn their Children to pray than they do. The way that Men learn to pray, it is by Conviction for *Sin*; and this is the way to make our sweet Babes do so too. But the other way, namely, to be busie in learning Children Forms of Prayer, before they know any thing else, it is the next way to make them cursed Hypocrites, and to puff them up with Pride. Learn therefore your Children to know their wretched State and Condition! tell them of Hell Fire, and their Sins, of Damnation, and Salvation; the way to escape the one, and to enjoy the other, (if you know it your selves) and this will make Tears run down your sweet Babes Eyes, and hearty Groans flow from their Hearts; and then also you may tell them to whom they should pray, and through whom they should pray: you may tell them also of God's Promises, and his former Grace extended to Sinners, according to the Word.

Ah! poor sweet Babes, the Lord open their Eyes, and make them holy Christians. Saith *David*, *Come ye Children, hearken unto me, I will teach you the Fear of the Lord*, *Psal.* 34. 11.

He doth not say, I will muzzle you up in a Form of Prayer; but I will teach you the Fear of the Lord: which is, to see their sad States by Nature and to be instructed in the Truth of the Gospel; which doth through the Spirit, beget Prayer in every one that in truth learns it: And the more you learn them this, the more will their Hearts run out to God in Prayer.

God never did account Paul a praying Man, until he was a convinced and converted Man; no more will it be with any else, *Acts* 9. 11.

Object. But we find that the Disciples desired that Christ would teach them to Pray, as John also taught his Disciples; and that thereupon he taught them that Form called the Lord's Prayer.

Ans. 1. To be taught by Christ, is that which not only they, but we desire, and seeing he is not here in his Person to teach us, the Lord teach us by his Word and Spirit; for the Spirit is it which he hath said he would send to supply in his

room when he went away, as it is, *John* 14. 16. and 16. 7.

2. As to that called a *Form*, I cannot think that Christ intended it as a stinted Form of Prayer.

First, Because he himself layeth it down diversly, as is to be seen, if you compare, *Mat.* 6. *Luk.* 11. Whereas if he intended it as a set Form, it must not have been so laid down, for a set Form is so many Words and no more.

Secondly, We do not find that the Apostles did ever observe it as such, neither did they admonish others so to do; Search all their Epistles: Yet surely they, both for Knowledge to discern, and Faithfulness to practise, were as eminent as any *He* ever since in the World which would impose it.

But in a Word, Christ by those Words, *Our Father*, &c. doth instruct his People what Rules they should observe in their Prayers to God.

1. That they should pray in Faith.

2. To God in the Heavens.

3. For such Things as are according to his Will, &c. *Pray thus; or after this Manner.*

Object. But Christ bids, pray for the Spirit; this implieth that Men without the Spirit, may notwithstanding pray and be heard; See *Luke* 11. 9, to 14.

Ans. 1. The Speech of Christ there is directed to his own, *Vers.* 1.

2. Christ is telling of them, that God would give his holy Spirit to them that ask him, is to be understood of giving more of the holy Spirit; for still they are the Disciples spoken to, which had a Measure of the Spirit already; for he saith, when ye pray, say, *Our Father*, *Vers.* 2. *I say unto you*, *Vers.* 8. And, *I say unto you*, *Vers.* 9. *If ye then being evil, know how to give good Things to your Children, how much more shall your heavenly Father give the holy Spirit to them that ask him.* Christians ought to pray for the Spirit, that is, more of it, though God hath endued them with it already.

Quest. Then would you have none pray, but those that know they are Disciples of Christ.

Ans. Yes.

1. Let every Soul that would be saved, pour out it self to God, though it cannot through Temptation, conclude it self a Child of God. And,

2. I know if the Grace of God be in thee, it will be as natural to thee to groan out thy Condition, as it is for a sucking Child, to cry for the Breast. Prayer is one of the first Things that discovers a Man to be a Christian, *Acts* 9. 12. But yet if it be right it is such Prayer as followeth.

First, To desire God in Christ, for himself, for his Holiness, Love, Wisdom, and Glory. For right Prayer, as it runs only to God through Christ, so it centers in him, and in him alone, *Whom have I in Heaven but thee?*

And

And there is none in Earth that I desire (long for, or seek after) besides thee, Psal. 73. 25.

Secondly, That the Soul might enjoy continual Communion with him, both here and hereafter. I shall be satisfied, when I awake with thine Image, or in thy Likeness, Psal. 17. 15. For in this we groan earnestly, &c. 2 Cor. 5. 2.

Thirdly, Right Prayer is accompanied with a continual Labour after that which is prayed for; My Soul waiteth for the Lord, more than they that watch for the Morning, Psal. 130. 6. I will arise now, and seek him whom my Soul loveth, Cant. 3. 2. For mark I beseech you, there is two Things that provoke to Prayer: The one is a Detestation to Sin, and the Things of this Life; the other is a longing Desire after Communion with God, in an holy and undefiled State and Inheritance. Compare but this one Thing with most of the Prayers that are made by Men, and you shall find them but mock Prayers, and the Breathings of an abominable Spirit; for even the most of Men, either not pray at all, or else only endeavour to mock God and the World, by so doing; for do but compare their Prayer and the Course of their Lives together, and you may easily see, that the Thing included in their Prayer is the least looked after by their Lives. O sad Hypocrites!

Thus have I briefly shewed you, 1. What Prayer is. 2. What it is to pray with the Spirit. 3. What it is to pray with the Spirit, and with the Understanding also.

I shall now speak a Word or two of Application, and so conclude with, 1. A Word of Information. 2. A Word of Encouragement. 3. A Word of Rebuke.

U S E I.

A Word of Information.

FOR the first to inform you; *As Prayer is the Duty of every one of the Children of God, and carried on by the Spirit of Christ in the Soul: So every one that doth but offer to take upon him to pray to the Lord, had need be very wary, and go about that Work especially, with the dread of God, as well as with Hopes of the Mercy of God through Jesus Christ.*

Prayer is an Ordinance of God, in which a Man draws very near to God; and therefore, it calleth for so much the more of the Assistance of the Grace of God, to help a Soul to pray, as becomes one that is in the presence of him. It is a shame for a Man to behave himself irreverently before a King, but a Sin to do so before God. And as a King (if wise) is not pleased with an Oration made up with unseemly Words and Gestures; so God takes no Pleasure in

the Sacrifice of Fools, Eceles. 5. 1, 4. It is not long Discourses, nor eloquent Tongues, that are the Things which are pleasing in the Ears of the Lord; But a humble, broken, and contrite Heart; that is, sweet in the Nostrils of the Heavenly Majesty. Therefore for Information, know that there are these five Things that are Obstructions to Prayer, and even make void the Requests of the Creature.

*First, When Men regard Iniquity in their Hearts, at the Time of their Prayers before God. If I regard Iniquity in my Heart, the Lord will not hear my Prayer, Psal. 66. 18. When there is a * Secret Love to that very Thing, which thou with thy dissembling Lips, dost ask for Strength against. For this is the Wickedness of Man's Heart, that it will even love, and hold fast that which with the Mouth it prays against; and of this Sort are they, that honour God with their Mouth, but their Heart is far from him, Ezek. 33. 31. O how ugly would it be in our Eyes, if we should see a Beggar ask an Alms, with Intention to throw it to the Dogs; or, that should say with one Breath, pray bestow this upon me; and with the next, I beseech you give it me not. And yet thus it is with these kind of Persons; with their Mouth they say, Thy Will be done; and with their Hearts nothing less. With their Mouth say, Hallowed be thy Name; and with their Hearts and Lives, they delight to dishonour him all the Day long. These be the Prayers that become Sin, Psal. 109. 7. and though they put them often, yet the Lord will never answer them, 2 Sam. 22. 42.*

Secondly, When Men pray for shew, to be heard, and thought some Body in Religion, and the like.

These Prayers also fall short of God's Approbation, and are never like to be answered, in reference to eternal Life.

There are two Sorts of Men that pray to this End.

1. Your Trencher Chaplains, that thrust themselves into great Mens Families, pretending the Worship of God, when in Truth, the great Business is, their own Bellies; and were notably painted out by Ahab's Prophets, and also Nebuchadnezzar's; who, though they pretended great Devotion, yet their Lusts and their Bellies were the great Things aimed at by them in all their Pieces of Devotion. 1 Kin. 18.

2. Them also that seek Repute and Applause for their eloquent Terms, and seek more to tickle the Ears and Heads of their Hearers, than any else. These be they that pray to be heard of Men, and have all their Reward already, Mat. 6. 5.

These Persons are discovered thus; 1. They eye only their Auditory in their Expressions. 2. They look for Commendation when they have done. 3. Their

Hearts either rise or fall according to their
 Mat. 6. 7. Praise or Enlargement. 4. The length of
 their Prayer pleaseth them; and that it
 might be long, they will vainly repeat
 Things over and over; they study for En-
 largements; but look not from what Heart
 they come: They look for Returns; but
 it is the windy Applause of Men: And
 therefore they love not to be in their
 Chamber, but among Company; and if at
 any Time Conscience thrusts them into their
 Closet, yet Hypocrisie will cause them to
 be heard in the Streets; and when their
 Mouths have done going, their Prayers
 are ended; for they wait not to *hearken*
what the Lord will say, Psal. 85. 8.

Thirdly, A third Sort of Prayer that will
 not be accepted of God, it is, when either
 they pray for *wrong Things*, or if for right
 Things, yet that the Thing prayed for,
 might be spent upon their Lusts, and laid
 out to wrong Ends: *Some have not, because*
they ask not, saith James: *and others ask*
and have not, because they ask amiss, that
they may consume it on their Lusts, Jam. 4.
 2, 3, 4. Ends contrary to God's Will, is
 a great Argument with God, to frustrate
 the Petitions presented before him. Hence
 it is that so many pray for this, and that,
 and yet receive it not, God answers them
 only with Silence; they have their Words
 for their Labour; and that is all.

Psal. 106. 14. Object. *But God hears some Persons*
though their Hearts be not right with him,
as he did Israel, in giving Quails, though
they spent them on their Lusts.

Ans. If he doth, it is in Judgment,
 not in Mercy; he gave them their Desire
 indeed; but they had better have been
 Psal. 106. 15 without it; for *he sent Leanness into their*
Souls. Wo be to that Man that God
 answereth thus.

Fourthly, Another Sort of Prayers there
 are that are not answered, and those are
 such as are made by Men, and presented
 to God in their own Persons only, with-
 out their appearing in the Lord Jesus. For
 though God hath appointed Prayer, and
 promised to hear the Prayer of the Crea-
 ture, yet not the Prayer of any Creature
 that comes not in Christ, If you ask any
 Thing in my Name. And whether ye eat or
 drink, or whatsoever ye do, do all in the
 Name of the Lord Jesus Christ. If you ask
 any Thing in my Name, &c. Though you
 be never so devout, zealous, earnest, and
 constant in Prayer, yet, it is in Christ
 only that you must be heard and accepted.
 But alas, the most of Men know not what
 it is to come to him in the Name of our
 Lord Jesus, which is the Reason they either
 live wicked, pray wicked, and also die
 wicked. Or else, 2. That they attain to
 nothing else but what a meer natural
 Man may attain unto, as to be exact in
 Word and Deed, betwixt Man and Man,
 and only with the Righteousness of the

Law, to appear before God.

Fifthly, The last Thing that hindereth
 Prayer, is, the Form of it, without the
 Power. It is an easie Thing for Men to
 be very hot for such Things, as Forms
 of Prayer, as they are written in a Book:
 but yet they are altogether forgetful to
 enquire with themselves, with themselves,
 whether they have the Spirit and Power of
 Prayer; these Men are like a painted Man,
 and their Prayers like a false Voice: They
 in Person appear as Hypocrites, and their
 Prayers are an Abomination. When they
 say they have been pouring out their Souls
 to God, he saith, they have been *howling*
like Dogs, Hos. 7. 14. Prov. 28. 9

When therefore thou intendest, or art
 minded to pray to the Lord of Heaven
 and Earth, consider these following Parti-
 culars.

1. Consider seriously what thou wantest;
 do not as many, who in their Words only
 beat the Air, and ask for such Things, as
 indeed they do not desire, nor see that
 they stand in need thereof.

2. When thou seest what thou wantest,
 keep to that, and take heed thou pray
 sensibly.

Object. *But I have a Sense of nothing;*
then, by your Argument, I must not pray
at all.

Answer. First, If thou findest thy self
 senseless in some sad Measure, yet thou
 canst not complain of that senseles-
 ness, but by being sensible. There is a
 Sense of senselessness; according to thy Sense
 then, that thou hast of the need of any
 Thing, so pray, (Luke 8. 9.) and if thou
 art sensible of thy senselessness, pray the
 Lord to make thee sensible of whatever
 thou findest thy Heart senseless of. This
 was the usual Practice of the holy Men of
 God; Lord, make me to know my End,
 Psal. 39. 4. Lord open to us this Parable,
 said the Disciples, Luke 8. 9.

And to this is annexed the Promise,
Call upon me, and I will hear thee, and shew
thee great and mighty Things that thou know-
est not, Jer. 33. 3. that thou art not sen-
 sible of. But,

Secondly, Take heed that thine Heart go
 to God as well as thy Mouth; let not thy
 Mouth go any further than thou strivest
 to draw thine Heart along with it. David
 would lift his Heart and Soul to the Lord,
 and good Reason: For so far as a Man's
 Mouth goeth along with his Heart, so far
 it is but Lip-Labour only; and tho' God
 calls for, and accepteth the Calves of the
 Lips, yet the Lips without the Heart ar-
 gueth, not only senselessness, but our being
 without Sense of our senselessness; and there-
 fore if thou hast a Mind to enlarge in
 Prayer before God, see that it be with thy
 Heart.

Thirdly, Take heed of affecting Expres-
 sions, and so to please thy self with the
 Use

use of them, that thou forget not the Life of Prayer.

I shall conclude this Use with a Caution or two.

And the *First* is, *Take heed thou do not throw off Prayer, through sudden Persuasions that thou hast not the Spirit, neither prayest thereby.* It is the great Work of the Devil to do his best, or rather worst, against the best Prayers. He will flatter your false dissembling Hypocrites, and feed them with a thousand Fancies of Well-doing, when their very Duties of Prayer, and all other, stink in the Nostrils of God; when he stands at a poor *Josua's* hand to resist him, that is, to persuade him, that neither his Person nor Performances are accepted of God. Take heed therefore of such false Conclusions and groundless Discouragements; and tho' such Persuasions do come in upon thy Spirit, be so far from being discouraged by them, that thou use them to put thee upon further Sincerity and Restlessness of Spirit, in thy approaching to God.

Isa. 65. 5.
Zach. 3. 1.

Let not
thy Cor-
ruptions
stop thy
Prayers.

Secondly, As such sudden Temptations should not stop thee from Prayer, and pouring out thy Soul to God; so neither should thine own Heart's Corruption hinder thee. It may be thou maist find in thee all those things beforementioned, and that they will be endeavouring to put forth themselves in thy praying to him: Thy business then is to judge them, to pray against them, and to lay thyself so much the more at the Foot of God, in a Sense of thy own Vileness, and rather make an Argument from thy Vileness and Corruption of Heart, to plead with God for justifying and sanctifying Grace, then an Argument of Discouragement and Despair. *David* went this way, *O Lord* (saith he) *pardon mine Iniquity, for it is great,* Psal. 25.

USE II.

A Word of Encouragement.

AND therefore *Secondly*, to speak a Word by way of *Encouragement* (to the poor tempted and cast-down Soul) to pray to God through Christ. Though all Prayer that is accepted of God in Reference to eternal Life must be in the Spirit; for that only maketh Intercession for us according to the Will of God: Yet because many a poor Soul may have the Holy Spirit working on them, and stirring of them to groan unto the Lord for Mercy, though through Unbelief they do not, nor, for the present, cannot believe that they are the People of God, such as he delights in; yet forasmuch as the Truth of Grace may be in them, therefore I shall to encourage them, lay down further these few Particulars.

Rom. 8. 27

1. That Scripture in *Luke 11. 8.* is very

encouraging to any poor Soul that doth hunger after Christ Jesus. In the 5th, 6th and 7th Verses, he speaketh a Parable of a Man that went to his Friend to borrow three Loaves, who, because he was in Bed denied him, yet for his Importunity sake he did arise and give him; clearly signifying, that though poor Souls, through the Weakness of their Faith, cannot see that they are the Friends of God, yet they should never leave asking, and knocking at God's Door for Mercy. Mark, saith Christ, *I say unto you, although he will not arise and give him because he is his Friend, yet because of his Importunity, (or restless Desires) he will arise, and give him as many as he needeth.* Poor Heart! Thou criest out that God will not regard thee, thou dost not find that thou art a Friend to him, but rather an Enemy in thine Heart by wicked Works; and thou art as though thou didst hear the Lord saying to thee, *Trouble me not, I cannot give unto thee;* as he in the Parable; yet, I say, continue knocking, crying, moaning, and bewailing thyself: *I tell thee, though he will not arise and give thee, because thou art his Friend; yet because of thy Importunity, he will arise and give thee as many as thou needest.* The same in Effect, you have discovered, *Luke 18,* in the Parable of the unjust Judge, and the poor Widow; her Importunity prevailed with him. And verily mine own Experience tells me, that there is nothing that doth more prevail with God than Importunity. Is it not so with you in respect of your *Beggars* that come to your Door? Though you have no Heart to give them any thing at their first asking, yet if they follow you, bemoaning themselves, and will take no Nay without an Alms, you will give them; for their continual begging overcometh you. Is there Bowels in you that are wicked, and will they be wrought upon by an importuning Beggar? Go thou and do the like. It is a prevailing Motive, and that by good Experience; *he will arise and give thee as many as thou needest.* *Luke 11.*

2. Another Encouragement for a poor trembling convincing Soul, is, to consider the Place, Throne, or Seat, on which the great God hath placed himself to hear the Petitions and Prayers of poor Creatures; and that is a *Throne of Grace*, Heb. 4. 16. *The Mercy-seat*, Exod. 25. 22. Which signifieth, that in the Days of the Gospel, God hath taken up his Seat, his Abiding-place in Mercy and Forgiveness; and from thence he doth intend to hear the Sinner, and to commune with him, as he saith, *Exod. 25. 22.* (speaking before of the Mercy-seat) *And there will I meet with thee.* Mark, it is upon the Mercy-seat; *There will I meet with thee, and there will I commune with thee, from above the Mercy-seat.* Poor Souls! They are very apt to entertain strange Thoughts of God, and his Carriage

riage towards them, and suddenly conclude, that God will have no regard unto them; when yet he is upon the Mercy-seat, and hath taken up his Place on purpose there, to the end he may hear and regard the Prayers of poor Creatures. If he had said, I will commune with thee from my Throne of Judgment; then indeed, you might have trembled and fled from the face of the great and glorious Majesty. But when he saith he will hear and commune with Souls upon the Throne of Grace, or from the Mercy-Seat; this should encourage thee, and cause thee to hope, nay, to come boldly to the Throne of Grace, that thou mayest obtain Mercy, and find Grace to help in time of need, *Heb. 4. 16.*

3. There is yet another Encouragement to continue in Prayer with God, and that is this.

As there is a Mercy-Seat, from whence God is willing to commune with poor Sinners; so there is also by this Mercy-Seat, *Jesus Christ who continually besprinkles it with his Blood.* Hence it is called, *The Blood of sprinkling*, *Hebr. 12. 14.* When the High Priest under the Law was to go into the Holiest, where the Mercy-seat was, *he might not go in without Blood*, *Heb. 9. 7.*

Why so? Because, though God was upon the Mercy-seat, yet he was perfectly just as well as merciful. Now the Blood was to stop Justice from running out upon the Persons concerned in the Intercession of the High Priest, as in *Levit. 16. 13, to 17.* To signifie, that all thine Unworthiness that thou fearest, should not hinder thee from coming to God in Christ for Mercy. Thou cryest out that thou art vile, and therefore God will not regard thy Prayer; 'tis true, if thou delight in thy Vileness, and come to God out of a meer Pretence. But if from a Sense of thy *Vileness* thou do pour out thy Heart to God, desiring to be saved from the Guilt, and cleansed from the Filth, with all thy Heart; fear not, thy Vileness will not cause the Lord to stop his Ear from hearing of thee. The Value of the Blood of Christ which is sprinkled upon the Mercy-seat, stops the Course of Justice, and opens a Flood-gate for the Mercy of the Lord to be extended unto thee. Thou hast therefore, as aforesaid, *Boldness to enter into the Holiest, by the Blood of Jesus, that hath made a new and living way for thee, thou shalt not die*, *Heb. 10. 19, 20.*

Besides, *Jesus* is there, not only to sprinkle the Mercy-seat with his Blood; but he speaks, and his Blood speaks; he hath Audience; and his Blood hath Audience; in-somuch, that God saith, when he doth but *see the Blood, he will pass over you, and the* *Ex. 12. 13. Plague shall not be upon you, &c.*

I shall not detain you any longer. Be sober and humble; go to the Father in the Name of the Son, and tell him your Case, in the Assistance of the Spirit, and you will then feel the Benefit of praying with the Spirit and the Understanding also.

U S E III.

A Word of Reproof.

THIS speaks sadly to you who never pray at all.

I will pray, saith the Apostle, and so saith the Heart of them that are Christians. Thou then art not a *Christian* that art not a *praying* Person. The Promise is, *That every one that is righteous shall pray*, *Psal. 32. 6.* Thou then art a wicked Wretch that prayest not. *Jacob* got the Name of *Israel* by wrestling with God, *Gen. 32.* And all his Children bare that Name with him, *Gal. 6.* But the People that forget Prayer, that call not on the Name of the Lord, they have Prayer made for them, but it is such as this, *Pour out thy Fury upon the Heathen, O Lord, and upon the People that call not upon thy Name*, *Jer. 10. 25.* How likest thou this, O thou that art so far off from pouring out thine Heart before God, that thou goest to Bed like a Dog, and risest like an Hog, or a Sot, and forgettest to call upon him? What wilt thou do when thou shalt be damned in Hell, because thou couldest not find in thine Heart to ask for Heaven? Who will grieve for thy Sorrow, that didst not count Mercy worth asking for? I tell thee, the Ravens, the Dogs, &c. shall rise up in Judgment against thee, for they will according to their kind make Signs, and a Noise for something to refresh them when they want it; but thou hast not the Heart to ask for Heaven, though thou must eternally perish in Hell, if thou hast it not.

2. This rebukes you that make it your Business to slight, mock at, and undervalue the Spirit, and *praying* by that. What will you do, when God shall come to reckon for these Things? You count it High Treason to speak but a Word against the King. Nay, you tremble at the Thoughts of it; and yet in the mean Time you will blaspheme the Spirit of the Lord. Is God indeed to be dallied with, and will the End be pleasant unto you? Did God send his Holy Spirit into the Hearts of his People, to that End that you should taunt at it? Is this to serve God? And doth this demonstrate the Reformation of your Church? Nay, is it not the Mark of implacable Reprobates? O fearful! Can you not be content to be damned for your Sins against the Law, but you must sin against the Holy Ghost?

Must the holy, harmless, and undefiled Spirit of Grace; the Nature of God, the Promise

Promise of Christ, the Comforter of his Children; that without which, no Man can do any Service acceptable to the Father: Must this, I say, be the Burthen of your Song, to taunt, deride, and mock at? If God sent *Corah and his Company headlong to Hell, for speaking against Moses and Aaron*, Numb. 16. do you that mock at the Spirit of Christ, think to escape unpunished? *Heb. 10. 29.* Did you never read what God did to *Ananias and Saphira*, for telling but one Lie against it? *Acts 5. 1, to 8.* Also to *Simon Magus*, for but undervaluing of it, *Acts 8. 18, to 22.* And will thy Sin be a Vertue, or go unrewarded with Vengeance, that makest it thy Business to rage against, and oppose its Office, Service, and Help, that it giveth to the Children of God? It is a fearful Thing to do despite unto the Spirit of Grace: compare *Mat. 12. 31.* with *Mark 3. 30.*

3. As this is the doom of those who do openly *blaspheme* the Holy Ghost, in a Way of disdain and reproach to its Office and Service: So also it is sad for you, who resist this Spirit of Prayer, by a *Form* of Man's inventing. A very Juggle of the Devil; that the Traditions of Men should be of better esteem, and more to be owned, than the Spirit of Prayer. What is this less than that accursed Abomination of *Jeroboam*, which kept many from going to *Jerusalem*, the Place and Way of God's Appointment to worship; and by that Means brought such Displeasure from God upon them, as to this Day is not appeased? One would think that God's Judgments of old upon the Hypocrites of that Day, should make them that have heard of such Things, take heed and fear to do so. Yet the Doctors of our Day are so far from taking of warning by the Punishment of others, that they do most desperately rush into the same Transgression, (*viz.*) To set up an Institution of Man, neither commanded nor commended of God: and whosoever will not obey herein, they must be driven either out of the Land or the World.

Hath God required these Things at your Hands? if he hath, shew us where. If not (as I am sure he hath not) Then what cursed Presumption is it in any Pope, Bishop, or other, to command that in the Worship of God which he hath not required? Nay, further: It is not that Part only of the Form, which is several Texts of Scripture, that we are commanded to say; but even all must be confessed as the divine Worship of God, notwithstanding those Absurdities contained therein, which because they are at large discovered by others, I omit the Rehearsal of them. *Again*, though a Man be willing to live never so peaceably; yet because he cannot for Conscience sake

own that, for one of the most eminent Parts of God's Worship, which he never commanded: Therefore must that Man be looked upon as Factious, Seditious, Erroneous, Heretical; a Disparagement to the Church, a Seducer of the People, and what not? Lord, what will be the Fruit of these Things! when for the Doctrine of God there is imposed (that is more than taught) the Traditions of Men? Thus is the Spirit of Prayer disowned, and the Form imposed; the Spirit debased, and the Form extolled: They that pray with the Spirit, though never so humble and holy, counted *Phanaticks*; and they that pray with the Form, though with that only, counted the *Vertuous*. And how will the Favourites of such a Practice answer that Scripture, which commandeth, that the Church *should turn away from such as have a Form of Godliness, and deny the Power thereof?* ^{2Tim. 3. 5} And if I should say, that Men that do these Things afore said, do advance a Form of Prayer of other Men's making, above the Spirit of Prayer, it would not take long Time to prove it? For, he that advanceth the *Book of Common Prayer* above the *Spirit of Prayer*, he doth advance a Form of Men's making above it. But this do all those who banish, or desire to banish, them that pray with the Spirit of Prayer; while they hug and embrace them that pray by that Form only, and that because they do it. Therefore they love and advance the Form of their own or others inventing, before the Spirit of Prayer, which is God's special and gracious Appointment.

If you desire the clearing of the *Minor*, look into the Goals in *England*, and into the Ale-houses of the same; and I trow, you will find those that plead for the Spirit of Prayer in the Goal, and them that look after the Form of Men's Inventions only, in the Ale-house. It is evident also by the silencing of God's dear Ministers, though never so powerfully enabled by the Spirit of Prayer; if they in Conscience, cannot admit of that Form of *Common-Prayer*. If this be not an exalting the *Common-Prayer-Book* above either praying by the Spirit, or preaching the Word, I have taken my Mark amiss. It is not pleasant for me to dwell on this; the Lord in Mercy turn the Hearts of the People to seek more after the Spirit of Prayer; and in the Strength of that, to pour out their Souls before the Lord. Only let me say, it is a sad Sign, that that which is one of the most eminent Parts of the pretended Worship of God, is Antichristian; when it hath nothing but the Tradition of Men, and the Strength of Persecution to uphold, or plead for it.

The CONCLUSION.

I shall Conclude this Discourse with this Word of Advice to all God's People.

1. **B**elieve that as sure as you are in the Way of God, you must meet with *Temptations*.

2. The first Day therefore that thou dost enter into Christ's Congregation, look for them.

3. When they do come, beg of God to carry thee thorough them.

4. Be jealous of thine own Heart, that it deceive thee not in thy Evidences for Heaven, nor in thy walking with God in

this World.

5. Take heed of the Flatteries of false Brethren.

6. Keep in the Life and Power of Truth.

7. Look most at the Things which are not seen.

8. Take heed of little Sins.

9. Keep the Promise warm upon thy Heart.

10. Renew thy Acts of Faith in the Blood of Christ.

11. Consider the Work of thy Generation.

12. Count to run with the foremost therein.

Grace be with you.



The STRAIT GATE:

O R,

Great Difficulty of going to H E A V E N.

Plainly proving by the Scriptures,

That not only the Rude and Prophane, but many great Professors will come short of that Kingdom.

Enter ye in at the Strait Gate, for wide is the Gate, and broad is the Way that leadeth to Destruction, and many there be that go in thereat. Because strait is the Gate, and narrow is the Way that leadeth unto Life, and few there be that find it, Mat. 7. 13, 14.

To the R E A D E R.

COURTEOUS READER,

GOD (I hope) hath put it into my Heart to write unto thee another Time, and that about Matters of the greatest Moment (for now we discourse not about Things controverted among the Godly, but directly about the Saving or Damning of the Soul, yea, moreover this Discourse is about the fewness of them that shall be saved, and it proves, that many an high Professor will come short of eternal Life;) wherefore the Matter must needs be sharp, and so disliked by some, but let it not be rejected by thee. The Text calls for sharpness, so do the Times, yea, the faithful Discharge of my Duty towards thee, hath put me upon it.

I do not now Pipe but Mourn, and 'twill be well for thee, if thou canst graciously lament, Mat. 11. 17. Some (say they) make the Gate of Heaven too wide, and some make it too narrow; For my Part I have here presented thee with as true a Measure of it as by the Word of God I can: Read me therefore, yea, read me, and compare me with the Bible, and if thou findest my Doctrine, and that Book of God concur; embrace it, as thou wilt answer the contrary in the Day of Judgment: This awakening Work (if God will make it so) was prepared for thee: If there be need and it wounds, get healing by Blood: If it disquiets get Peace by Blood: If it takes away all thou hast because 'twas naught, (for this Book is not prepared to take away true Grace from any) then buy of Christ Gold tried in the Fire, that thou mayest be rich, and white Raiment that thou mayest be cloathed, and that the shame of thy Nakedness doth not appear, and anoint thine Eyes with Eye-Salve, that thou mayest see, Rev. 3. 18. Self-Flatteries, Self-Deceivings, are easy and pleasant, but damnable! The Lord give thee an Heart to judge right of thy Self, right of this Book, and so

so prepare for Eternity, that thou mayest not only expect entrance, but be received into the Kingdom of Christ, and of God, Amen.

So Prays thy Friend,

John Bunyan.

LUKE XIII. Ver. 24.

Strive to Enter in at the Strait Gate, for many, I say unto you, seek to Enter in, and shall not be able.

THESE are the Words of our Lord Jesus Christ, and are therefore in especial Manner to be heeded; besides, the subject Matter of the Words, is the most weighty, to wit, how we should attain Salvation, and therefore also to be heeded.

The occasion of the Words, was a *Question* which one that was at this Time in the Company of the Disciples, put to Jesus Christ; the *Question* was this, *Lord are there few that be saved?* ver. 23. A *serious Question*, not such as tended to the Subversion of the Hearers, as too many now a-days do; but such as in its own Nature tended to the awakening of the Company to good, and that called for such an Answer that might profit the People also: This Question also, well pleased Jesus Christ, and he prepareth, and giveth such an Answer, as was without the least Retort, or Shew of Distaste, such an Answer I say, as carried in it the most full Resolve to the Question it self, and help to the Persons questioning; *And he said unto them, strive to enter in, &c.* The Words are an Answer, and an Instruction also.

1. An Answer, and that in the Affirmative, *the Gate is strait, many that seek will not be able*, therefore but few shall be saved.

2. The Answer, is an Instruction also, *strive to enter in, &c.* good Counsel, and Instruction; pray God help me, and my Reader, and all that love their own Salvation to take it.

My manner of handling the Words will be, first by way of *Explication*, and then by Way of *Observation*.

By Way of *Explication*.

1. The Words are to be considered, with reference to their *general Scope*.

2. And then with Reference to their several Phrases.

1. The *general Scope* of the Text is to be considered, and that is that great Thing *Salvation*; for these Words do immediately look at, point to, and give Direction about *Salvation*. *Are there few that be saved? strive to enter in at the strait Gate.*

The Words, I say, are to direct us, not

only to talk of, or to wish for, but to understand how we shall, and to seek that we may be effectually saved; and therefore of the greatest Importance. To be *saved*! what is like being *saved*? To be saved from Sin, from Hell, from the Wrath of God, from eternal Damnation, what is like it? To be made an Heir of God! of his Grace! Of his Kingdom and eternal Glory! What is like it? and yet all this is included in this Word, *saved*, and in the Answer to that Question, *are there few that be saved?* indeed this Word, *saved*, is but of little Use in the World, *save* to them that are heartily afraid of *Damning*. This Word lies in the Bible, as excellent *Salves* lie in some Men's Houses, thrust into a Hole, and not thought on for many Months, because the Household People have no Wounds nor Sores: In Time of Sicknes, what so set by, as the Doctor's Glasses, and Gally-pots full of his excellent Things; but when the Person is grown well, the rest is thrown to the Dunghill. Oh! when Men are Sick of Sin, and afraid of *Damning*, what a Text is that, where this Word *saved* is found? Yea, what a Word of Worth and Goodness and Blessedness is it to him that lies continually upon the Wrath of a guilty Conscience? *But the whole need not the Physician*: He therefore, and he only knows what *saved* means, that knows, what *Hell* and *Death* and *Damnation* means: *What shall I do to be saved?* Is the Language of the trembling Sinner; *Lord save me*, is Language of the sinking Sinner; and none admire the Glory that is in that Word *saved*, but such as see without being saved, all Things in Heaven and Earth are emptiness to them; they also that believe themselves privileged in all the blessedness that are wrapped up in that Word, bless and admire God that hath saved them: Wherefore, since the Thing intended both in the Question and the Answer is no less then the Salvation of the Soul, I beseech you to give the more earnest heed, *Heb. 21.*

But to come to the particular Phrases in the Words, and to handle them orderly in the

the Words I find four Things.

1. An Intimation of the Kingdom of Heaven.

2. A Description of the Entrance into it.

3. An Exhortation to enter into it; and,

4. A Motive to enforce that Exhortation.

First, An intimation of the Kingdom of Heaven, for when he saith, *strive to Enter in*; and in such Phrases there is supposed a Place or State or both to be enjoyed; *Enter in*, enter into what, or whether but into a State or Place or both; and therefore when you read this Word, *enter in*, you must say there is certainly included in the Text that good thing that yet is not expressed; *Enter in, into Heaven*, that's the Meaning where the saved are, and shall be, *into Heaven*, that Place, that glorious Place, where God, and Christ, and Angels are, and the Souls or Spirits of just Men made perfect: *Enter in*; that thing included, tho' not expressed in the Words, is called in another Place, the *Mount Sion*, the *Heavenly Jerusalem*, the *general Assembly and Church of the First-Born* which are written in Heaven, *Heb. 12.* And therefore the Words signifie unto us, *that there is a State most glorious, and that when this World is ended; and that this Place and State is likewise to be enjoyed, and inherited by a Generation of Men for ever.* Besides, this Word, *enter in*, signifieth that Salvation to the full is to be enjoyed *only there*, and that there *only* is Eternal Safety; all other *Places* and *Conditions* are hazardous, dangerous, full of Snares, Imperfections, Temptations and Afflictions, but *there all is well*; there is no Devil to Tempt, no desperately wicked Heart to deliver us up, no deceitful Lust to intangle, nor any inchanting World to bewitch us: *there all shall be well to all Eternity.* Further all the Parts of, and Circumstances that attend Salvation, are *only* there to be enjoyed: there *only* is Immortality and Eternal Life; there is the Glory and Fullness of Joy, and the everlasting Pleasures; there is God and Christ to be enjoyed by open Vision, and more; there are the Angels, and the Saints; further, there is no Death, nor Sickness, no Sorrow, nor sighing, for ever: there is no Pain, nor Persecutor, nor Darknes to eclipse our Glory. O this *Mount Sion*, O this *Heavenly Jerusalem*! *2 Cor. 5. 1, to 5. Psa. 16. 11. Luke 20. 35, 36. Heb. 12. 12, 13, 14.*

Behold therefore what a great thing the Lord Jesus hath included by this little Word, *in*, in this Word is wrapt up an whole Heaven, and Eternal Life: even as there is also by other little Words in the Holy Scriptures of Truth; as where he saith, *knock and it shall be opened unto you*, and the Elect have obtained it. This should teach us, not only to read, but to attend in reading; not only to read, but to

lift up our Hearts to God in reading; for if we be not heedful, if he give us not Light and Understanding; we may easily pass over without any great Regard, such a Word as may have a glorious Kingdom and Eternal Salvation in the Bowels of it: Yea sometimes, as here, a whole Heaven is intimated, where it is not at all expressed. The Apostles of old, did use to fetch great things out of the Scriptures, even out of the very Order and timing of the several things contained therein, see *Rom. 4. 9, 10, 11. Gal. 3. 16, 17. Heb. 8. 13.* but,

Secondly, As we have here an Intimation of the Kingdom of Heaven, so we have a Description of the Entrance into it, and that by a double Similitude.

1. It is called a *Gate*.

2. *A strait Gate*: *strive to enter in at the strait Gate.*

1. It is set forth by the Similitude of a *Gate*. A *Gate*, you know, is of a double Use, it is to *open* and *shut*, and so consequently, to let in, or to keep out; and to do both these *at the Season*; as he said, *let not the Gates of Jerusalem be opened till the Sun be hot*; and again, *I commanded that the Gate should be shut, and charged that they should not be opened till after the Sabbath.* *Neh. 7. 3. ch. 13. 19, 20.* And so you find of this Gate of Heaven, when the five wise Virgins came, the Gate was opened, but *afterwards came the other Virgins, and the Door was shut*, *Matt. 11.* So then, the Entrance into Heaven, is called a *Gate*; to shew, there is a time when there *may be* Entrance, and there will come a time *when there shall be none*; and indeed this is a chief Truth contained in the Text; *strive to enter in at the strait Gate, for many I say unto you will seek to enter in and shall not be able.* I read in the Scriptures of two Gates or Doors, through which they that go to Heaven must enter.

1. *There is the Door of Faith*, the Door which the Grace of God hath opened to the Gentiles; this Door is Jesus Christ, as also himself doth testify, saying, *I am the Door.* &c. *Acts 14. 27. Joh. 10. 9.* By this Door Men enter into God's Favour, and Mercy, and find Forgiveness through Faith in his Blood, and live in hope of eternal Life; and therefore himself also hath said, *I am the Door, by me if any Man enter in, he shall be saved*, that is, received to Mercy and inherit eternal Life: But,

2. There is another Door, or Gate; (for that which is called in the Text, *a Gate*, is twice in the next Verse, called, *a Door*) there is, I say, another Gate, and that is the Passage into the very Heaven it self; the Entrance into the Celestial Mansion-House, and that is the *Gate* mentioned in the Text, and the Door mentioned twice in the Verse that follows. And thus

Jacob

Jacob called it, when he said *Bethel was the House of God, and this is the Gate of Heaven*, that is, the Entrance, for he saw the Entrance into Heaven, *one end of Jacob's Ladder stands in Bethel, God's House, and the other end reacheth up to the Gate of Heaven*, Gen. 28. 10, to 18. *Jacob's Ladder* was the Figure of Christ, which Ladder was not the Gate of Heaven, but the way from the Church to that Gate which he saw above at the Top of the Ladder, Gen. 28. 12. and *John* 1. 51. But again that the Gate in the Text, is the Gate, or Entrance into Heaven, consider,

1. It is that Gate that letteth Men into, or shutteth Men out of that Place or Kingdom where *Abraham*, and *Isaac*, and *Jacob* is, which Place is that Paradise where Christ promised the Thief, that he should be that Day, that he asked to be with him in his Kingdom: it is that Place into which *Paul* said, he was caught, when he heard Words unlawful or impossible for a Man to utter, *Luke* 13. 20. chap. 23. 24. 2 *Cor.* 12. 1, to 6.

Quest. But is not Christ the Gate or Entrance into this heavenly Place?

Ans. He is he without whom no Man can get thither, because by his *Merits* Men obtain that World, and also because he (as the Father) is the Donor and Disposer of that Kingdom to whom he will; farther, this Place is called his House, and himself the Master of it (*when once the Master of the House is risen up, and hath shut to the Door, Ver.* 25.) But we use to say, that the Master of the House, is not the Door: Men enter into Heaven then by him, not as he is the Gate or Door, or Entrance into the Celestial Mansion-House, but as he is the Giver and Disposer of that Kingdom to them who he shall count worthy, because he hath obtained it for them.

2. That this Gate is the very Passage into Heaven, consider the Text hath special Reference to the Day of Judgment, when Christ will have laid aside his mediatory Office, which before he exercised for the bringing to the Faith his own Elect; and will then act, not as one that justifies the Ungodly, but as one that judgeth Sinners; he will now be risen up from the Throne of Grace, and shut up the Door against all the Impenitent, and will be set upon the Throne of Judgment, from thence to proceed with ungodly Sinners.

Object. But Christ bids strive, strive now to enter in at the strait Gate, but if that Gate be as you say, the Gate or Entrance into Heaven, then it should seem, that we should not strive till the Day of Judgment, for we shall not come at that Gate till then.

Answer. Christ, by this Exhortation, strive, &c. doth not at all admit of, or countenance Delays, or that a Man should

neglect his own Salvation, but putteth poor Creatures upon preparing for the Judgment, and counselleth them now to get those Things that will then give them Entrance into Glory. This Exhortation is much like these, *Be ye therefore ready also, for at such an Hour as you think not, the Son of Man cometh: And they that were ready went in with him to the Marriage, and the Door was shut, Mat.* 24. 44. and 25. 10.

So that when he saith, *Strive to enter in*, it is as much as if he should say, Blessed are they that shall be admitted another Day to enter into the Kingdom of Heaven, but they that shall be accounted worthy of so unspeakable a Favour, must be well prepared and fitted for it before hand; Now the Time to be fitted is not the Day of Judgment but the Day of Grace; not then, but now: Therefore strive now for those Things that will then give you Entrance into the Heavenly Kingdom. But,

Secondly, As it is called a Gate, so it is called a strait Gate. *Strive to enter in at the strait Gate.*

The Straitness of this Gate is not to be understood carnally, but mystically: You are not to understand it, as if the Entrance into Heaven was some little pinching Wicket, no, the Straitness of this Gate is quite another Thing. This Gate is wide enough, for all them that are the truly gracious and sincere Lovers of Jesus Christ, but so strait, as that not one of the other can by any Means enter in: *Open to me the Gates of Righteousness, I will go into them, and I will praise the Lord, this Gate of the Lord into which the Righteous shall enter, Psal.* 118. 19, 20. By this Word therefore Christ Jesus hath shewed unto us, that without due Qualifications there is no Possibility of entering into Heaven; the strait Gate will keep all others out. When Christ spake this Parable he had doubtless his Eye upon some Passage or Passages of the Old Testament, with which the Jews were well acquainted. I will mention two, and so go on.

1. *The Place by which God turned Adam and his Wife out of Paradise*: Possibly our Lord might have his Eye upon that, for though that was wide enough for them to come out at, yet it was too strait for them to go in at. But what should be the Reason of that? Why, they had sinned, and therefore God set at the East of that Garden *Cherubims and a flaming Sword, turning every Way, to keep the Way of the Tree of Life, Gen.* 3. 24. The Cherubims and this flaming Sword, they made the Entrance too strait for them to enter in. Souls, there are Cherubims and a flaming Sword at the Gates of Heaven to keep the Way of the Tree of Life, therefore none but them that are duly fitted for Heaven can enter in at this strait Gate, the flaming

Sword will keep all others out. *Know you not that the Unrighteous shall not inherit the Kingdom of God; be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God,* 1 Cor. 6. 9.

2. Perhaps our Lord might have his Eye upon the Gates of the Temple, when he spoke this Word unto the People, for though the Gates of the Temple were six Cubits wide, yet they were so strait, that none that were unclean in any thing might enter in thereat, *Ezek. 40. 48.* because there were placed at them Gates, Porters, whose Office was to look that none but those that had Right to enter, might go in thither: And so it is written, *Jehoiadab set Porters at the Gates of the House of the Lord, that none that were unclean in any Thing might enter in,* 2 Cor. 23. 19. Souls, God hath Porters at the Gates of the Temple, at the Gate of Heaven, Porters, I say, placed there by God, to look that none that are unclean in any Thing may come in thither. In at the Gate of the Church, none may enter now, that are open profane and scandalous to Religion; no, though they plead they are beloved of God; *What hath my Beloved to do in mine House,* (saith the Lord) *seeing she hath wrought Lewdness with many,* Jer. 11. 15.

I say, I am very apt to believe that our Lord Jesus Christ had his Thoughts upon these two Texts, when he said *The Gate is strait*; and that which confirms me the more in the Thing is this, a little below the Text he saith, *There shall be Weeping and Gnashing of Teeth, when you shall see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdom of Heaven, and you your selves thrust out.* Ver. 28. *Thrust out*, which signifieth a violent Act, resisting with striving; those that would (though unqualified) enter: The Porters of the Temple were, for this very Thing, to wear Arms if need were, and to be Men of Courage and Strength, lest the unsanctified or unprepared should by some Means enter in. We read in the Book of the Revelations, of the Holy City, and that it had twelve Gates, and at the Gates twelve Angels, but what did they do there? Why amongst the rest of their Service, this was one Thing, *that there might in no wise enter in any Thing that defileth, or worketh Abomination, and that maketh a Lie,* Rev. 21. 12, 21. But more particularly to shew what it is, that maketh this Gate so strait: There are three Things that maketh it strait. 1. There is Sin. 2. There is the Word of the Law. 3. There are the Angels of God. First, There is Sin, the Sin of the Profane, and the Sin of the Professor.

1. The Sin of the Profane; but this needs not be enlarged upon, because it is concluded upon at all Hands, where there is the common Belief of the Being of God, and the Judgment to come, that *the Wicked shall be turned into Hell, and all the Nations that forget God,* Psal. 9. 17.

2. But there is the Sin of Professors, or take it rather thus, there is a Profession that will stand with an unsanctified Heart and Life; the Sin of such will over-poise the Salvation of their Souls, the Sin End being the heaviest End of the Scale: I say, that being the heaviest End which hath Sin in it, they tilt over, and so are, notwithstanding their glorious Profession, drowned in Perdition and Destruction: *For none such hath any Inheritance in the Kingdom of Christ and of God; therefore let no Man deceive you with vain Words, for because of these Things, comes the Wrath of God upon the Children of Disobedience;* neither will a Profession be able to excuse them, *Eph. 5. 3, 4, 5, 6.* The Gate will be too strait for such as these to enter in thereat. A Man may partake of Salvation in part, but not of Salvation in whole: God saved the Children of Israel out of Egypt, but overthrew them in the Wilderness. *I will therefore put you in remembrance, though you once knew this, how that the Lord having saved the People out of the Land of Egypt, afterwards destroyed them that believed not:* So we see (that notwithstanding their beginning) *they could not enter in, because of Unbelief,* Jude 5. Heb. 3. 19.

Secondly, *There is the Word of the Law, and that will make the Gate strait also:* None must go in thereat but those that can go in by the Leave of the Law, for though no Man be, or can be, justified by the Works of the Law, yet unless the Righteousness and Holiness by which they attempt to enter into this Kingdom, be justified by the Law, 'tis in vain once to think of entering in at this strait Gate. Now the Law justifieth not, but upon the Account of Christ's Righteousness; if therefore thou be not indeed found in that Righteousness, thou wilt find the Law lye just in the Passage into Heaven to keep thee out; every Man's Work must be tried by Fire, that it may be manifest of what Sort it is. There are two Errors in the World about the Law, one is, when Men think to enter in at the strait Gate, by the Righteousness of the Law: The other is, when Men think they may enter into Heaven, without the Leave of the Law. Both these, I say, are Errors: For as by the Works of the Law *no Flesh shall be justified*, so without the Consent of the Law *no Flesh shall be saved: Heaven and Earth shall pass away, before one jot or tittle of the Law shall fail, till all be fulfilled.* He therefore must be damned, that cannot be saved by the Consent

Consent of the Law: And indeed this Law is the flaming Sword that turneth every Way; yea, that lieth to this Day in the Way to Heaven, for a Bar to all Unbelievers and unsanctified Professors; for it is taken out of the Way for the truly Gracious *only*: It will be found as a roaring Lyon to devour all others: Because of the Law, therefore the Gate will be found too strait for the Unsanctified to enter in. When the Apostle had told the *Corinthians* that the Unrighteous should not inherit the Kingdom of God, and that such were some of them, he adds, *But ye are washed, but ye are sanctified, but ye are justified, in the Name of the Lord Jesus, and by the Spirit of our God*, 1 Cor. 6. 9, 10, 11. closely concluding, that had they not been washed and sanctified, and justified, in the Name of the Lord Jesus, the Law, for their Transgressions, would have kept them out; it would have made the Gate too strait for them to enter in.

Thirdly, There are also the Angels of God, *and by Reason of them the Gate is strait*. The Lord Jesus calleth the End of the World, his *Harvest*; and faith moreover, that the Angels are his *Reapers*; these Angels are therefore to gather his Wheat into his Barn, but to gather the Ungodly into Bundles to burn them, *Mat.* 13. 39, 41, 49. unless therefore, the *Man* that is unsanctified can master the Law, and conquer Angels; unless *he* can, as I may say, pull them out of the Gate-way of Heaven, *himself* is not to come thither for ever. No Man goeth to Heaven but by the Help of the Angels, I mean at the Day of Judgment, *For the Son of Man shall send forth his Angels, with a great Sound of a Trumpet, and they shall gather together his Elect from the four Winds, from one End of Heaven to the other*. If those that shall enter in at the strait Gate, shall enter in thither by the Conduct of the holy Angels; pray when do you think those Men will enter in thither, concerning whom the Angels are commanded, to gather them, to bind them in Bundles to burn them. This therefore is a third Difficulty: The Angels will make this Entrance strait; yea, too strait for the unjustified and unsanctified to enter in thither.

I come now to the Exhortation, which is *to strive to enter in; strive to enter in at the strait Gate*. These Words are fitly added, for since the Gate is strait, it follows, that *they that will enter in must strive*. Strive, this Word *Strive* supposeth that great Idleness is natural to Professors, they think to get to Heaven by lying as it were on their Elbows. *2dly*, It also suggesteth, that many will be the Difficulties that Professors will meet with before they get to Heaven. *3dly*, It also concludeth, that only the labouring Christian, Man or Woman, will get in thither. *Strive, &c.*

Three Questions I will propound upon the Word, an Answer to which may give us Light into the Meaning of it.

1. *Quest.* What doth this Word *Strive* import?

2. *Quest.* How should we strive?

3. *Quest.* Why should we strive?

First, *What doth this Word Strive import?*

Ans. When he saith *strive*, it is as much as to say, bend your selves to the Work with all your Might: *Whatsoever thy Hand findeth to do, do it with all thy Might, for there is no Work, nor Device, nor Knowledge, nor Wisdom in the Grave, whither thou goest*, Eccles. 9. 10. Thus Sampson did, when he set himself to destroy the *Philistines*, *he bowed himself with all his Might*, Judges 16. 30. Thus David did also, when he made Provision for the building and beautifying of the Temple of God, 1 *Chron.* 29. 2. And thus must thou do if ever thou enterest into Heaven.

2dly, When he saith *strive*, he calleth for the Mind and Will, that they should be on his Side, and on the Side of the Things of his Kingdom; for none strive indeed, but such as have given the Son of God their Heart, of which the Mind and Will are a principal Part; for saving Conversion lieth more in the turning of the Mind and Will to Christ, and to the Love of his heavenly Things, then in all Knowledge and Judgment: And this the Apostle confirmeth when he saith, *Stand fast in one Spirit, with one Mind, striving, &c.* Phil. 1. 27.

Thirdly, And more particularly, this Word *Strive*, is expressed by several other Terms, as, 1. It is expressed by that Word, *so run that you may obtain*, 1 Cor. 9. 24, 25. 2. It is expressed by that Word, *Fight the good Fight of Faith, lay hold of eternal Life*, 1 Tim. 6. 12. 3. It is expressed by that Word, *Labour not for the Meat that perisheth, but for that Meat that endureth to everlasting Life*, John 6. 27. 4. It is expressed by that Word, *We wrestle with Principalities and Powers, and the Rulers of the Darkness of this World*, Ephes. 6. 12. Therefore when he saith *strive*, it is as much as to say *run* for Heaven, *fight* for Heaven, *labour* for Heaven, *wrestle* for Heaven, or you are like to go without it.

Secondly, The Second Question, is, *How should we strive?*

Ans. 1. The Answer in general, is, Thou must *strive* lawfully; *and if a Man also strive for the Mastery, yet is he not crowned, except he strive lawfully*, 2 Tim. 25.

But you will say, *What is it to strive lawfully?*

Ans. 1. To *strive* against the Things which are abhorred by the Lord Jesus; yea, to resist to the spilling of your Blood, *striving*

striving against Sin; Heb. 12. 4. To have all those Things that are condemned by the Word; yea, though they be thine own right Hand, right Eye, or right Foot, in Abomination; and to seek by all godly Means the utter suppressing of them, *Mar. 9. 43, 45, 47.*

2. To strive lawfully, is to strive for those Things that are commended in the Word. *But thou, O Man of God, fly the World, and follow after, that is, strive for Righteousness, Godliness, Faith, Love, Patience, Meekness, fight the good Fight of Faith, lay hold on eternal Life, &c. 1 Tim. 6. 11, 12.*

3. He that striveth lawfully, must be therefore very temperate in all the good and lawful Things of this Life. *And every one that striveth for the Mastery, is temperate in all Things; now they do it to obtain a corruptible Crown; but we an incorruptible, 1 Cor. 9. 25.* Most Professors give leave to the World, and Vanity of their Hearts, to close with them, and to hang about their Necks, and make their striving to stand rather in an out-cry of Words, than a hearty Labour against the Lusts and Love of the World, and their own Corruptions; but this kind of striving is but a beating of the Air, and will come to just nothing at last, *1 Cor. 9. 26.*

4. He that striveth lawfully, must take God and Christ along with him to the Work, otherwise he will certainly be undone: *Whereunto, said Paul, I also labour, striving according to his working, which worketh in me mightily, Col. 1. 29.* And for the right performing of this, he must observe these following Particulars.

1. He must take heed, that he doth not strive about Things, or Words to no Profit; for God will not then be with him: *Of these things, saith the Apostle, put them in Remembrance; charging them before the Lord, that they strive not about Words to no Profit, but to the subverting of the Hearers, 1 Tim. 2. 14.* But alas! How many Professors in our Days are guilty of this Transgression, whose Religion stands chiefly, if not only in a few unprofitable Questions, and vain *Wranglings*, about Words and things to no Profit, but to the Destruction of the Hearers.

2. He must take heed, that whilst he strives against one Sin, he does not harbour and shelter another, or that whilst he cries out against other Mens sins, he does not countenance his own.

3. In the striving, strive to believe, strive for the Faith of the Gospel; for the more we believe the Gospel, and the Reality of the things of the world to come, with the more Stomach and Courage shall we labour to possess the Blessedness, *Phil. 1. 27. Heb. 4. Let us labour therefore to enter into that Rest, lest any man fall after the same example of Unbelief.*

4. As we should strive for, and by Faith, so we should strive by Prayer, *Rom. 15. 30.* by fervent and effectual Prayers; O the swarms of our Prayerless Professors! What do they think of themselves? Surely the Gate of Heaven was heretofore as wide as in these our Days; but what striving by Prayer was there then among Christians for the thing that gives Admittance into this Kingdom, over there is in these latter Days?

5. We should also strive by Mortifying our Members that are upon the Earth: *I therefore so run, said Paul, so fight I, not as one that beats the Air, but I keep under my Body, and bring it into Subjection, lest that by any Means when I have preached the Gospel to others, I my self should be a Cast-away, 1 Cor. 9. 27.* But all this is spoken principally to Professors, so I would be understood.

I come now to the third Question, namely, *But why should we strive?*

Ans. 1. Because the thing for which you are here exhorted to strive, it is worth the striving for; it is for no less than for a whole Heaven, and an Eternity of Felicity there; how will Men that have before them a little Honour, a little Profit, a little Pleasure, *strive?* I say again, how will they strive for this? *Now they do it for a corruptible Crown; but we an incorruptible.* Methinks this Word Heaven, and this eternal Life, what is there again either in Heaven or Earth like them to provoke a Man to strive?

2. *Strive*, because otherwise the Devil, and Hell will assuredly have thee. *He goes about like a roaring Lyon, seeking whom he may devour, 1 Pet. 5. 8.* These fallen Angels, they are always watchful, diligent, unwearied; they are also mighty, subtil, and malicious, seeking nothing more than the Damnation of thy Soul; O thou that art like the heartless Dove, *strive.*

3. *Strive*, because every Lust strives and wars against thy Soul; *The Flesh lusteth against the Spirit: Dearly beloved, I beseech you, said Peter, as Strangers and Pilgrims, abstain from fleshly Lusts, which war against the Soul, Gal. 5. 17.* 'Tis a rare thing to see or find out a Christian, that indeed can bridle his Lusts; but no strange thing to see such Professors that are not only bridled, but saddled too, yea, and ridden from Lust to Sin, from one Vanity to another, by the very Devil himself, and the Corruptions of their Hearts.

4. *Strive*, Because thou hast a whole World against thee; the World hateth thee if thou beest a Christian; the Men of the World hate thee; the things of the World are Snares for thee, even thy Bed and Table, thy Wife and Husband, yea, thy most lawful Enjoyments have that in them that will certainly sink thy Soul to Hell, if thou dost not strive against the Snares that are in them, *Rom. 11. 9.* The

The *World* will seek to keep thee out of Heaven, with Mocks, Flouts, Taunts, Threatnings, Goals, Gibbets, Halters, Burnings, and a thousand Deaths; *therefore strive*. Again, if it cannot overcome thee with these, it will flatter, promise, allure, entice, entreat, and use a thousand Tricks on this Hand, to destroy thee; and observe, many that have been stout against the Threats of the World, have yet been overcome with the bewitching Flatteries of the same. There ever was enmity betwixt the Devil and the Church, and betwixt his Seed and her Seed too; *Michael* and his Angels, and the Dragon and his Angels, these make War continually, *Gen. 3. Rev. 12*. There hath been great Desires and Endeavours among Men, to reconcile these two in one, to wit, the *Seed* of the Serpent, and the *Seed* of the Woman; but it could never yet be accomplished: The World says, They will never come over to us; and we again say, by God's Grace, we will never come over to them; but the Business hath not ended in Words, both they and we have also added our Endeavours to make each other submit; but Endeavours have proved ineffectual too: They for their Part, have devised all Manner of cruel Torments to make us submit; as, slaying with the Sword, stoning, sawing asunder, Flames, wild Beasts, Banishments, Hunger, and a thousand Miseries; we again on the other Side, have laboured by Prayers and Tears, by Patience, and Long-Suffering, by Gentleness and Love, by sound Doctrine, and faithful Witness-bearing against their Enormities, to bring them over to us, but yet the Enmity remains; so that they must conquer us, or we must conquer them; one Side must be overcome; *but the Weapons of our Warfare are not carnal, but mighty through God*.

5. *Strive*, because there is nothing of Christianity got by Idleness; Idleness cloaths a Man with Rags, and the Vineyard of the slothful is grown over with Nettles, *Prov. 23. 21. Chap. 24. 30, 31, 32*. Profession that is not attended with spiritual Labour, cannot bring the Soul to Heaven: The Fathers before us, were not slothful in Business, but fervent in Spirit, serving the Lord. *Therefore be not slothful; but Followers of them who through Faith and Patience inherit the Promises*, *Rom. 12. 11. Heb. 6. 12*.

Strive to enter in.

Methinks the Words at the first reading, do intimate to us, that the Christian in all that ever he does in this World, should carefully heed and regard his *Soul*, I say, in all that ever he does: Many are for their Souls by Fits and Starts; but a Christian indeed, in all his Doing and Designs which he contriveth and manageth in this World, should have a special Eye to his own future and everlasting good, in all his La-

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bours he should strive to enter in. *Wisdom* (Christ) is the principal Thing; *therefore get Wisdom, and in all thy gettings get Understanding*, *Prov. 4. 7*. Get nothing, if thou canst not get Christ and Grace, and further Hopes of Heaven, in that getting; get nothing with a bad Conscience, with the Hazard of thy Peace with God, and that in getting it, thou weakenest thy Graces which God hath given thee; for this is not to *strive to enter in*: Add Grace to Grace, both by religious and worldly Duties; for so *an Entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ*, *2 Pet. 1. 8, to 12*. Religious Duties are not only the striving Times; he that thinks so, is out: Thou mayest help thy Faith and thy Hope, in the godly Management of thy Calling, and mayest get farther footing in eternal Life, by studying the Glory of God in all thy worldly Employment. I am speaking now to Christians that are justified freely by Grace; and am encouraging, or rather counselling them to *strive to enter in*; for there is an entering in by Faith and good Conscience now, as well as our entering in Body and Soul hereafter; and I must add, that the more common it is to thy Soul to enter in now by Faith, the more steadfast Hope shalt thou have of entering in hereafter in Body and Soul.

Strive to enter in.

By these Words also the Lord Jesus giveth sharp Rebuke to those *Professors* that have not eternal Glory, but other temporal Things in their Eye, by all the Bustle that they make in the World about Religion: Some there be, what a Stir they make, what a Noise and Clamour, with their Notions and Forms, and yet perhaps all is for the Loaves; because they have eaten of the Loaves, and are filled, *John 6. 26*. These strive indeed to enter, but it is not into Heaven: They find Religion hath a good Trade at the end of it; or, they find that it is the Way to Credit, Repute, Preferment, and the like; and therefore they strive to enter into these: But these have not the strait Gate in their Eye, nor yet in themselves have they Love to their poor and perishing Souls; wherefore this Exhortation nippeth such, by predicting of their Damnation.

Strive to enter in.

These Words also sharply rebuke them who content themselves as the Angel of the Church of *Sardis* did, to wit, *to have a Name to live, and be dead*, *Rev. 3. 1*. or as they of the *Laodiceans*, who took their Religion upon Trust, and was content with a poor, wretched, lukewarm Profession: For such as these do altogether unlike to the Exhortation in the Text, that says *strive*; and they sit and sleep; that says, *strive to enter in*, and they content themselves

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themselves with a Profession that is never like to bring them thither.

Strive to enter in.

Further, these Words put us upon proving the Truth of our *Graces now*; I say, they put us upon the Proof of the Truth of them *now*; for if the *strait Gate* be the Gate of Heaven, and yet we are to strive to enter into it *now*, even while we live, and before we come thither, then, doubtless Christ means by this Exhortation, that we should use all lawful means to prove our Graces in this World, whether they will stand in the Judgment or no: *Strive to enter in*; get those Graces now, that will prove true Graces then; and therefore try them you have; and if upon Trial, they prove not right, cast them away, and cry for better, lest they cast thee away, when better are not to be had. *Buy of me Gold tried in the Fire*: Mark that, *Rev. 13. 23.* Buy of me Faith and Grace that will stand in the Judgment; strive for that Faith, buy of me that Grace, and also *white Raiment, that thou mayest be clothed, that the shame of thy Wickedness doth not appear, and anoint thine Eyes with Eye-Salve, that thou mayest see.* Mind you this Advice, this is right striving to enter in.

But you will say, How should we try our Graces? Would you have us run into Temptation to try if they be sound or rotten?

Ans. You need not run into Trials; God hath ordained that enough of them shall overtake thee to prove thy Graces either rotten or sound before the Day of thy Death: *Sufficient to the Day is the Evil thereof*, if thou hast but a Sufficiency of Grace to withstand. I say, thou shalt have Trials enough overtake thee, to prove thy Graces sound or rotten. Thou maist therefore if God shall help thee, see how it is like to go with thee before thou goest out of this World, to wit, whether thy Graces be such as will carry thee in at the Gates of Heaven or no.

But how should we try our Graces now?

Ans. How dost thou find them in outward Trials? See *Heb. 11. 15, 16.* How dost thou find thyself in the inward Workings of Sin: (*Rom. 7. 24.*) How dost thou find thyself under the most high Enjoyment of Grace in this World? *Phil. 3. 14.*

But what do you mean by these three Questions?

Ans. I mean Graces shew themselves at these their Seasons whether they be rotten or sound.

How do they shew themselves to be true under the first of these?

Ans. By mistrusting our own Sufficiency, by crying to God for Help, by desiring rather to die than to bring any Dishonour to the Name of God, and by counting that if God be honoured in the Trial, thou hast gained more than all the World could give

thee, *2 Chron. 20. 12. chap. 14. 11. Acts 4. Acts 20. 22. 2 Cor. 4. 17, 18. Heb. 11. 24, 25.*

How do they shew themselves to be true under the Second?

Ans. By mourning and confessing, and striving, and Praying against them; by not being content, shouldest thou have Heaven if they live, and defile thee, and by counting of Holiness the greatest Beauty in the World, and by flying to Jesus Christ for Life, *Zech. 12. 10. John 19. Heb. 12. 4. Psal. 19. 12.*

How do they shew themselves to be true under the Third?

Ans. By Prizing the true Graces above all the World, by praying heartily that God will give thee more, by not being content with all the Grace thou canst be capable of enjoying on this side Heaven and Glory, *Psal. 84. 10. Luke 17. 5. Philip. 3.*

Strive to enter in.

The Reason why Christ addeth these Words, *to enter in*, is obvious; to wit, because there is no true and lasting Happiness on this side Heaven; I say, none that is both true and lasting; I mean, as to our Sense and Feeling, as there shall; *for here have we no continuing City, but we seek one to come, Heb. 13. 14.* The Heaven is within; *strive therefore to enter in*: The Glory is within; *strive therefore to enter in*: The Mount Sion is within; *strive therefore to enter in*: The heavenly Jerusalem is within; *strive therefore to enter in*: Angels and Saints are within; *strive therefore to enter in*; and to make up all, the God and Father of our Lord Jesus Christ, and that glorious Redeemer is within; *strive therefore to enter in.*

Strive to enter in;

For without are Dogs, Sorcerers, and Whoremongers, and Murtherers, and Idolaters, and whosoever loveth and maketh a Lie: Without are also the Devils, and Hell, and Death, and all damned Souls; without is howling, weeping, wailing, and gnashing of Teeth; yea, without are all the Miseries, Sorrows, and Plagues that an infinite God can in Justice and Power inflict upon an evil and wicked Generation: *Strive therefore to enter in at the strait Gate, Rev. 22. 15. Mat. 25. 41. Rev. 12. 9. Isa. 65. 13, 14. Mat. 22. 13. Deut. 29. 18, 19, 20.*

Strive to enter in at the strait Gate, [for many] I say unto you, will seek to enter in, and shall not be able.

We are now come to the Motive which our Lord urges to enforce his Exhortation. He told us before, That the Gate was strait; he also exhorted us to *strive* to enter in thereat, or to get those things *now* that will further our Entrance *then*, and to set our selves against those things that will hinder our entering in.

In this Motive there are five things to be minded.

1. That there will be a Disappointment to some at the Day of Judgment, *they will seek to Enter in, and shall not be able.*

2. That not a few, but *many*, will meet with this Disappointment; for *[many]* will seek to enter in, and shall not be able.

3. This Doctrine of the Miscarriage of *many*, then, it standeth upon the Validity of the Word of Christ; for *many [I say]* will seek to enter in, and shall not be able.

4. Professors shall make a great Heap among the *many* that shall fall short of Heaven, for *many I say [unto you]* will seek to enter in, and shall not be able.

5. Where Grace and striving are wanting now, seeking and contending to enter in, will be unprofitable then; for *many, I say unto you, will seek to enter in, and shall not be able.*

But I will proceed in my former Method, to wit, to open the Words unto you.

For *many*, &c.

If he had said, for *[some]* will fall short; it had been a Sentence to be minded: If he had said, for *some that seek, will fall short*, it had been very awakening; but when he saith, *many, many will fall short*, yea, many among Professors will fall short; this is not only awakening, but dreadful.

For *many*, &c.

I find this Word *Many*, variously applied in Scripture.

1. Sometimes, it intendeth the open Profane, the wicked and ungodly World, as where Christ saith, *wide is the Gate and broad is the Way that leadeth to Destruction, and many there be that go in thereat*, Mat. 7. 13. I say by the *many* here, he intends those chiefly, that go on in the broad Way of Sin, and prophaneness, bearing the Tokens of their Damnation in their Foreheads, those whose daily Practice proclaims, that their *Feet go down to Death, and their Steps take hold of Hell*, Job 21. 29, 30. Isa. 3. 9. Pro. 55.

2. Sometimes this Word, *many*, intendeth those that cleave to the People of God deceitfully, and in Hypocrisie; or as Daniel hath it, *many shall cleave unto the Church with Flatteries*, Dan. 11. 34. The Word *many*, in this Text, includeth all those who feign themselves better than they are in Religion; it includeth I say those that have Religion *only*, for an Holyday Saint to set them out at certain Times and when they come among suitable company.

3. Sometimes this Word *many*, intendeth them that Apostatize from Christ, such as for a while believe, and in time of Temptation fall away, as John saith of some of Christ's Disciples, *from that time many of his Disciples went back and walked no more with him*, Joh. 6. 65,

4. Sometimes this Word *many*, intendeth them that make a great Noise, and do many great things in the Church, and yet want saving Grace: *Many, saith Christ, will say unto me in that Day, Lord, Lord, have we not Prophesied in thy Name, and in thy Name cast out Devils, and in thy Name done many wonderful Works*: Mark there will be *many* of these.

5. Sometimes this word *many* intendeth those poor ignorant deluded Souls that are led away with every Wind of Doctrine: those who are caught with the cunning and crafty deceiver, who lieth in wait to beguile unstable Souls. *And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of*, 2 Pet. 2. 2.

6. Sometimes this word *many* includeth all the World, good and bad. *And many of them that sleep in the Dust of the Earth shall awake, some to everlasting Life, and some to everlasting shame and contempt*: Dan. 12. 2. compare with John 5. 28, 29.

7. Lastly, Sometimes this Word *many* intendeth the Good only, even them that shall be saved, Luke 1. 10. chap. 2. 34.

Since then that the Word is so variously applied, let us inquire how it must be taken in the Text, and,

1. It must not be applied to the *sincerely godly*, for they shall never perish, John 10. 27, 28.

2. It cannot be applied to *all the World*, for then no Flesh should be saved.

3. Neither is it to be applied to the open Profane only, for then the Hypocrite is by it excluded.

4. But by the *Many* in the Text our Lord intendeth in special the Professor, the Professor I say, how high soever he seems to be now, that shall be found without saving Grace in the Day of Judgment.

Now that the Professor, *is in special intended in this Text*, consider, so soon as the Lord had said, *many will seek to enter in, and shall not be able*, he pointeth, as with his Finger, at the *Many* that then he in special intendeth, to wit, them among whom he had taught; them that *had eat and Drunken in his Presence; them that had Prophesied, and cast out Devils in his Name, and in his Name had done many wonderful Works*, Luke 13. 26. Mat. 7. 27. These are the *Many* intended by the Lord in this Text, though others are also included under the Sentence of Damnation by his Word in other Places. For *many* &c. Matthew saith concerning this strait Gate, *That there are but few that find it*. But it seems the Cast-aways in my Text, did find it, for you read that they knocked at it, and cried, *Lord open unto us*: so then, the meaning may seem to be this, *many of the few that find it, will seek to enter in, and shall not be able*. I find at the Day of Judgment, some will be

be crying to the Rocks to cover them, and some at the Gates of Heaven for Entrance: Suppose that those that cry to the Rock to cover them, are they whose Conscience will not suffer them once to look God in the Face, because they are fallen under present Guilt, and the dreadful Fears of the Wrath of the Lamb, *Rev. 6. 16.* And that those that stand crying at the Gate of Heaven, are those whose Confidence holds out to the last, even those whose Boldness will enable them to contend even with Jesus Christ for Entrance. Them I say, that will have, Profession, casting out of Devils, and many wonderful Works to plead: Of this sort are the *Many* in my Text; *for many I say unto you will seek to enter in and shall not be able. For many, &c.* Could we compare the Professors of the times with the everlasting Word of God, this Doctrine would more easily appear to the Children of Men. How few among the many, yea, among the *Swarms* of Professors have Heart to make Conscience of walking before God, in this World, and to study his Glory among the Children of Men: How few, I say, have his Name lie nearer their Hearts, than their own carnal Concerns, nay, do not many make his Word, and his Name, and his Ways a Stalking Horse, to their own worldly Advantages: God calls for Faith, good Conscience, Moderation, Self-denial, Humility, Heavenly mindedness, love to Saints, to Enemies, and for Conformity in Heart, in Word, and Life to his Will, but where is it? *Mark 11. 22. Pet. 3. 16. Heb. 13. 5. Phil. 4. 5. Mat. 10. 37, 38, 39. Col. 3. 1, 2, 3, 4. Mich. 6. 8. Revel. 2. 10. Job. 15. 17. 1 Joh. 4. 21. Mat. 5. 44. Pro. 23. 26. Col. 4. 6.*

For many [I say unto you].

These latter Words carry in them a double Argument to prove the Truth asserted before. First, in that he directly pointeth at his Followers. *I say unto [you]:* many I say unto You, even to You that are my Disciples, to You that have eat and drank in my Presence. I know that sometimes Christ hath directed his Speech to his Disciples, not so much upon their Accounts, as upon the Accounts of others: but here it is not so; the *I say unto you* in this Place, it immediately concerned some of themselves. *I say unto you, ye shall begin to stand without, and to knock, saying, Lord, Lord, open to us, and he shall answer and say unto You, I know You not, whence You are; then shall ye begin to say, We have eat and drank in thy Presence, and thou hast taught in our Streets: But he shall say, I tell you, I know you not whence you are, depart from me, all ye Workers of Iniquity,* 'tis you; you, you, that I mean. *I say unto you.* It is common with a professing People, when they hear a smart and thundring

Sermon, to say, Now has the Preacher paid off the Drunkard, the Swearer, the Liar, the Covetous, and Adulterer; forgetting that these Sins may be committed in a spiritual and mystical Way. There is spiritual Drunkenness, spiritual Adultery, and a Man may be a Liar that calls God his Father when he is not; or that calls himself a Christian, and is not. Wherefore perhaps all these Thunders and Lightnings in this terrible Sermon, may more concern thee than thou art aware of; I say unto you: unto you Professors, may be the Application of all this Thunder, *Rev. 2. 9. chap. 3. 9. I say unto you.*

Had not the Lord Jesus designed by these Words, to shew what an Overthrow will one Day be made among Professors, he needed not have you'd it at this Rate, as in the Text, and afterwards he has done, the Sentence had run intelligible enough without it; I say, without his saying, *I say unto you;* but the Truth is, the Professor is in Danger; the Preacher and the Hearer, the Workers of Miracles, and Workers of Wonders, may be all in danger of damning, notwithstanding all their Attainments. And to awaken us all about this Truth therefore, the Text must run thus, *For many, I say unto you, shall seek to enter in, and shall not be able.*

See you not yet that the Professor is in Danger, and that these Words, *I say unto you,* are a Prophecy of the everlasting Perdition of some that are famous in the Congregation of Saints: I say, if you do not see it, pray God your Eyes may be opened, and beware that thy Portion be not as the Portion of one of those that are wrapped up in the 28th Verse of the Chapter. *There shall be Weeping and Gnashing of Teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdom of Heaven, and you yourselves thrust out.*

For many [I say] unto you.

These Words, I told you, carry in them a double Argument for Confirmation of the Truth asserted before: First, That Professors are here particularly pointed at: And secondly, It is the saying of the Truth himself: For these Words *I say,* are Words full of Authority; I say it, *I say unto you,* says Christ, as he saith in another Place, *It is I that speak; behold it is I.* The Person whose Words we have now under Consideration, was no blundering raw-headed Preacher, but the very Wisdom of God, his Son, and him that hath lain in his Bosom, from everlasting, and consequently, had the most perfect Knowledge of his Father's Will, and how it would fare with Professors at the End of this World. And now hearken what himself doth say of the Words which he hath spoken; *Heaven and Earth shall pass away, but my Word shall not pass away, Mat. 24. 35. [I say] unto you.*

The

The Prophets used not to speak after this Manner, nor yet the holy Apostles; for thus to speak, is to press Things to be received upon their own Authority. They used to say, *Thus saith the Lord*, or *Paul*, or *Peter*, *an Apostle*, or *a Servant of God*. But now we are dealing with the Words of the Son of God; it is *he* that hath said it; wherefore we find the Truth of the perishing of many Professors asserted, and confirmed by Christ's own Mouth. This Consideration carrieth great awakening in it; but into such a fast Sleep are many now-a-Days fallen, that nothing will awaken them, but that shrill and terrible Cry, *Behold the Bridegroom comes, go ye out to meet him. I say unto you.*

There are two Things upon which this Assertion may be grounded. 1. *There is in the World a Thing like Grace, that is not.* 2. *There is a Sin called the Sin against the Holy Ghost, from which there is no Redemption.* And both these Things befall Professors.

First, *There is in the World a Thing like Grace, that is not.* This is evident, because we read that there are some that not only make a fair Shew in the Flesh, that glory in Appearance, that appear beautiful outward, that do as God's People, but have not the Grace of God's People, Gal. 6. 12. 2 Cor. 5. 12. Mat. 23. 27. Isa. 57. 2. 'Tis evident also from those frequent Cautions that are every where in the Scriptures given us about this Thing: *Be not deceived: Let a Man examine himself: Examine your selves, whether you be in the Faith*, Gal. 6. 7. 1 Cor. 11. 28. 2 Cor. 13. 5. All these Expressions intimate to us, that there may be a Shew of, or a Thing like Grace, where there is no Grace indeed. 3. This is evident from the Conclusion made by the Holy Ghost upon this very Thing: *For if a Man thinketh himself to be Something when he is Nothing, he deceiveth himself*, Gal. 6. 3. The Holy Ghost here concludeth, that a Man may think himself to be Something, may think he hath Grace when he hath none, may think himself something for Heaven and another World, when indeed he is just nothing at all with Reference thereto; the Holy Ghost also determineth upon this Point, to wit, that they do so deceive themselves: *For if a Man thinketh himself to be Something when he is Nothing, he deceiveth himself*; he deceiveth his own Soul; he deceiveth himself of Heaven and Salvation: So again, *Let no Man beguile you of your Reward*, Col. 2. 18. 4. It is manifest from the Text, *For many I say unto you, will seek to enter in, and shall not be able.* Alas! Great Light, great Parts, great Works, and great Confidence of Heaven, may be where there is no Faith of God's Elect, no Love of the Spirit, no Repentance unto Salvation, no Sanctification of the Spirit, and so conse-

quently, no Saving Grace. But,

Secondly, As there is a Thing like Grace, which is not, so there is a Sin, called the Sin against the Holy Ghost, from which there is no Redemption, and this Sin doth more ordinarily befall Professors.

1. There is a Sin called the Sin against the Holy Ghost, from which there is no Redemption: This is evident both from Matthew and Mark; *But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this World, neither in the World to come. But he that shall blaspheme against the Holy Ghost, hath never Forgiveness, but is in Danger of eternal Damnation*, Mat. 12. 32. Mark 3. 29. Wherefore when we know that a Man hath sinned this Sin, we are not to pray for him, or to have Compassion on him, 1 John 15. 16. Judges 22.

1st, This Sin doth most ordinarily befall Professors, for there are few, if any, that are not Professors, that are at present capable of sinning this Sin. They which were once enlightened, and have tasted the heavenly Gift, that were made Partakers of the Holy Ghost, and have tasted the good Word of God, and the Power of the World to come, Heb. 6. 4, 5. Of this Sort are they that commit this Sin; Peter also describes them to be such, that sin the unpardonable Sin. *For if after they have escaped the Pollution of the World, through the Knowledge of our Lord and Saviour Jesus Christ, they are again intangled therein and overcome, the latter end is worse with them than the beginning*, 2 Pet. 2. 2. The other Passage in the tenth of the Hebrews holdeth forth the same Thing: *For if we sin wilfully, after we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sin, but a certain fearful looking for of Judgment, and fiery Indignation, that shall devour the Adversaries*, Heb. 10. 26, 27. These therefore are the Persons that are the Prey for this Sin: This Sin feedeth upon Professors, and they that are such, do very often fall into the Mouth of this Eater. Some fall into the Mouth of this Sin, by Delusions and Doctrines of Devils; and some fall into the Mouth of it, by returning with the Dog to his own Vomit again, and with the Sow that was washed, to her wallowing in the Mire, 1 Pet. 2. 22. I shall not here give you a particular Description of this Sin, that I have done elsewhere; but such a Sin there is, and they that commit it shall never have Forgiveness: And I say again, there be Professors that commit this unpardonable Sin, yea, more than most are aware of: Let all therefore look about them: The Lord awaken them that they may so do: For what with a Profession without Grace, and by the Venom of the Sin against the Holy Ghost, many will seek to enter in, and shall not be able. Will seek to enter in.

This Kingdom, at the Gate of which the *Reprobate* will be stopt, will be at the last *Judgment*, the Desire of all the World, and they, especially *they* in my Text, *will seek to enter in*: For then they will see that the Blessedness is to those that shall get into this Kingdom, according to that which is written, *Blessed are they that do his Commandments, that they may have Right to the Tree of Life, and may enter in through the Gates into the City*, Rev. 22. 14. To prove that they will seek, although I have done it already, yet read these Texts at your Leisure, *Mat. 25. 11. and 7. 22. Luke 13. 28.* And in a Word, to give you the Reason why they will *seek to enter in*.

1. Now they will see what a Kingdom it is, what Glory there is in it, and how they shall also see the blessedness which they shall have, that shall then be counted worthy to enter in: The Reason why this Kingdom is so little regarded, it is because it is not seen, the Glory of it is hid from the Eyes of the World: *Their Eye hath not seen, nor their Ear heard, &c. I,* but then they shall hear and see too, and when this comes to pass, then even then he that now most seldom thinks thereof, *will seek to enter in*.

2. They will now see what Hell is, and what Damnation in Hell is, more clear than ever: They will also see how the Breath of the Lord, like a Stream of Brimstone doth kindle it: O the sight of the burning fiery Furnace which is prepared for the Devil and his Angels! This, this will make Work in the Souls of cast-aways at that Day of God Almighty, and then they will *seek to enter in*.

3. Now they will see what the meaning of such Words as these are, Hell Fire, everlasting Fire, devouring Fire, Fire that never shall be quenched: Now they will see what for ever, means: What Eternity means: Now they will see what this Word means, *the bottomless Pit*: Now they will hear roaring of Sinners in this Place, howling in that, some crying to the Mountains to fall upon them, and others to the Rocks to cover them; now they will see blessedness is no where but within.

4. Now they will see what Glory the godly are possessed with, how they rest in *Abraham's Bosom*, how they enjoy eternal Glory, how they walk in their white Robes, and are equal to the Angels. O the Favour, and Blessedness, and unspeakable Happiness that now God's People shall have, and this shall be seen by them that are shut out, by them that God hath rejected for ever, and this will make them seek to enter in, *Luk. 16. 22, 23. 13. 28. Will seek to enter in.*

Quest. But some may say, *How will they seek to enter in?*

Answer. They will put on all the Confi-

dence they can, they will trick and trim up their Profession, and adorn it with what Bravery they can. *Thus the foolish Virgins sought to enter in*, they did trim up their Lamps, made themselves as fine as they could, they made shift to make their Lamps to shine a while, but the Son of God, discovering himself, their Confidence failed, their Lamps went out, the Door was shut upon them, and they were kept out. Mat. 25. 1, to 12.

2. They will seek to enter in, by croud- ing themselves in among the Godly. *Thus the Man without the wedding Garment, sought to enter in*, he goes to the Wedding, gets into the Wedding-Chamber, sits close among the Guests, and then without doubt, concluded, he should escape Dam- nation, *but you know, one black Sheep is soon seen, though it be among an hundred white ones*, why even thus it fared with this poor Man; *and when the King came in to see the Guests, he saw there a Man that had not on a Wedding Garment.* He spied him presently, and before one Word was spo- ken to any of the other, he had this dread- ful Salutation, *Friend, how camest thou in hither, not having on a Wedding Garment?* And he was speechless, tho' he could swag- ger it out amongst the Guests, yet the Master of the Feast, at first coming in, strikes him dumb, and having nothing to say for himself, the King had something to say against him: *Then said the King to the Ser- vants (the Angels) bind him Hand and Foot, and take him away, and cast him into outer Darknes, there shall be weeping and gnash- ing of Teeth.*

3. They will seek to enter in by plead- ing their Profession and Admittance to the Lord's Ordinances, when they were in the World, *Lord we have eat and drank in thy Presence, and thou hast taught in our Streets, we sat at thy Table, and used to frequent Sermons and Christian Assemblies; we were well thought of by thy Saints, and were admitted into thy Churches, we professed the same Faith as they did, Lord, Lord open unto us.* Mat. 22. 11, 12, 13.

4. They will seek to enter in, by plead- ing their Virtues, how they subjected to his Ministry, how they wrought for him, what good they did in the World, and the like, *Mat. 7. 22.* but neither will this help them; the same Answer that the two former had, the same have these: *Depart from me ye Workers of Iniquity.*

5. They will seek to enter in, by pleading Excuses, where they cannot evade Con- viction. The slothful Servant went this Way to work, when he was called to Ac- count for not improving his Lord's Money. Lord (says he) *I knew thou wast an hard Man, reaping where thou hast not sowed, and gathering where thou hast not strewed, and I was afraid, &c.* (either that I should not please in laying out thy Money, or that

that I should put it into Hands, out of which I should not get it again at thy need) *and I went and hid thy Talent in the Earth, lo, there thou hast that is thine*, and if he had said, true Lord, I have not improved, I have not got, but consider also, I have not imbezzled, I have not spent, nor lost thy Money, *Lo there thou hast what is thine*, Mat. 25. 24, to 28. There are but few will be able to say these *last Words* at the Day of Judgment; the most of Professors are for imbezzling, mispending and slothing away their Time, their Talents, their Opportunities to do good in; but, I say, if he that can make so good an Excuse as to say, *Lo, there thou hast what is thine*: I say, if such an one shall be called a *wicked and slothful Servant*, if such an one shall be put to shame at the Day of Judgment, yea, if such an one, shall, notwithstanding this Care to save his Lord's Money, *be cast as unprofitable into utter Darkness, where shall be weeping and gnashing of Teeth*, what will they do that have neither took Care to lay out, nor Care to keep what was committed to their Trust?

6. They will seek to enter in by pleading, that *Ignorance* was the Ground of their miscarrying in the Things wherein they offended; wherefore when Christ charges them with want of Love to him, and with want of those Fruits that should prove their Love to be true, as, *that they did not feed him, did not give him Drink, did not take him in, did not cloath him, visit him, come unto him, and the like*: They readily reply, *Lord, when saw we thee an hungred, or athirst, or a Stranger, or naked, or sick, or in Prison, and did not minister unto thee*, Mat. 25. 41, to 45. As who should say, Lord, we are not conscious to our selves, that this Charge is worthily laid at our Door. God forbid that we should have been such Sinners, but Lord, give an Instance; when was it, or where? True, there was a Company of *poor sorry People* in the World very inconsiderable, set by with no Body, but for thy self we professed thee, we loved thee, and hadst thou been with us in the World, wouldest thou have worn Gold, wouldest thou have eaten the sweetest of the World, we would have provided it for thee; and therefore, *Lord, Lord open to us*. But will this Plea do? No, then shall he answer them, *Inasmuch as you did it not to one of the least of these my Brethren, ye did it not to me*. This Plea then, though grounded upon *Ignorance*, which is one of the strangest Pleas for neglect of Duty, would not give them Admittance into the Kingdom. *These shall go away into everlasting Punishment, but the Righteous into Life eternal*.

I might add other Things by which 'twill appear how *they will seek to enter in*; as,

1. They will make a stop at this Gate, this beautiful Gate of Heaven, they will *begin to stand without at the Gate*, as being loath to go any further: Never did Malefactor so unwillingly turn off the *Ladder*, when the Rope was about his Neck, as these will turn away, in that Day, from the Gates of Heaven to Hell.

2. They will not only make a stop at the Gate; but there *they will knock and call*, this also argueth them willing to enter: *They will begin to stand without and to knock at the Gate, saying, Lord, Lord open to us*. This Word, *Lord*, being doubled, shews the Vehemency of their Desires: *Lord, Lord open to us*. The Devils are coming; *Lord, Lord*, the Pit opens her Mouth upon us: *Lord, Lord* there is nothing but Hell and Damnation left us, if *Lord, Lord* thou hast not Mercy upon us; *Lord, Lord open to us*.

3. Their last Argument for Entrance is their Tears, when groundless Confidence, pleading of Vertues, Excuses, and Ignorance, will not do; when standing at the Gate, knowing and calling *Lord, Lord open to us*, will not do, then they betake themselves to their Tears: Tears are sometimes the most powerful Arguments, but they are nothing worth here: *Esau also sought it carefully, with Tears*, but it helped him nothing at all, *Heb. 12. 15, 16. There shall be weeping and gnashing of Teeth*, for the Gate is shut for ever, Mercy is gone for ever, Christ hath rejected them for ever: All their Pleas, Excuses, and Tears, will not make them able to enter into this Kingdom.

For many, I say unto you, will seek to enter in and shall not be able.

I come now to the latter Part of the Words which closely shews us the Reason of the Rejection of these many that must be damned, *they will seek to enter in, and shall not be able*.

An *Hypocrite*, a false Professor may go a great Way, they may pass through the first and second Watch, to wit, may be approved of Christians and Churches, *but what will they do when they come at this Iron Gate that leadeth into the City*? There the workers of Iniquity will fall, be cast down, and shall not be able to rise.

And shall not be able.

The Time, as I have already hinted, which my Text respecteth, it is the Day of Judgment, a Day when all Masks and Vizards shall be taken off from all Faces: It is a Day wherein *God will bring to Light the hidden Things of Darkness, and will make manifest the Counsels of the Heart*, 1 Cor. 4. 5. It is also the Day of his Wrath, the Day in which he will pay Vengeance, even a Recompence to his Adversaries.

At this Day those Things that now these many count sound and good, will then shake like a Quagmire, even all their naked Knowledge,

Knowledge, their feigned Faith, pretended Love, glorious Shews of Gravity in the Face, their Holiday Words, and specious Carriages will stand them in little stead: I call them Holiday Ones, for I perceive that some *Professors* do with Religion, just as People do with their best Apparel, hang it against the Wall all the Week, and put them on on *Sundays*: For as some scarce ever put on a Suit, but when they go to a Fair or a Market, so little House-Religion will do with some; they save Religion till they go to a Meeting, or till they meet with a godly Chapman: O poor Religion! O poor Professor! What wilt thou do at this Day, and the Day of thy Trial and Judgment? Cover thy self thou canst not; go for a Christian thou canst not; stand against the Judge thou canst not; What wilt thou do? *The Ungodly shall not stand in Judgment, nor Sinners in the Congregation of the Righteous.*

And shall not be able.

The Ability here intended, is not that which standeth in carnal Power of fleshly Subtility, but in the Truth and Simplicity of those Things, for the Sake of which God giveth the Kingdom of Heaven to his People.

There are five Things, *for the Want of which*, this People will not be able to enter.

First, This Kingdom belongs to the *Elect*, to those for whom it was prepared from the Foundation of the World, *Mat. 25.* Hence Christ saith, when he comes, *He will send forth his Angels with a great Sound of a Trumpet, and they shall gather together his Elect, from the four Winds, from one End of Heaven to another, Mat. 24.* And hence he saith again, *I will bring forth a Seed out of Jacob, and out of Judah, an Inheritor of my Mountains, and mine Elect shall inherit it, and my Servants shall dwell there. They shall deceive, if it were possible, the very Elect. But the Elect hath obtained it, and the rest were blinded, Rom. 11. 7.*

Secondly, They will not be able to enter, because they will want the *Birth-Right*; the Kingdom of Heaven is for the *Heirs*, and if *Children*, then *Heirs*; if born again, then *Heirs*: Wherefore it is said expressly, *Except a Man be born again, he cannot see the Kingdom of God*: By this one Word, down goes all carnal Privilege of being born of Flesh and Blood, and of the Will of Man, Canst thou produce the *Birth-Right*; but art thou sure thou canst? For it will little profit thee to think of the blessed Kingdom of Heaven, if thou wantest a *Birth-Right* to give thee Inheritance there. *Esau* did despise his *Birth-Right*, saying, *What Good will this Birth-Right do me?* And there are many in the World of his Mind to this Day. Tush, say they, they talk of being born again, What Good

shall a Man get by that? They say, No going to Heaven without being born again: But God is merciful; Christ died for Sinners; and we will turn when we can tend it, and doubt not but all will be well at last. But I will answer thee, thou Child of *Esau*, that the *Birth-Right* and *Blessing* go together, miss of one and thou shalt never have the other; *Esau* found this true, for having first despised the *Birth-Right*, when he would afterwards have inherited the *Blessing* he was rejected, *For he found no Place of Repentance, though he sought it carefully with Tears, Gen. 25. Heb. 12. 14, 15, 16.*

Thirdly, They shall not be able to enter in, who have not believed with the Faith of God's Operation; the Faith that is most holy, even the Faith of God's Elect. *He that believeth on the Son of God, hath everlasting Life; he that believeth not the Son shall not see Life, but the Wrath of God abideth on him, John 3.* But now, this Faith is the Effect of electing Love, and of a new Birth, *John 11. 12.* Therefore all the Professors that have not that Faith which floweth from being born of God, will seek to enter in, and shall not be able.

Fourthly, They shall not be able to enter in, that have not *Gospel Holiness*; Holiness that is the Effect of Faith, is that which admits into the Presence of God, and into his Kingdom too. *Blessed and holy are they that have part in the first Resurrection, on such the second Death* (which is Hell and eternal Damnation, *Rev. 20. 14.*) *have no Power, Rev. 20. 6.* Blessed and holy, with the Holiness that flows from Faith which is in Christ, for to these the Inheritance belongs. *That they may receive Forgiveness of Sins, and Inheritance among them that are sanctified by Faith* (said Christ) *which is in me, Acts 26. 18.* This Holiness which is the natural Effect of Faith in the Son of God, Christ Jesus the Lord, will at this Day of Judgment distinguish from all other Shews of Holiness and Sanctity, be they what they will, and will admit the Soul that hath this Holiness into his Kingdom, when the Rest will seek to enter in, and shall not be able.

Fifthly, They shall not be able to enter in, that do not *Persevere* in this blessed Faith and Holiness, not that they that have them indeed, can finally fall away, and everlastingly perish; but it hath pleased Jesus Christ to bid them that have the Right, to hold fast that they have; to endure to the End; and then tells them they shall be saved: Though 'tis as true, that none is of Power to keep himself; but God worketh together with his Children, and they are kept by the Power of God, through Faith, unto Salvation, which is also laid up in Heaven for them, *1 Pet. 1. 3, 4, 5.*

The Foolish shall not stand in thy Sight, thou

thou hatest the Workers of Iniquity. The Foolish are the unholy Ones, that neither have Faith nor Holiness, nor Perseverance in Godliness, and yet lay Claim to the Kingdom of Heaven: but *better is a little with Righteousness, than great Revenues without Right*, Psal. 55. Prov. 16. 8. what is it for me to claim a House, or a Farm without right? or to say, all this is mine, but have nothing to shew for it: this is but like the Revenues of the Foolish: his Estate lieth in his Conceit; *he hath nothing by Birth-right, and Law*, and therefore shall not be able to inherit the Possession: *for many I say unto you will seek to enter in, and shall not be able.*

Thus you see, that the Non-Elect, shall not be able to enter, that he that is not Born again, shall not be able to enter, that he that hath not saving Faith, with Holiness and Perseverance flowing therefrom, shall not be able to enter: wherefore consider of what I have said.

I come now to give you some Observations from the Words, and they may be three.

First, *When Men have put in all the Claim they can for Heaven, but few will have it for their Inheritance; for many I say unto you, will seek to enter in, and shall not be able.*

Secondly, *Great therefore will be the Disappointment that many will meet with at the Day of Judgment: for many will seek to enter in, and shall not be able.*

Thirdly, *Going to Heaven therefore will be no trivial Business, Salvation is not got by a Dream, they that would then have that Kingdom, must now strive lawfully to enter: for many I say unto you will seek to enter in, and shall not be able.*

I shall speak chiefly, and yet but briefly to the first of these Observations, to wit,

That when Men have put in all the Claim they can to the Kingdom of Heaven, but few will have it for their Inheritance: The Observation standeth of two Parts.

First, That the time is coming, when every Man will put in whatever Claim they can to the Kingdom of Heaven.

Secondly, There will be but few of them that put in Claim thereto, that shall enjoy it for their Inheritance.

I shall speak but a Word or two, to the first Part of the Observation, because I have prevented my Enlargement thereon, by my Explication upon the Words; but you find in the 25th of *Matthew*, that all they on the left Hand of the Judge did put in all the Claim they could for this blessed Kingdom of Heaven: If you shall take them on the left Hand, as most do, for all the Sinners that shall be damned, then that completely proveth the first Part of the Observation, for it is expressly said, *then shall they*, (all of them jointly, and every one apart) also answer him saying, *Lord, when saw*

we thee thus and thus, and did not minister unto thee, Mat. 25. 44. I could here bring you in the Plea of the slothful Servant, the cry of the foolish Virgins; I could also here enlarge upon that Passage; *Lord, Lord, have we not eat and drank in thy Presence, and thou hast taught in our Streets*; but these things are handled already, in the handling of which this first Part of the Observation is proved; wherefore without more Words, I will, God assisting by his Grace, descend to the second Part thereof, to wit,

There will be but Few of them that put in Claim thereto, that will enjoy it for their Inheritance.

I shall speak distinctly to this Part of the Observation, and shall first confirm it by a Scripture or two.

Strait is the Gate, and narrow is the Way that leadeth unto Life, and few there be that find it, Mat. 7. 13, 14.

Fear not, little Flock, it is your Father's good Pleasure to give you the Kingdom, Luke 12. 32. By these two Texts, and by many more that will be urged anon, you may see the Truth of what I have said. To enlarge therefore upon the Truth; and, First, more generally. Secondly, more particularly.

First, More generally, I shall prove that in all Ages, but few have been saved.

Secondly, More particularly, I shall prove but few of them that *Profess* have been saved.

First, In the old World, when it was most populous, even in the Days of *Noah*, we read but of eight Persons that were saved out of it; well therefore might *Peter* call them *but few*, but how few? Why but *eight Souls*; wherein *few*, that is, *eight Souls* were saved by *Water*, 1 Pet. 3. 20. He touches a second time upon this Truth, saying, *he spared not the old World, but saved Noah the eighth Person, a Preacher of Righteousness, bringing in the Flood upon the World of the ungodly*: Mark, all the rest are called the *Ungodly*, and there were also a *World of them*, 2 Pet. 2. 5. These are also taken notice of in *Job*, and go there also by the Name of wicked Men, *Hast thou marked the old Way, which wicked Men have trodden, which were cut down out of nine, whose Foundation was overflowed with a Flood, which said unto God, depart from us, and what can the Almighty do for them?* Job. 22. 15, to 19.

There were therefore but eight Persons that escaped the Wrath of God, in the Day that the Flood came upon the Earth, the rest were ungodly; there was also a *World* of them, and they are to this Day in the Prison of *Hell*, Heb. 11. 6. 1 Pet. 3. 19, 20.

Nay, I must correct my Pen, there were but seven of the eight that were good, for *Ham*, though he escaped the Judgment of the

the Water, yet the Curse of God overtook him to his *Damnation*.

Secondly, When the World began again to be replenished, and People began to multiply therein: How few even in all Ages do we read of, that were saved from the Damnation of the World?

1. One *Abraham* and his Wife, God called out of the Land of the *Caldeans*, I called (said God) *Abraham alone*, Isa. 51. 1, 2.

2. One *Lot* out of *Sodom* and *Gomorrhah*, out of *Adma* and *Zeboim*, one *Lot* out of four Cities; indeed his Wife and two Daughters, went out of *Sodom* with him, but they all three proved naught, as you may see in the Nineteenth of *Genesis*: Wherefore *Peter* observes, that *Lot* only was saved: *He turned the Cities of Sodom and Gomorrhah into Ashes, condemning them with an overthrow, making them an Example unto those that often should live ungodly, and delivered just Lot, that Righteous Man*; read 2 *Pet.* 2. 6, 7, 8.

Jude says, that in this Condemnation, God over-threw, not only *Sodom* and *Gomorrhah*, but the Cities about them also: and yet you find none but *Lot* could be found that was righteous either in *Sodom* or *Gomorrhah*, or the Cities about them, wherefore they, *all of them*, suffer the Vengeance of Eternal Fire, ver. 7.

Thirdly, Come we now to the time of the *Judges*, how few then were the Godly, even then when the Inhabitants of the Villages ceased, they ceased in *Israel*, the High-ways (of God) were then unoccupied, *Judg.* 5. 6, 7.

Fourthly, There were but few in the Days of *David*: *Help Lord*, says he, *for the Godly Man ceaseth, for the Faithful fail, from among the Children of Men*, *Psal.* 12. 1.

Fifthly, In *Isaiab's* time the saved were come to such a few, that he positively says, but that there were a very small Number left, God had made them like *Sodom*, and they had been like unto *Gomorrhah*, Isa. 1. 8, 9.

Sixthly, It was cryed unto them in the time of *Jeremiah*, *that they should run to and fro through the Streets of Jerusalem, and see, and know, and seek in the broad Places thereof, if ye can find a Man, if there be any that executeth Judgment, that seeketh the truth, and I will pardon it*, *Jer.* 5. 1.

Seventhly, God shewed his Servant *Ezekiel* how few there would be saved in his Day, by the Vision of a few Hairs, saved out of the midst of a few Hairs; for the saved were a few saved out of a few, *Ezek.* 5. 3, 4, 5.

Eighthly, You find in the time of the Prophet *Micah*, how the Godly complain, that as to Number, they then were so few, that he compares them to those that are left be-

hind, when they had gathered the Summer-Fruit, *Mic.* 7. 1.

Ninthly, when Christ was come, how did he confirm this Truth, *that but few of them that put in Claim for Heaven, will have it for their Inheritance*. But the common People could not hear it, and therefore upon a time when he did but a little hint at this Truth, the People, even all in the Synagogue where he preached it, *were filled with Wrath, rose up, thrust him out of the City, and led him unto the Brow of the Hill (whereon their City was built) that they might cast him down headlong*, *Luk.* 4. 24, to 30.

Tenthly, *John*, who was after Christ, faith, the whole World lies in Wickedness, that all the World wandered after the Beast, and that Power was given to the Beast, over all Kindreds, Tongues and Nations; Power to do what? Why to cause all, both great and small, rich and poor, bond and free, to receive his Mark, and to be branded for him: *John* 5. 10. *Rev.* 13. 3, 8, 16.

Eleventhly, Should we come to Observation and Experience, the Shew of the Countenance, of the Bulk of Men, doth witness against them, *they declare their Sin like Sodom, they hide it not*, Isa. 3. 9. where is the Man that maketh the Almighty God his Delight, and that designeth his Glory in the World; Do not even almost all, pursue this World, their Lusts and Pleasures? And so, consequently, *say unto God, Depart from us, for we desire not the Knowledge of thy Ways*, or what's the Almighty that we should serve him? It's in vain to serve God, &c.

So that without doubt, it will appear a Truth in the Day of God, *That but few of them, that shall put in their Claim to Heaven, will have it for their Inheritance*.

Before I pass this Head, I will shew you to what the *Saved* are compared in the Scriptures.

First, They are compared to an Handful, *there shall be an Handful of Corn in the Earth upon the top of the Mountains, &c.* *Psal.* 27. 16. this Corn is nothing else but them that shall be saved, *Matt.* 3. 12. *Chap.* 13. 30. But mark, There shall be an Handful; what's an Handful when compared with the whole Heap, or what's an Handful out of the rest of the World.

Secondly, As they are compared to an Handful, so they are compared to a Lilly among the Thorns, *Song.* 2. 2. which is rare, and not so commonly seen. *As the Lilly among Thorns*, faith Christ, *so is my Beloved among the Daughters*. By Thorns, we understand the worst and best of Men, even all that are destitute of the Grace of God, *for the best of them is as a Briar, and the most upright of them as a Thorn-hedge*, *Mich.* 7. 4. 2 *Sam.* 23. 6. 2. I know that she may be called a Lilly amongst Thorns

Thorns also, because she meets with the Pricks of Persecution, *Ezek. 2. 6. chap. 29. 24. 3.* She may also be thus termed, to shew the Disparity that is betwixt Hypocrites and the Church, *Luk. 8. 14. Heb. 8.* But this is not all, the saved are compared to a *Lilly among Thorns*, to shew you, that they are but few in the World; to shew you, that they are few and rare; for as Christ compares her to a *Lilly among Thorns*, so she compares him to an *Apple-tree among the Trees of the Wood*, which is rare, and scarce, not common.

Thirdly, They that are saved, are called but *one* of many, for though there be *threescore Queens, and fourscore Concubines, and Virgins without number, yet my love, saith Christ, is but one, my undefiled is but one, Song. 6. 8, 9.* according to that of *Jeremiah, I will take you, one of a City, Jer. 3.* That saying of *Paul* is much like this, *know you not, that they which run in a race run all, but one receiveth the Prize, 1 Cor. 9. 24.* but *one*, that is, few of many, few of them that run, for he is not here comparing them that run with them that sit still, but with them that run, some run and lose, some run and win; they that run and win, are few in Comparison of them that run and lose: *They that run in a race run all, but one receives the Prize:* Let there then be threescore Queens, and fourscore Concubines, and Virgins without number, yet the saved are but few.

Fourthly, They that are the Saved, are compared to the *gleaning after the Vintage* is in: *Wo is me, said the Church, for I am as when they have gathered the Summer-Fruit, as the Grape Gleanings after the Vintage is in, Mich. 7. 1.* The Gleanings! What's the Gleanings to the whole Crop? And yet you here see, to the Gleanings are the Saved compared; 'tis the Devil and Sin that carry away the Cart-loads, while Christ and his Ministers come after a Gleaning: *But the Gleaning of the Grapes of Ephraim, are better than the Vintage of Abiezer, Jud. 8.* Them that Christ and his Ministers glean up and bind up in the Bundle of Life, are better than the Loads that go the other way: You know it is often the Cry of the Poor in Harvest, *poor gleaning, poor gleaning:* And the Ministers of the Gospel, they also cry, *Lord who hath believed our Report? And to whom is the Arm of the Lord revealed? Isa. 53. 1.* When the Prophet speaks of the saved under this Metaphor of gleaning, how doth he amplify the Matter? *Gleaning Grapes shall be left, says he, two or three Berries in the Top of the uppermost Bough, four or five, in the outmost fruitful Branches thereof, saith the Lord, Isa. 17. 6.* Thus you see what gleaning is left in the Vineyard, after the Vintage is in, two or three here, four or five there. Alas! They that shall be saved, when the Devil

and Hell have had their Due, they will be but as the Gleaning, they will be but few, they that go to Hell, go thither in Clusters, but the saved go not so to Heaven, *Matt. 13. 30. Mich. 7.* wherefore when the Prophet speaketh of the Saved, he saith, *there is no Cluster*, but when he speaketh of the Damned, he saith, they are gathered by Clusters, *Revel. 14. 18, 19.* O sinners, but few will be saved. O Professors, but few will be saved!

Fifthly, They that shall be saved, are compared to *Jewels*; *And they shall be mine, saith the Lord, in the Day that I make up my Jewels. Malachi 3. 13.* Jewels, you know, are rare things, things that are not found in every house: Jewels will lie in little room, being few and small; though Lumber takes up much; in almost every House, you may find Brass, and Iron, and Lead; and in every Place you may find hypocritical Professors, but the saved are not these common things: They are God's peculiar Treasure, *Psal. 35. 4.* wherefore *Paul* distinguisheth betwixt the Lumber, and the Treasure in the House; there is, saith he, *in a great House, not only Vessels of Gold and Silver, but also of Wood, and of Earth, and some to Honour, and some to Dishonour, 2 Tim. 2. 20.* here is a Word for wooden and earthy Professors, the Jewels and Treasure are Vessels to Honour, they of *Wood and Earth*, are Vessels of Dishonour, that is, Vessels for Destruction, *Rom. 9. 21.*

Sixthly, They that shall be saved, are compared to a Remnant; *except the Lord had left in us a very small Remnant, we should have been as Sodom, and should have been like unto Gomorrah, Isa. 1. 9.* A Remnant, a small Remnant, a very small Remnant: O how doth the Holy Ghost word it? And all to shew you how few shall be saved: Every one knows what a Remnant is, but this is a *small Remnant*, a *very small Remnant*. So again, *sing with Gladness for Jacob, and shout among the chief of the Nations, publish ye, praise ye, and say, O Lord save thy People, the Remnant of Israel, Jer. 31. 7.* What shall I say? The Saved are often in Scripture called, *a Remnant, Ezek. 9. 8, 14. Isa. 10. 20, 21, 22. and 11. 11, 16. Jer. 23. 3. Joel 2. 32.* But what's a Remnant to the whole Piece? What's a Remnant of People to the whole Kingdom? Or, What's a Remnant of Wheat to the whole Harvest?

Seventhly, The Saved are compared to the tythe or tenth Part, wherefore when God sendeth the Prophet to make the Hearts of the People fat, their Ears dull, and to shut their Eyes: The Prophet asketh, *How long?* To which God answereth, *Until the Cities be wasted without Inhabitant, and the Houses without Man, and the Land be utterly desolate, and the Lord have removed*

removed Man far away, and there be a great forsaking in the midst of the Land: But yet, (as God saith in another Place, *I will not make a full end*) in it shall be a Tenth, so the holy Seed shall be the Substance thereof, Isa. 6. 10, 11, 12, 13. But what's a Tenth? What's One in Ten? And yet so speaks the Holy Ghost, when he speaks of the holy Seed, of those that was to be reserved from the Judgment; and observe it, the fatning and blinding of the rest, it was to their everlasting Destruction; and so both Christ and Paul expounds it often in the New Testament, Mat. 13. 14, 15. Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 26. Rom. 11. 8. So that those that are reserved from them that perish, will be very few, one in ten. *A Tenth shall return, so the holy Seed shall be the Substance thereof.*

I shall not add more Generals at this Time, I pray God that the World be not offended at these: But without doubt, *But few of them that shall put in their Claim for Heaven will have it for their Inheritance*; which will yet farther appear in the reading of that which follows.

Secondly, Therefore I come more particularly to shew you, that but *few will be saved*, I say, but *few of Professors themselves will be saved*: For that is the Truth that the Text doth more directly look at and defend. Give me therefore thy Hand, good Reader, and let us soberly walk through the rest of what shall be said, and let us compare as we go each Particular with the Holy Scripture.

First, 'Tis said, *The Daughter of Zion is left as a Cottage in a Vineyard, as a Lodge in a Garden of Cucumbers, as a besieged City*, Isa. 18. The Vineyard was the Church of Israel, Isa. 5. 1. the Cottage in that Vineyard, was the Daughter of Zion, or the truly gracious amongst, or in that Church: A Cottage, God had but a Cottage there, but a little Habitation in the Church, a very few that were truly gracious amongst that great Multitude that professed; and had it not been for these, for this Cottage, the rest had been ruined as Sodom: *Except the Lord of Hosts had left in us, in the Church, a very few, they had been as Sodom*, V. 9. Wherefore among the Multitude of them that shall be damned, Professors will make a considerable Party.

Secondly, *For though thy People Israel, be as the Sand of the Sea, a Remnant shall return, a Remnant shall be saved*, Isa. 10. 22. Rom. 9. 27. For though thy People Israel, whom thou broughtest out of Egypt, to whom thou hast given Church Constitution, holy Laws, holy Ordinances, holy Prophets, and holy Covenants: *Thy People*, by Separation from all People, and *thy People* by Profession: Though this *thy People* be as the Sand of the Sea, a Rem-

nant shall be saved; wherefore among the Multitude of them that shall be damned, Professors will make a considerable Party.

Thirdly, *Reprobate Silver shall Men call them because the Lord hath rejected them*, Jer. 6. 30. the People here under Consideration, are called in Verse 27. *God's People*, his People by Profession. *I have set thee for a Tower and a Fortress among my People, that thou mayest know, and try their Way.* What follows? *They are all grievous Revolters, walking with Slanders, reprobate Silver; the Lord hath rejected them.* In Chap. 7. Ver. 29. they are called also the Generation of his Wrath: *For the Lord hath rejected and forsaken the Generation of his Wrath.* This therefore I gather out of these holy Scriptures; that with Reference to Profession and Church-Constitution, a People may be called the People of God, but with Reference to the Event and final Conclusion that God will make with some of them, they may be truly the Generation of his Wrath.

Fourthly, In the 5th of *Isaiah* you read again of the *Vineyard of God*, and that it was planted on a very fruitful Hill, planted with the choicest Vines, had a Wall, a Tower, a Wine-Press belonging to it, and all Things that could put it into right Order and good Government, as a Church; but this Vineyard of the Lord of Hosts brought forth wild Grapes, Fruits unbecoming her Constitution and Government, wherefore the Lord takes from her his Hedge and Wall, and lets her be trodden down. Read Christ's Exposition upon it in Mat. 2. and 23. &c. Look to it Professors, these are the Words of the Text, *For many, I say unto you, will seek to enter in, and shall not be able.*

Fifthly, *Son of Man, said God to the Prophet, the House of Israel is to me become Dross, all they are Brass and Tin, and Iron and Lead, in the midst of the Furnace they are the Dross of Silver*, Ezek. 22. 18. God had Silver there, some Silver, but it was but little, the Bulk of that People was but the Dross of the Church, though they were the Members of it: But what doth he mean by the Dross? Why he looked upon them as no better, notwithstanding their Church-membership, than the Rabble of the World, that is, with Respect to their latter End; for to be called Dross, it is to be put amongst the rest of the Sinners of the World, in the Judgment of God, though at present they abide in his House. *Thou puttest away all the Wicked of the Earth like Dross; therefore I love thy Testimonies*, Psal. 119. 119.

God saith of his saved Ones, *He hath chosen them in the Furnace of Affliction.* The Refiner, when he putteth the Silver into his Furnace, he puts Lead in also among it; now this Lead being ordered as he knows how, works up the Dross from the

the Silver, which Dross still as it riseth, he putteth by, or taketh away with an Instrument: And thus deals God with his Church; there is Silver in his Church, I, and there is also Dross; now the Dross are the Hypocrites and graceless Ones that are got into the Church, and these will God discover, and afterwards put away as Dross. So that it will without Doubt prove a Truth of God, that many of their Professors that shall put in Claim for Heaven, will not have it for their Inheritance.

Sixthly, It is said of Christ, *His Fan is in his Hand, and he will thoroughly purge his Floor, and will gather his Wheat into his Garner, but will burn up the Chaff with unquenchable Fire*, Mat. 3. 12.

1. The Floor is the Church of God. (*O my threshing, and the Corn of my Floor*) said God by the Prophet, *Isa. 21. 10.* to his People.

2. The Wheat are those good ones in his Church that shall be undoubtedly saved, therefore he saith, *Gather my Wheat into my Garner.*

3. The Chaff groweth upon the same Stalk and Ear, and so is in the same visible Body with the Wheat, but there is not Substance in it; wherefore in time they must be severed one from the other; the Wheat must be gathered into the Garner, which is Heaven; and the Chaff, or Professors that want true Grace, must be gathered into Hell, that they may be *burned up with unquenchable Fire*. Therefore let Professors look to it.

Seventhly, Christ Jesus casts away two of the three Grounds that are said to receive the Word, *Luke 8. The Stony Ground received it with Joy, and the Thorny Ground brought forth Fruit almost to Perfection*: Indeed the Highway Ground was to shew us that the Carnal, whilst such, receive not the Word at all; but here is the Pinch, *Two of the Three* that received it, fell short of the Kingdom of Heaven; for but *One* of the *Three* received it so as to bring forth Fruit to Perfection. Look to it Professors.

Eighthly, The Parable of *the unprofitable Servant*; the Parable of *the Man without a Wedding Garment*, and the Parable of *the unsavoury Salt*, do each of them justify this for Truth, *Mat. 25. 24, 25. and 22. 11, 12, 13.* also *5. 13.* *That of the unprofitable Servant*, is to shew us the Sloth and Idleness of some Professors: That of *the Man without a Wedding Garment*, is to shew us how some Professors have the Shame of their Wickedness seen by God, even when they are among the Children of the Bridegroom: And that Parable of *the unsavoury Salt*, is to shew, that as the Salt that hath lost its Savour is fit for nothing, no, not for the Dunghil, but to be trodden under Foot of Men; so some Professors (yea, and great ones too, for this Parable

reached *One* of the Apostles) will in God's Day be counted fit for nothing but to be trodden down as the Mire in the Streets: Oh! the slothful, the naked, and unsavoury Professors, how will they be rejected of God and his Christ in the Judgment! Look to it Professors.

Ninthly, The Parable of the *Tares* also, giveth Countenance to this Truth: For though it be said, *the Field is the World*, yet it is said, the Tares were sown even in the Church: *And while Men slept, the Enemy came and sowed Tares among the Wheat, and went his way*, Mat. 13. 24, 25.

Object. But some may object, *The Tares might be sowed in the World among the Wheat, though not in the Churches.*

Ans. But Christ, by expounding this Parable, tells us, the Tares were sown in his Kingdom, (the Tares, that is, the Children of the Devil, *Ver. 30. 39.*) *As therefore the Tares are gathered and burned in the Fire, so shall it be in the End of this World. The Son of Man shall send forth his Angels, and they shall gather out of his Kingdom, all Things that offend, and them that do Iniquity, and shall cast them into a Furnace of Fire; there shall be Wailing and Gnashing of Teeth*, *Ver. 40, to 44.* Look to it Professors.

Tenthly, The Parable of the ten Virgins also suiteth our Purpose: Them ten are called, *the Kingdom of Heaven*, Mat. 25. 1. that is, the Church of Christ, the visible rightly-constituted Church of Christ, for they went all out of the World, had all Lamps, and all went forth to meet the Bridegroom, yet behold what an Overthrow the one Half of them met with at the Gate of Heaven; they were shut out, bid to depart, and Christ told them he did not know them, *Ver. 10, 11.* Tremble Professors. Pray Professors.

Eleventhly, The Parable of the *Net that was cast into the Sea*, Mat. 13. 41, 42. that also countenanceth this Truth. The Substance of that Parable is to shew, that Souls may be gathered by the Gospel, there compared to a Net, may be kept in that Net, drawn to Shoar (to the World's End) by that Net, and yet may then prove bad Fishes, and be cast away. The Parable runs thus, *The Kingdom of Heaven (the Gospel) is like unto a Net, which was cast into the Sea, (the World) and gathered of every Kind, (good and bad) which when it was full, they drew it to Shoar, (to the End of the World) and sat down (in Judgment) and gathered the Good into Vessels, and cast the Bad away.* Some bad Fishes; nay, I doubt a great many, will be found in the Net of the Gospel, at the Day of Judgment. Watch and be sober, Professors.

Twelfthly, *And many shall come from the East, and from the West, and shall sit down*
5 G with

with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven; and the Children of the Kingdom shall be cast out, Mat. 8.

12. The Children of the Kingdom, whose Privileges were said to be these, to whom pertained the Adoption, and the Glory, and the Covenants, and the Giving of the Law, and the Service of God, and the Promise, Rom. 9. 4. I take Liberty to harp the more upon the first Church, because that that happened to them, happened as Types and Examples, intimating there is Ground to think, that Things of as dreadful a Nature are to happen among the Church of the Gentiles, 1 Cor. 10. 11, 12. neither indeed have the Gentile Churches Security from God, that there shall not as dreadful Things happen to them. And concerning this very Thing, sufficient Caution is given to us also, 1 Cor. 6. 9. 10. Gal. 5. 19, 20, 21. Eph. 5. 3, to 7. Phil. 3. 10, 19. 2 Thes. 2. 11, 12. 2 Tim. 2. 20, 21. Heb. 6. 4, to 9. and 10. 26, 27, 28. 2 Pet. 2. and 3. 1 John 5. 10. Rev. 2. 20, 21, 22.

Thirteenthly, The Parable of the true Vine and its Branches, confirm what I have said, John 15. 1, to 6. By the Vine there, I understand Christ; Christ as Head: By the Branches, I understand his Church. Some of these Branches proved fruitless Cast-aways, were in Time cast out of the Church, were gathered by Men, and burned.

Fourteenthly and lastly, I will come to particular Instances.

1. The Twelve had a Devil among them, John 6. 70.

2. Ananias and Sapphira were in the Church of Jerusalem, Acts 5.

3. Simon Magus was among them at Samaria, Acts 8.

4. Among the Church of Corinth were them that had not the Knowledge of God, 1 Cor. 15.

5. Paul tells the Galatians, false Brethren crept in unawares; and so does the Apostle Jude, and yet they were as quick-fighted to see as any now-a-Days, Gal. 2. Jude 3. 4.

6. The Church in Sardis had but a few Names in her, to whom the Kingdom of Heaven belonged: Thou hast a few Names, even in Sardis, which have not defiled their Garments, and they shall walk with me in White, for they are worthy.

7. As for the Church of the Laodiceans, it is called a wretched, and miserable, and poor, and blind, and naked, Rev. 3. So that put all Things together, and I may boldly say, as I also have said already, that among the Multitude of them that shall be damned, Professors will make a considerable Party: Or, to speak in the Words of the Observation, When Men have put in all the Claim they can for Heaven, but few will have it for their Inheritance.

I will now shew you some Reasons of

the Point, besides those five that I shewed you before.

But first I will shew you why the poor, carnal, ignorant World miss of Heaven, and then why the knowing Professors miss of it also.

First, The poor, carnal, ignorant World miss of Heaven, even because they love their Sins, and cannot part with them: Men love Darkneſs rather than Light, because their Deeds be evil, John 3. The poor ignorant World miss of Heaven, because they are Enemies in their Minds to God, his Word and Holineſs: They must be all damned who take Pleasure in Unrighteousneſs, 2 Thes. 2. 10, 11, 12. The poor ignorant World miss of Heaven, because they stop their Ears against Convictions, and refuse to come when God calls: Because I have called, and ye refused, I have stretched out my Hand, and no Man regarded, but have set at nought all my Counsels, and would none of my Reproof; I also will laugh at your Calamities, and mock when your Fear cometh as Desolation, and your Destruction like a Whirlwind, when Distress and Anguish cometh upon you; then shall you call upon me, but I will not answer; they shall seek me early, but shall not find me, Prov. 1. 24, to 29.

Secondly, The poor ignorant World miss of Heaven, because the God of this World hath blinded their Eyes, that they can neither see the evil and damnable State they are in at present, nor the Way to get out of it; neither do they see the Beauty of Jesus Christ, nor how willing he is to save poor Sinners, 2 Cor. 4. 2, 3.

Thirdly, The poor ignorant World miss of Heaven, because they put off and defer coming to Christ, until the Time of God's Patience and Grace is over: Some indeed are resolved never to come; but some again say, we will come hereafter, and so it comes to pass, that because God called, and they did not hear; so they shall cry, and I will not hear, saith the Lord, Zech. 7. 11, 12, 13.

Fourthly, The poor ignorant World miss of Heaven, because they have false Apprehensions of God's Mercy. They say in their Hearts, we shall have Peace, though we walk in the Imagination of our Heart, to add Drunkenneſs to Thirst: But what saith the Word? The Lord will not spare him; but then the Anger of the Lord, and his Jealousy shall smite against that Man, and all the Curses that are written in this Book, shall be upon him, and God shall blot out his Name from under Heaven, Deut. 29. 19, 20, 21.

Fifthly, The poor ignorant World miss of Heaven, because they make light of the Gospel that offereth Mercy to them freely, and because they lean upon their own good Meanings, and Thinkings, and Doings, Mat. 22. 1, to 6. Rom. 9. 30, 31.

Sixthly,

Sixthly, The poor carnal World mis of Heaven, because by Unbelief, which reigns in them, they are kept for ever from being clothed with Christ's Righteousness, and from washing in his Blood, without which there is neither Remission of Sin, nor Justification. But to pass these till anon.

I come in the next Place, to shew you some Reasons why the Professor falls short of Heaven.

First, In the general, they rest in Things below special Grace, as in *Awakenings* that are not special, in *Repentance* that is not special, &c. and a little to run parallel betwixt the one and the other, that, if God will, you may see and escape.

1. Have they that shall be saved *Awakenings* about their State by Nature? So have they that shall be damned. They that never go to Heaven may see much of Sin, and of the Wrath of God due thereto; this had *Cain* and *Judas*, and yet they came short of the Kingdom, *Gen. 4. Mat. 27. 4.* The Saved have Convictions, in order to their Eternal Life; but the others Convictions are not so: The Convictions of the one doth drive them sincerely to Christ; the Convictions of the other doth drive them to the Law, and the Law to Desperation at last.

2. There is a *Repentance* that will not save, a *Repentance* to be repented of, and a *Repentance* to Salvation, not to be repented of, *2 Cor. 7. 10.* Yet so great a Similitude and Likeness there is betwixt the one and the other, that most Times the wrong is taken for the right, and through this Mistake Professors perish.

As 1. In *saving Repentance* there will be an acknowledgment of Sin; and one that hath the other *Repentance*, may acknowledge his Sins also, *Mat. 27. 4.*

2. In *saving Repentance* there is a crying out under Sin, but one that hath the other *Repentance* may cry out under Sin also, *Gen. 4. 13.*

3. In *saving Repentance* there will be Humiliation for Sin, and one that hath the other *Repentance* may humble himself also, *1 Kings 21. 29.*

4. *Saving Repentance* is attended with Self-loathing; but he that hath the other *Repentance* may have Loathing of Sin too, *2 Peter 2. 22.* a Loathing of Sin, because it is Sin, that he cannot have; but a Loathing of Sin because it is offensive to him, that he may have. The Dog doth not loath that which troubleth his Stomach, because it is there, but because it troubleth him; when it has done troubling of him, he can turn to it again, and lick it up as before it troubled him.

5. *Saving Repentance* is attended with Prayers and Tears; but he that hath none but the other *Repentance*, may have Prayers and Tears also, *Gen. 27. 34, 35. Heb. 12. 14, 15, 16.*

6. In *saving Repentance* there is Fear and Reverence of the Word and Ministers that bring it; but this may be also where there is none but the *Repentance* that is not saving: For Herod feared John, knowing that he was a just Man, and holy, and observed him; when he heard him, he did many Things, and heard him gladly, *Mark 6. 20.*

7. *Saving Repentance* makes a Man's Heart very tender of doing any Thing against the Word of God: But Balaam could say, If Balak would give me his House full of Silver and Gold, I cannot go beyond the Word of the Lord, *Numb. 24. 13.* Behold then how far a Man may go in *Repentance*, and yet be short of that which is called, *Repentance unto Salvation, not to be repented of.*

1. He may be awakened. 2. He may acknowledge his Sin. 3. He may cry out under the Burden of Sin. 4. He may have Humility for it. 5. He may loath it. 6. May have Prayers and Tears against it. 7. May delight to do many Things of God. 8. May be afraid of Sinning against him; and after all this may perish for want of *saving Repentance.*

Secondly, Have they that shall be saved Faith; why they that shall not be saved may have Faith also. Yea, a Faith in many Things so like the Faith that saveth, that they can hardly be distinguished, (though they differ both in Root and Branch). To come to Particulars,

1. *Saving Faith* hath Christ for its Object, and so may the Faith have that is not saving: Those very Jews, of whom it is said, they believed on Christ, Christ tells them, and that after their believing, *Ye are of your Father the Devil, and the Lusts of your Father ye will do, John 8. from Ver. 30. to Ver. 44.*

2. *Saving Faith* is wrought by the Word of God, and so may the Faith be that is not saving, *Luke 3. 13.*

3. *Saving Faith* looks for Justification without Works, and so may a Faith do that is not saving, *James 2. 18.*

4. *Saving Faith* will sanctify and purify the Heart, and the Faith that is not saving may work a Man off from the Pollutions of the World, as it did Judas, Demas, and others. See *2 Pet. 2.*

5. *Saving Faith* will give a Man Tastes of the World to come, and also Joy by them Tastes, and so will the Faith do that is not saving, *Heb. 6. 4, 5. Luke 8. 13.*

6. *Saving Faith* will help a Man, if called thereto, to give his Body to be burned for his Religion, and so will the Faith do that is not saving, *1 Cor. 13. 1, to 5.*

7. *Saving Faith* will help a Man to look for an Inheritance in the World to come, and that may the Faith do that is not saving: All those Virgins took their Lamps, and went forth to meet the Bridegroom, *Mat. 25. 1.*

8. *Saving*

8. *Saving Faith* will not only make a Man look for, but prepare to meet the Bridegroom, and so may the *Faith* do that is not saving: *Then all these Virgins arose and trimmed their Lamps*, Mat. 25. 7.

9. *Saving Faith* will make a Man look for an Interest in the Kingdom of Heaven with Confidence, and the *Faith* that is not saving will even demand Entrance of the Lord: *Lord, Lord, open unto us*, Mat. 25. 11.

10. *Saving Faith* will have good Works follow it into Heaven, and the *Faith* that is not saving may have great Works follow it, as far as to Heaven Gates. *Lord, have we not prophesied in thy Name, and in thy Name cast out Devils, and in thy Name done many wondrous Works*, Mat. 7. 22.

Now then, if the *Faith* that is not saving, may have Christ for its Object, be wrought by the Word, look for Justification without Works, work Men off from the Pollutions of the World, and give Men Tastes of, and Joy in the Things of another World: I say, again, if it will help a Man to burn for his Judgment, and to look for an Inheritance in another World, yet if it will help a Man to prepare for it, claim Interest in it, and if it can carry *great Works*, many great and glorious Works, as far as Heaven Gates, then no Marvel if abundance of People take this *Faith* for the *saving Faith*, and so fall short of Heaven thereby. Alas Friends! There are but few that can produce such for Repentance, and such *Faith*, as yet you see, I have proved even Reprobates have had in several Ages of the Church. But,

Thirdly, They that go to Heaven are a *praying People*; but a Man may pray that shall not be saved: Pray; he may pray, pray daily; yea, he may ask of God the Ordinances of Justice, and may take Delight in approaching to God; nay, further, such Souls may, as it were, cover the Altar of the Lord with Tears, with Weeping and Crying out, *Isa. 28. 2. Mal. 12. 13.*

Fourthly, Do God's People keep Holy *Fasts*; they that are not his People may keep *Fasts* also, may keep *Fasts* often, even twice a Week. *The Pharisee stood, and prayed thus with himself, God I thank thee, that I am not as other Men are, Extortioners, Unjust, Adulterers, or even as this Publican: I fast twice a Week, I give Tythes of all that I possess*, Luke 16. 11, 12. I might enlarge upon Things, but I intend but a little Book: I do not question but many *Ealaamites* will appear before the Judgment-Seat to Condemnation: Men that have had Visions of God, and that knew the Knowledge of the Most High; Men that have had the Spirit of God come upon them, and that have by that been made other Men; yet these shall go to the Generations of their Fathers, they shall

never see Light, *Numb. 24. 2, 4, 16. 1 Sam. 10. 6, 10. Psal. 49. 19.*

I read of some Men, whose *Excellency* in Religion mounts up to the Heavens, and their Head reaches unto the Clouds, who yet shall perish for ever like their own Dung, and he that in this World hath seen them, shall say at the Judgment, *Where are they?* Job 20. 5, 6, 7. There will be many a one that were gallant Professors in this World, be wanting among the Saved in the Day of Christ's coming; yea, many whose Damnation was never dream'd of: Which of the Twelve ever thought that Judas would have proved a Devil? Nay, when Christ suggested that one among them were naught, they each were more afraid of themselves than of him, *Matt. 26. 21, 22, 23.* Who questioned the Salvation of the foolish Virgins? the wise ones did not, they gave them the Privilege of Communion with themselves, *Matt. 25.* The discerning of the Heart, and the infallible proof of the Truth of saving Grace, is reserved to the Judgment of Jesus Christ at his coming; the Church and best of *Saints*, sometimes hit, and sometimes miss in their Judgments about this Matter: and the Cause of our missing in our Judgment, is, 1. Partly, because we cannot infallibly, at all times, distinguish Grace that saveth, from that which doth but appear to do so. 2. Partly also because some Men have the Art to give right Names to wrong Things. 3. And partly because we being commanded to receive *him that is weak*, are afraid to exclude the least Christian, by a hid means, Hypocrites creep into the Churches; but what saith the Scripture? *I the Lord search the Heart, I try the Reins*: And again, *All the Churches shall know that I am he that searches the Reins and Hearts, and I will give to every one of you according to your Works*, Jer. 11. 20. chap. 17. 10. Rev. 2. 23. To this searcher of Hearts, is the time of infallible discerning reserved, and then you shall see how far Grace that is not saving, hath gone; and also how few will be saved indeed. The Lord awaken poor Sinners by my little Book.

I come now to make some brief Use and Application of the whole; and my first Word shall be to the open Profane: Poor Sinner, thou readest here, that but a few will be saved, that many that expect Heaven, will go without Heaven; what saith thou to this, poor Sinner? Let me say it over again. There are but few to be saved, but very few; let me add, but few Professors; but few eminent Professors; what saith thou now Sinner? *If Judgment begins at the House of God, what will the end of them be that obey not the Gospel of God?* This is Peter's Question; canst thou answer it, Sinner? yea, I say again, if Judgment must begin at them, will

will it not make thee think, what shall become of me? And I add, when thou shalt see the Stars of Heaven to tumble down to Hell, canst thou think that such a Muck-heap of Sin as thou art, shall be lifted up to Heaven? Peter asks thee another Question, to wit, *If the righteous scarcely be saved, where shall the Ungodly and Sinners appear?* 1 Pet. 14. 18, 19. Canst thou answer this Question, Sinner? Stand among the Righteous thou maist not; (*the ungodly shall not stand in the Judgment, nor Sinners in the Congregation of the Righteous*, Psal. 1. 5.) Stand among the Wicked thou then wilt not dare to do; where wilt thou appear, Sinner? To stand among the Hypocrites will avail thee nothing: *The Hypocrite shall not come before him*, that is, with acceptance, but shall perish, Job 13. 16. Because it concerns thee much, let me over with it again: When thou shalt see less Sinners than thou art, bound up by Angels in Bundles, to burn them, where wilt thou appear, Sinner? Thou maist wish thyself another Man, but that will not help thee Sinner. Thou maist wish, *would I had been converted in time*; but that will not help thee neither. And if like the Wife of Jeroboam, thou shouldst feign thyself to be another Woman, the Prophet, the Lord Jesus, would soon find thee out; what wilt thou do, poor Sinner? Heavy Tidings, heavy Tidings will attend thee, except thou repent, poor Sinner! 1 Kings 14. 2, 5, 6, Luke 13. 3, 5. O the dreadful State of a poor Sinner, of an open profane Sinner! Every Body that hath but common Sense, knows that this Man is in the broad Way to Death, yet he laughs at his own Damnation.

Shall I come to Particulars with thee?

1. *Poor unclean Sinner*, the Harlot's House is the way to Hell, going down to the Chambers of Death, Prov. 2. 18. chap. 5. 5. chap. 7. 27.

2. *Poor swearing, and thievish Sinner*, God hath prepared the Curse, that every one that stealeth shall be cut off, as on this Side, according to it; and every one that sweareth, shall be cut off on that Side, according to it, Zech. 5. 3.

3. *Poor Drunken Sinner*, what shall I say to thee? *Woe to the Drunkards of Ephraim, woe to them that are mighty to drink Wine, and Men of strong Drink*; they shall not inherit the Kingdom of Heaven, Isa. 28. chap. 5. 11, 12. 1 Cor. 6. 9, 10.

4. *Poor covetous worldly Man*, God's Word says, that *the covetous the Lord abhorreth; that the covetous man is an Idolater; and that the covetous shall not inherit the Kingdom of God*, Psal. 10. 3. Ephes. 5. 5. John 2. 15. 1 Cor. 6. 9, 10.

5. And thou *Liar*, what wilt thou do? *All Liars shall have their Part in the*

Lake that burneth with Fire and Brimstone, Rev. 21. 8, 27.

I shall not enlarge, poor Sinner, let no Man deceive thee; for *because of these things cometh the Wrath of God upon the Children of Disobedience*, Ephes. 5. 6. I will therefore give thee a short Call, and so leave thee.

Sinner, awake; yea, I say unto thee, awake: Sin lieth at thy Door, and God's Axe lieth at thy Root, and Hell-fire is right underneath thee: I say again, awake. *Every Tree therefore that bringeth not forth good Fruit, is hewn down, and cast into the Fire*, Gen. 4. 7. Matt. 3. 10.

Poor Sinner, awake; *Eternity* is coming, and his Son, they are both coming to judge the World; awake, art yet asleep, poor Sinner? Let me set the Trumpet to thine ear once again. The Heavens will be shortly on a burning Flame; the Earth and the Works thereof shall be burned up, and then Wicked Men shall go into Perdition; dost thou hear this, Sinner, 2 Pet. 3. Hark again, the sweet Morfels of Sins will then be fled and gone, and the bitter burning Fruits of them only left; What saist thou now Sinner? Canst thou drink Hell-fire? Will the Wrath of God be a pleasant Dish to thy Taste? This must be thine every Day's Meat and Drink in Hell, Sinner.

I will yet propound to thee God's ponderous Question, and then for this Time leave thee: *Can thine Heart endure, or can thine Hands be strong in the Day that I shall deal with thee, saith the Lord?* Ezek. 22. 14. What saist thou? Wilt thou answer this Question now? or wilt thou take Time to do it? or wilt thou be desperate, and venture all? and let me put this Text in thine Ear to keep it open; and so the Lord have Mercy upon thee: *Upon the Wicked shall the Lord rain Snares, Fire and Brimstone, and an horrible Tempest, this shall be the Portion of their Cup*, Psal. 11. 6. Repent Sinners.

Secondly, My second Word is to them that are upon the Potter's Wheel, concerning whom, we know not, as yet, whether their *Convictions* and *Awakenings* will end in *Conversion*, or no; several Things I shall say to you, both to further your *Convictions*, and to caution you from staying any where below, or short of saving Grace.

1. Remember that but few shall be saved; and if God should count thee worthy to be one of that few, what a Mercy would that be? Eph. 2. 4.

2. Be thankful therefore for *Convictions*; *Conversion* begins at *Conviction*, though all *Conviction* doth not end in *Conversion*. It is a great Mercy to be convinced that we are *Sinners*, and that we need a Saviour; count it therefore a Mercy, and that thy *Convictions*

Convictions may end in Conversion ; Do thou,

1. Take heed of stifling of them : It is the Way of poor Sinners to look upon *Convictions*, as Things that are hurtful ; and therefore they use to shun the awakening Ministry, and to check a convincing Conscience ; such poor Sinners are much like to the wanton Boy that stands at the Maid's Elbow to blow out her Candle as fast as she lights it at the Fire. Convinced *Sinner*, God lighteth thy Candle, and thou puttest it out, God lights it again, and thou puts it out ; (*Yea, how oft is the Candle of the Wicked put out ?* Job 21. 17.) At last God resolveth he will light thy Candle no more ; and then, like the *Egyptians*, you dwell all your Days in Darkness, and never see Light more, but by the Light of Hell-Fire ; wherefore *give Glory to God*, and if he awakens thy Conscience, quench not thy Convictions ; do it, saith the Prophet, *before he cause Darkness, and before your Feet tumble upon the dark Mountains*, and he turn your Convictions into the Shadow of Death, and make them gross Darkness, *Jer. 13. 16.*

1. Be willing to see the worst of thy Condition ; 'tis better to see it here than in Hell ; for thou mayest see thy Misery here or there.

2. Beware of little Sins, they will make Way for great ones, and they again will make Way for bigger, upon which, God's Wrath will follow ; and then may thy latter End be worse than thy Beginning, *2 Pet. 2. 20.*

3. Take heed of bad Company, and evil Communication, for that will corrupt good Manners. God saith, *evil Company will turn thee away from following him, and will tempt thee to serve other Gods*, Devils ; so the anger of the Lord will be kindled against thee, and destroy thee suddenly, *Deut. 7. 3.*

4. Beware of such a Thought as bids thee delay Repentance ; for that is damnable, *Prov. 1. 24. Zech. 7. 12, 13.*

5. Beware of taking Example by some poor carnal Professor, whose Religion lies in the tip of his Tongue. Beware I say, of the Man whose Head swims with Notions, but his Life is among the unclean, *Job 36. 14. He that walketh with wise Men, shall be wise ; but a Companion of Fools shall be destroyed*, *Prov. 13. 20.*

6. Give thy self much to the Word, and Prayer, and good Conference.

7. Labour to see the Sin that cleaveth to the best of thy Performances, and know that all is nothing if thou beest not found in Jesus Christ.

8. Keep in Remembrance that God's Eye is upon thy Heart, and upon all thy Ways : *Can any hide himself in secret Places, that I should not see him, saith the Lord ? Do not I fill Heaven and Earth, saith the Lord ?* *Jer. 23. 24.*

9. Be often meditating upon Death and Judgment, *Eccles. 11. 9. Chap. 12. 14.*

10. Be often thinking what a dreadful End, Sinners, that have neglected Christ, will make at that Day of Death and Judgment, *Heb. 10. 31.*

11. Put thy self often, in thy Thoughts, before Christ's Judgment Seat, in thy Sins, and consider with thy self, were I now before my Judge, how should I look, how should I shake and tremble ?

12. Be often thinking of them that are now in Hell past all Mercy ; I say, be often thinking of them, thus ;

1. They were *once* in the World, as I now am.

2. They once took Delight in Sin, as I have done.

3. They once neglected Repentance, as Satan would have me do.

4. But now they are gone, now they are in Hell, now the Pit hath shut her Mouth upon them.

Thou mayest also double thy Thoughts of the damned, thus ;

1. If these poor Creatures were in the World again would they sin as they did before ? would they neglect Salvation as they did before ?

2. If they had Sermons, *as I have* ; if they had the Bible, *as I have* ; if they had good Company, *as I have* ; yea, if they had a Day of Grace, *as I have* ; would they neglect it as they did before ? Sinner couldest thou soberly think of these Things they might help (God blessing them) to awaken thee, and to keep thee awake to Repentance, to the Repentance that is to Salvation, never to be repented of.

Object. But you have said, few shall be saved, and some that go a great Way, yet are not saved ; at this therefore, I am even *discouraged*, and awakened : I think I had as good go no further, I am indeed under Conviction, but I may perish, and if I go on in my Sins I can but perish, and 'tis ten, twenty, an hundred to one, if I be saved, should I be never so earnest for Heaven.

Answer. That few will be saved must needs be a Truth, for Christ hath said it ; that many go far, and come short of Heaven, is as true, being testified by the same Hand : But what then ? Why then had I as good never seek ; who told thee so ? must no Body seek, because few are saved, this is just contrary to the Text, that bids us, *therefore strive, strive to enter in, because the Gate is strait, and because many will seek to enter in, and shall not be able.* But why go back again, seeing that is the next Way to Hell, never go over Hedge and Ditch to Hell, if I must needs go thither, I will go the farthest Way about ; but who can tell though there should not be saved so many as there shall, but thou mayest be one of that few. They that miss of Life perish, because they will not

not let go their Sins, or because they take up in Profession short of the saving Faith of the Gospel: They perish I say, because they are content with such Things as will not prove Graces of a saving Nature, then they come to be tried in the Fire, otherwise the Promise is free and full, and everlasting. *Him that cometh to me, says Christ, I will in no wise cast out; for God so loved the World, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting Life, Joh. 6. 37.* wherefore let not this Thought, *few shall be saved*, weaken thy Heart, but let it cause thee to mend thy Pace, to mend thy Cry, to look well to thy Grounds for Heaven; let it make thee fly faster from Sin, to Christ, let it keep thee awake and out of carnal Security, and thou mayest be saved.

Thirdly, My third Word is to Professors, Sirs, give me leave to set my Trumpet to your Ears again a little, *when every Man hath put in all the claim they can for Heaven, but few will have it for their Inheritance.* I mean but few Professors, for so the Text intendeth, and so I have also proved, *for many, I say unto you, will seek to enter in, and shall not be able.*

Let me therefore a little expostulate the Matter with you, O ye thousands of Professors.

First, I begin with you whose Religion lieth only in your Tongues, I mean you who are little or nothing known from the rest of the Rabble of the World, only you can talk better than they; hear me a Word or two. *If I speak with the Tongue of Men and Angels, and have not Charity, that is, Love to God, and Christ, and Saints, and Holiness, I am nothing, no Child of God, and so have nothing to do with Heaven, 1 Cor. 13.* A prating Tongue will not unlock the Gates of Heaven, nor blind the Eyes of thy Judge; look to it; the wise in Heart will receive Commandments; but a prating Fool shall fall, *Prov. 10. 8.*

Secondly, Covetous Professors, thou that makest a Gain of Religion, that usest thy Profession to bring Grist to thy Mill, look to it also; Gain is not Godliness; Judas's Religion lay much in the Bag, but his Soul is now burning in Hell; all Covetousness is Idolatry; but what is that, or what will you call it, when Men are Religious for filthy Lucre Sake, *Ezek. 33. 31.*

Thirdly, Wanton Professors I have a Word for you; I mean you that can tell how to misplead Scripture, to maintain your Pride, your Banqueting, and abominable Idolatry: Read what Peter says, you are the Snare and Damnation of others; *you allure through the Lust of the Flesh, through much Wantonness, those that were clean escaped from them who live in Error, 2 Pet. 2. 18.* Besides, the Holy Ghost hath

a great deal against you, for your Feastings, and eating without Fear, not for Health, but Gluttony, *Jude 12.* Farther, Peter says, that you that count it Pleasure to riot in the Day-Time, *are Spots and Blemishes, sporting your selves with your own Deceivings, 2 Pet. 2. 14.* And let me ask, did God give his Word to justify your Wickedness: or doth Grace teach you to plead for the Flesh, or the making Provision for the Lusts thereof: Of these also are they that feed their Bodies to strengthen their Lusts, under Pretence of strengthening frail Nature. But pray remember the Text; *Many, I say unto you, will seek to enter in, and shall not be able.*

Fourthly, I come next to the Opinionist, I mean, to him whose Religion lieth in some Circumstantials of Religion; with this sort this Kingdom swarms at this Day; these think all out of the Way that are not of their Mode, when themselves may be out of the Way in the midst of their Zeal for their Opinions; pray do you also observe the Text, *Many I say unto you, seek to enter in, and shall not be able.*

Fifthly, Neither is the Formalist exempted from this Number; he is a Man that hath lost all but the Shell of Religion; he is not indeed for his Form; and no marvel, for that is his All to contend for; but his Form being without the Power and Spirit of Godliness, it will leave him in his Sins; nay, he standeth now in them, in the Sight of God, *2 Tim. 3. 5.* *And is one of the many that will seek to enter in, and shall not be able.*

Sixthly, The Legalist comes next, even him that hath no Life but what he makes out of his Duties; this Man hath chosen to stand and fall by Moses, who is the condemner of the World, *There is one that accuseth you, even Moses, in whom ye trust, John 5. 45.*

Seventhly, There is in the next Place, the Libertine, he that pretendeth to be against Forms and Duties, as Things that gender to Bondage, neglecting the Order of God: This Man pretends to pray always, but under that Pretence, prays not at all; he pretends to keep every Day a Sabbath, but this Pretence serves him only to cast off all set Times for the Worship of God. *This is also one of the many that will seek to enter in, and shall not be able, Tit. 1. 16.*

Eighthly, There is the temporizing Latitudinarian; he is a Man that hath no God but his Belly, nor any Religion but that by which his Belly is worshipped; his Religion is always like the Times, turning this Way and that Way, like the Cock on the Steeple; neither hath he any Conscience but a benumm'd and fear'd one, and is next Door to a down-right Atheist; *And also is one of them many that will seek to enter in, and shall not be able.*

Ninthly, There is also the wilfully ignorant

rant Professor, or him that is afraid to know more, for fear of the Cross; he is for picking and chusing of Truth, and loveth not to hazard his All for that worthy Name by which he would be called: When he is at any Time overfet by Arguments, or Awakenings of Conscience, he uses to heal all, by, *I was not brought up in this Faith*; as if it were unlawful for Christians to know more than hath been taught them at first Conversion, there are many Scriptures that lie against this Man, *as the Mouths of great Guns, and he is one of the many that will seek to enter in, and shall not be able.*

Tenthly, We will add to all these, the Professor that would prove himself a Christian, by *comparing* himself with others, instead of comparing himself with the Word of God. This Man comforts himself because he is as holy as such, and such; he also knows as much as that old Professor, and then concludes he shall go to Heaven: As if he certainly knew, that those with whom he compareth himself would be undoubtedly saved, but how if he should be mistaken, nay may they not both fall short; but to be sure he is in the wrong that hath made the Comparison, 2 Cor. 10. 12. and a wrong Foundation will not stand in the Day of Judgment. This Man therefore *is one of the many that will seek to enter in and shall not be able.*

Eleventhly, There is yet another Professor; and he is for God and for Baal too, he can be *any thing* for *any* Company: he can throw stones with both hands, his Religion alters as fast as his Company; he is a Frog of Egypt, and can live in the Water and out of the Water; he can live in religious Company and again as well out, *nothing* that is *disorderly* comes amiss to him, he'll hold with the Hare, and run with the Hound, he carries Fire in one hand, and Water i' th' other; he is a very *any thing* but what he *should* be: *This is also one of the many that will seek to enter in, and shall not be able.*

Twelfthly, There is also that Free-willer who denies to the Holy Ghost the sole Work in Conversion, and that Socinian, who denieth to Christ that he hath made to God Satisfaction for Sin; and that Quaker who takes from Christ the two Natures in his Person, and I might add as many more; touching whose Damnation (they dying as they are) the Scripture is plain: *These will seek to enter in and shall not be able.*

But Fourthly, if it be so, what a strange Disappointment will many Professors meet with at the Day of Judgment: I speak not now to the open Profaner, every body (as I have said) that hath but common Understanding between Good and Evil, knows that they are in the broad way to Hell and Damnation, and they must needs come thither, nothing can hinder it, but Repent-

ance unto Salvation, except God should prove a Liar to save them, and 'tis hard vent'ring of that.

Neither is it amiss, if we take Notice of the Examples that are briefly mentioned in the Scriptures concerning Professors that have miscarried.

1. Judas perished from among the Apostles, Acts 1. 2. Demas as I think perished from among the Evangelists, 2 Tim. 4. 10. 3. Diotrephes from among the Ministers, or them in Office in the Church, John 9. 10. 4. And as for Christian Professors, they have fell by Heaps, and almost by whole Churches, 2 Tim. 1. 15. Revel. 3. 4, 15, 16, 17. 5. Let us add to these, that the Things mentioned in the Scriptures about these matters, are but brief Hints, and Items of what is afterwards to happen; as the Apostle said, *Some mens sins are open beforehand, going before unto Judgment, and some men they follow after*, 1 Tim. 5. 24. So that, Fellow-Professors, let us fear, lest a Promise being left us of entering into this Rest, any of us should seem to come short of it: O to come short! nothing kills it, nothing will burn like it. I intend not Discouragements but Awakenings; the Churches have need of awakening, and so have all Professors; do not despise me therefore, but hear me over again: What a strange Disappointment will many Professors meet with at the Day of God Almighty? A Disappointment, I say, and that as to several things.

1. They will look to escape Hell, and yet fall just into the Mouth of Hell: What a Disappointment will here be?

2. They will look for Heaven, but the Gate of Heaven will be shut against them: What a Disappointment is here?

3. They will expect that Christ should have Compassion for them; but will find that he hath shut up all Bowels of Compassion from them: What a Disappointment is here?

Again, Fifthly, As this Disappointment will be fearful; so certainly it will be very full of Amazement.

1. Will it not amaze them to be unexpectedly excluded from Life and Salvation.

2. Will it not be amazing to them to see their own Madness and Folly, while they consider how they have dallied with their own Souls, and took lightly for granted, that they had that Grace that would save them, but hath left them in a damnable State.

3. Will they not also be amazed one at another, while they remember how in their Life-time they counted themselves Fellow-heirs of Life. To allude to that of the Prophet, *They shall be amazed one of another, their Faces shall be as Flames*, Isa. 13. 8.

4. Will it not be amazing to some of the Damned themselves, to see some come to Hell that then they shall see come thither?

ther? To see Preachers of the Word, Professors of the Word, Practisers in the Word, to come thither; What wondring was there among them at the Fall of the King of *Babylon*, since he thought to have swallowed up all because he was run down by the *Medes* and *Persians*? How art thou fallen from Heaven, *Lucifer*, Son of the Morning? How art thou cut down to the Ground that didst weaken the Nations? If such a thing as this will with Amazement surprize the Damned, what an Amazement will it be to them to see such a one as he, whose Head reached to the Clouds, to see him come down to the Pit, and perish for ever like his own Dung. Hell from beneath is moved for thee, to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the Earth, *Isa. 14.* They that see thee, shall narrowly look upon thee, and consider thee, saying, *Is this the Man?* Is this he that professed, and disputed, and forsook us; but now he is come to us again? Is this he that separated from us, but now is he fallen with us into the same eternal Damnation with us?

Sixthly, Yet again, one Word more, if I may awaken Professors. 1. Consider, tho' the poor carnal World shall certainly perish, yet they will want these Things to aggravate their Sorrow, which thou wilt meet with in every Thought that thou wilt have of the Condition thou wast in, when thou wast in the World.

1. They will not have a Profession to bite them when they come thither.

2. They will not have a taste of a lost Heaven, to bite them when they come thither.

3. They will not have the Thoughts of, *I was almost at Heaven*, to bite them when they come thither.

4. They will not have the Thoughts of, how they cheated Saints, Ministers, Churches, to bite them when they come thither.

5. They will not have the dying Thoughts of false Faith, false Hope, false Repentance,

and false Holiness, to bite them when they come thither. *I was at the Gates of Heaven, I looked into Heaven, I thought I should have entred into Heaven; O how will these Things sting! They will, if I may call them so, be the Sting of the Sting of Death in Hell-Fire.*

Seventhly, Give me leave now in a Word, to give you a little Advice.

1. Dost thou love thine own Soul? then pray to Jesus Christ for an awakened Heart, for an Heart so awakened with all the Things of another World, that thou mayest be allured to Jesus Christ.

2. When thou comest there, beg again for more awakenings about Sin, Hell, Grace, and about the Righteousness of Christ.

3. Cry also for a Spirit of discerning, that thou mayest know that which is saving Grace indeed.

4. Above all Studies, apply thy self to the Study of those Things that shew thee the evil of Sin, the shortness of Men's Life, and which is the Way to be saved.

5. Keep Company with the most godly among Professors.

6. When thou hearest what the Nature of true Grace is, defer not to ask thine own Heart if this Grace be there? And here take heed,

1. That the Preacher himself be sound, and of good Life.

2. That thou takest not seeming Graces for real ones, nor seeming Fruits for real Fruits.

3. Take heed that a Sin and thy Life goes not unrepented of; for that will make a Flaw in thine Evidence, a Wound in thy Conscience, and a breach in thy Peace; and a hundred to one, if at last, it doth not drive all the Grace in thee into so dark a Corner of thy Heart, That thou shalt not be able, for a Time, by all the Torches that are burning in the Gospel, to find it out to thine own Comfort and Consolation.

Some Gospel Truths opened,

According to the

SCRIPTURES.

O R,

The Divine and Humane Nature of Christ Jesus,
His coming into the World ; his Righteousness, Death, Resurrection,
Ascension, Intercession, and second Coming to Judgment, plainly De-
monstrated and Proved.

A N D A L S O,

Answers to several Questions, with profitable Directions to stand fast in
the Doctrine of *J E S U S* the the Son of *M A R Y*, against those blustering Storms
of the Devil's Temptations, which do at this Day, like so many Scorpions, break
loose from the bottomless Pit, to bite and torment those that have not tasted the
Vertue of *J E S U S*, by the Revelation of the Spirit of God.

*Jesus saith, I am the way, the truth, and the life: no Man cometh to the Father, but by
me, John 14. 6.*

Neither is there Salvation in any other, Acts 4. 12.

The Author to the READER.

SEEING the Lord hath been pleased to put it into mine Heart, to write a few
Things to thee (Reader) touching those Things which are most surely believed by all
those that are, or shall be saved, Luke 1. 1. Acts 13. 38. I think it meet also, to
stir up thy Heart by Way of Remembrance, touching those Things that are the hindrances
of thy believing the Things that are necessary to the welfare of thine immortal Soul.
And indeed, this is the only Thing necessary ; it is better to lose all that ever thou hast,
than to have thy Soul and Body for ever cast into Hell : And therefore, I beseech thee to
consider with me a few Things touching the Stratagems, or subtle Temptations of the De-
vil, whereby he lieth in wait, if by any Means he may, to make thee fall short of eternal
Life, 1 Pet. 5. 8.

And first of all, he doth endeavour by all Means to keep thee in Love with thy Sins
and Pleasures, knowing that he is sure of thee, if he can but bewitch thee to live and die
in them, 1 Cor. 6. 9, 10. 2 Thes. 2. 12. Yea, he knows that he is as sure of thee, as if he
had thee in Hell already, John 3. 19. And that he might accomplish his Design on thee in
this Particular, he laboureth by all Means possible to keep thy Conscience asleep in Security
and Self-conceitedness, keeping thee from all Things that might be a Means to awaken and
rowse up thine Heart : As first, he will endeavour to keep thee from hearing of the word,
by suggesting unto this and the other worldly Business which must be performed ; so that
thou wilt not want Excuse to keep thee from the Ordinances of Christ, in Hearing,
Reading, Meditation, &c. or else, he seeks to disturb, and distract thy Mind when thou
art conversant in these Things, that thou canst not attend to them diligently, and so they
become unprofitable ; or else if thou art a little more stirred, he labours to rock thee a-
sleep again, by casting thee upon, and keeping thee in evil Company, as among Rioters,
Drunkards, Jesters, and other of his Instruments, which he imployeth on Purpose to
keep thee secure, and so ruin thy Soul and Body for ever and ever.

If not thus, then peradventure he will seek to persuade thee it is but a melancholly Fit,
and will put thee upon the Works of thy Calling, or thy Pleasures, or Physick ; or some
other Trick he will invent such as best agreeth with thy Nature : And thus thy
Heart is again deadened, and thou art kept in carnal Security, that thou mightest perish
for ever. But if notwithstanding these, and many cunning Sights more which might be
named, he cannot so blind, and benumb thy Conscience, but that it doth see and feel Sin
to be a Burden, intolerable and exceeding sinful : Then in the second Place, his Design is
to

to drive thee to Despair, by persuading thee that thy Sins are too big to be pardoned, he will seek by all Means possible to aggravate them by all the Circumstances of Time, Place, Person, Manner, Nature, and Continuance of thy Sins, he will object in thy Soul, thou hast outsinned Grace, by rejecting so many Exhortations, and Admonitions, so many Reproofs, so many tenders of Grace; hadst thou closed in with them it had been well with thee, but now thou hast stood it out so long, that there is no Hope for thee: Thou mightest have come sooner, if thou didst look to be saved, but now it is too late. And withal, that he might carry on his design upon thee to purpose, he will be sure to present to thy conscience, the most sad sentences of the Scripture; yea, and set them home with such cunning Arguments, that if it be possible, he will make thee despair, and make away thy self, as did Judas.

But if he be prevented in this his intended purpose; the next thing he doth beset thee with, is to make thee rest upon thy own Righteousness, telling thee, that if thou wilt needs be saved, thou must earn Heaven with thy fingers ends; and it may be, he represents to thy Soul such a Scripture; If thou do well, shalt thou not be accepted? And thou having (but in the Strength of Nature) kept thy self from thy former grosser Pollutions, and it may be from some more secret Sins, art ready to conclude, now thou dost well; now God accepts thee; now he will pardon, yea, hath pardoned thee; now thy Condition is good, and so goest on till thou meetest with a searching Word, and Ministry, which tells thee, and discovers plainly unto thee, that thou dost all this while deceive thy self, by a vain Hope and Confidence; for tho' thou seek after the Law of Righteousness, thou hast not yet attained to the Law of Righteousness, nor yet canst, because, thou seekest it not by Faith, but as it were, by the Works of the Law, Rom. 9. 31. 32. Here again, thou art left in the Mire, and now peradventure thou seest, that thou art not profited by the Works of the Law, nor thy own Righteousness: And this makes thee stir a little, but in process of time, (through the subtil Sleights of the Devil, and the Wickedness of thine own Heart;) thou forgettest thy trouble of Conscience, and slippest into a Notion of the Gospel, and the Grace thereof, and now thou thinkest thy self cock-sure: Now thou art able to say, He that lives and dies in his Sins, shall be Damned for them: He that trusts in his own Righteousness, shall not be saved: Now thou canst cry, Grace, Grace, it's freely by Grace, it's through the Death of the Man Christ Jesus, that Sinners do attain unto eternal Life, Heb. 9. 14. This, I say, thou hast in the Notion, and hast not the Power of the same in thine Heart, and so it may be thine Head is full of the Knowledge of the Scriptures, though thine Heart be empty of sanctifying Grace. And thus thou dost rejoyce for a time. Yet because thou hast not the root of the matter within thee, in time of Temptation thou fallest away, Luke 8. 13.

Now being in this Condition, and thinking thy self to be wondrous well, because of that Notion of the Truth, and that Notion thou hast in the things of God: I say, being in this State, thou art liable to these Dangers.

First, Thou art like to Perish if thou die with this Notion in thine head, except God out of his rich Grace do work a saving Work of Grace and Knowledge in thy Heart; for know this, thou mayest understand glorious Mysteries, and yet be a Cast-away, 1 Cor. 13. 1, 2, 3. Or else,

Secondly, Thou art liable to the next Damnable Heresie that the Devil sendeth into the World. See and consider, Luk. 8. 13. 2 Tim. 2. 18. I say, thou dost lie liable to be carried away with it, and to be captivated by it; so that at last, through the Delusions of the Devil, thou mayest have thy Conscience seared as with an hot Iron, so hard, that neither Law, nor Gospel, can make any Entrance thereinto, to the doing of thee the least good. And indeed, who are the Men that at this Day are so deluded by the Quakers, and other pernicious Doctrines; But those who thought it enough to be Talkers of the Gospel, and Grace of God, without seeking and giving all Diligence to make it sure unto themselves? And for this Cause God hath sent them strong Delusions, that they should believe a Lye: That they all might be damned, who believed not the Truth but had Pleasure in Unrighteousness, as it is written, 2 Thes. 2. 11, 12. And indeed if you mark it, you shall see, that they be such kind of People, who at this Day are so carried away with the Quakers Delusions; namely, a Company of loose Ranters, and light Notionists, with here and there a Legalist, which were shaking in their Principles from time to time, sometimes on this Religion, sometimes on that. And thus these Unstable Souls are deluded and beguiled at last, 2 Pet. 2. 14. So that these who before (as one would have thought) had something of God in them, are now turned such Enemies to the glorious Truths of the Gospel, that there is none so obstinately erroneous as they. And indeed it is just with God, to give them over to believe a Lye, 2 Thes. 2. 11. who before were so idle that they would not receive the Truth of God into their Hearts, in the Love of it. And to be bewitched by the Devil to obey his Temptations, and be damned, who would not obey the Truth, Gal. 3. 1. that they might be saved.

But you will say, what Lyes are those, that the Devil beguileth poor Souls withal? I shall briefly tell you some of them, but having before said, that they especially are liable to the

the Danger of them, who slip into high Notions, and rest there; taking that for true Faith which is not. I shall desire thee seriously to consider this one Character of a Notionist. Such an one, whether he perceives it or not, is puffed up in his fleshly Mind, and advanceth himself above others, thinking but few may compare with him for Religion and Knowledge in the Scriptures, but are ignorant and foolish in Comparison of him: (Thus Knowledge puffeth up, 1 Cor. 8. 1.) whereas when Men receive Truth in the Love of the Truth, the more the Head and Heart is filled with the Knowledge of the Mystery of Godliness, the more it is emptied of its own Things, and is more sensible of its own Vileness, and so truly humbled in its own Eyes.

And further, a Notionist, though he fall from his former Strictness and seeming Holiness, and appear more loose, and vain in his Practices, yet speaks as confidently of himself, as to assurance of Salvation, the Love of God, and Union with God, as ever. But now to return, and declare some of those Lyes which the Devil persuades some of these Men to believe.

1. That Salvation was not fully, and completely wrought out for poor Sinners by the Man Christ Jesus, though he did it gloriously, Acts 13. 38, 39. by his Death upon the Cross, without the Gates of Jerusalem, Heb. 13. 12. compared with Joh. 19. 20.

2. This is another of his Lyes wherewith he doth deceive poor Sinners, bidding them follow the Light that they brought into the World with them, telling them, that Light will lead them to the Kingdom; for (say they) it will convince of Sin, as Swearing, Lying, Stealing, Covetousness, and the rest of the Sins against the Law, Rom. 3. 20. But the Law is not of Faith, Gal. 3. 13. And then I am sure, that it, with all its Motions and Convictions, is never able to justify the Soul of any poor Sinner. For as many as are of the Works of the Law are under the Curse; for it is written, Cursed is every one that continueth not in all Things that are written in the Book of the Law to do them, Gal. 3. 10. but that no Man is justified by the Law is evident, for, The just shall live by Faith, ver. 11. Now because I am not altogether ignorant of the Delusion of the Devil touching this Grace of Faith also, I shall therefore in short give thee (Reader) a brief, yet true Description from the Scripture. 1. What true justifying Faith is, and what it lays hold upon. 2. I shall shew who it doth come from. 3. That every one hath it not. 4. What are the Fruits of it. First therefore true Faith is a Fruit, Work, or Gift of the Spirit of God. (Gal. 5. 22. 2 Thes. 1. 11. and 1 Cor. 12. 9.) whereby a poor Soul is enabled through the mighty Operation of God (Col. 2. 12.) in a Sense of its Sins and wretched Estate to lay hold on the Righteousness, Blood, Death, Resurrection, Ascension, Intercession, and coming again of the Son of God which was crucified without the Gates of Jerusalem, for eternal Life; Joh. 3. 16, 18. compared with Mat. 3. 17. Gal. 2. 20. Rom. 5. 8, 9, 10. Rom. 3. 25. Act. 16. 31. Heb. 13. 12. according to that Saying in Heb. 11. 1. Now Faith is the Substance of Things hoped for, and the Evidence of Things not seen, that is, the Things that are hoped for Faith sees, lays hold upon, and embraces them, Heb. 11. 13. as if they were present; yea, it seals up the certainty of them to the Soul. Therefore saith the Apostle, it is the Evidence, or Testimony, or Witness, of those Things that are not seen as yet with a bodily Eye; which are obtained by the Blood of the Man Christ Jesus, Heb. 9. 14. compared with Heb. 10. 12. 19, 20. by which the Soul sees as in a Glass the Things that God hath laid up for them that fear him, 1 Cor. 13. 12. 2 Cor. 3. 18.

Secondly, If you would know who this Faith comes from, read Ephes. 2. 8. For by Grace ye are saved (saith the Scripture) through Faith, and that not of your selves, it is the Gift of God, Again, in Phil. 1. 29. it is thus written: For unto you (that are Believers) it is given in the Behalf of Christ, not only to believe on him, but also to suffer for his Sake: And thus much doth the Apostles hold forth to us in their Prayer, or Request to the Lord Jesus, when they say, Lord increase our Faith, Luke 17. 5. and he is therefore called the Author and Finisher of our Faith, Heb. 12. 3. also we find in Jam. 1. 17. that every good and perfect Gift is from above, and cometh down from the Father of Lights, &c. and therefore Faith comes from God, for true justifying Faith is a good Gift, and perfect in Respect of the Author God, in Respect of its Object, Christ; and in respect of the Nature, though not in Respect of the Degree, and Measure of it in us: Even as a Grain of Gold, is as perfect Gold, as a Pound of Gold, though not so much.

All Men have not Faith, This the Apostle witnesseth in so many Words as we find, 2 Thes. 3. 2. and Deut. 32. 20. Also in Tit. 1. 15. To them that are defiled and unbelieving is nothing pure, &c. It appeareth also in this, that all do not attain Salvation, which they must needs do if they had true justifying Faith; compare Luke 13. 24. and 1 Joh. 5. 19. with Mar. 16. 16. And Heb. 4. 3. with ver. 6. and 11. they that believe shall be saved.

4. The Fruits of it are, first, to purifie the Heart, Acts 15. 9. and 1 Joh. 3. 3. and that as I said before, by laying hold on what Jesus Christ had done and suffered for Sinners, Acts 13. 38, 39.

2. It fills the Soul with Peace and Joy, in that it lays hold on the Things that are obtained for it, Rom. 5. 1. 2 Tim, 1. 9, 10. 1 Pet. 1. 8.

3. *It makes the Soul to wait patiently,* for the Glory that is to be revealed at the second appearing of the Man Christ Jesus, whom God hath raised from the Dead; which hath also delivered it from the Wrath to come, as in Tit. 2. 13, 14. 1 Pet. 4. 13. and 5. 1, 4. 1 Thes. 1. 10.

But how (may some say) doth the Devil make his Delusions take Place in the Hearts of poor Creatures? Answ. Why, 1. He labours to render the Doctrine of the Lord Jesus, and Salvation by him alone, very odious and low: And also his Ordinances, as Hearing, Reading, Meditation, Use of the Scriptures, &c. telling poor Sinners that these Things are but poor, low, carnal, beggarly, empty Notions; preached up by the Clergymen, who are the Scribes and Pharisees of this Generation; who have the Letter, but not the Spirit of God in them; which lead Men into the Form, but not into the Power of the Lord Jesus: And with this Persuasion he also represents the ungodly and base Carriage, or Behaviour, of some, who have taken in hand to preach the Doctrine of the Lord Jesus Christ, and thereby he doth render the Gospel of our Lord Jesus the more contemptible and base. But woe, woe, woe, be to them by whom such Offences come, Mat. 18. 7. Luke 17. 1, 2.

2. He pretends to lead them up into some higher Light, Mysteries, and Revelations of the Spirit, into which but a very few have attained or can attain, also bewitching their Affections, and taking them with an earnest Pursuit after these his pretended Truths; persuading them, that they shall be as God himself, able to discern between Good and Evil, Gen. 3. 5. And in this he is exceeding subtle and expert, as having practised it ever since the Days of Adam. These Things being thus considered, and in some measure hungered after, and the rather because they are good (as they think) to make one wise, Gen. 3. 6. The poor Soul is all on the sudden possessed with a desperate Spirit of Delusion, which carries it away headlong with some high, light, frothy Notions, and spiritual Wickedness (which drown it in Perdition and Destruction) that doth feed and tickle the Heart a while, to the end it may make way for a farther Manifestation of it self in the poor deluded Soul; which when it hath attained to, it doth then begin to bring the Soul into a clearer Sight of those Things, which it was loth it should know at the first; but having fitted the Soul by Degrees for a further Possession of it self, at last it begins to hold forth its new Gospel, shewing the Soul a new Christ, and new Scriptures. The new and false Christ, is a Christ crucified within, dead within, risen again within, and ascended within, in Opposition to the Son of Mary, who was crucified without, dead without, risen again without, and ascended in a Cloud away from his Disciples into Heaven (Acts 1. 9, 10, 11.) without them.

Now this new and false Christ, hath a new and false Faith belonging to his Gospel, which Faith is this, to apprehend this Christ crucified within, dead within, risen again within, and ascended within: But ask them for a Scripture that doth positively prove their Doctrine, they also have a Scripture, but it is within, it doth bear witness within, and if they had not that, (though that be of the Devil's making) I am sure they would have none out of God's Holy Scriptures, for they will allow of no crucified Christ, but he that was crucified without the Gates of Jerusalem, Heb. 13. 12. John 16. 20. Dead and buried in the Sepulchre of Joseph of Arimathea, John 19. 38, to 42. Was raised again out of that Sepulchre into which Joseph had laid him, John 20. 1, 12. Who went before his Disciples into Galilee, Mark 16. 7. And to Emaus, Luke 24. 16. Shewed them his Hands and his Feet, Luke 24. 39, 40. where the Nails had gone through: Did eat and drink with them after his Resurrection: Was seen of them on Earth forty Days after his Resurrection, Acts 1. 3. And after that ascended away in a Cloud, out of the Sight of his Disciples into Heaven, Acts 1. 9, 10, 11. Which Christ ever lives to make Intercession for us, Heb. 7. 24, 25. Who will come again also at the End of the World to Judgment, Acts 10. 42. and 17. 31. 2 Pet. 3. 10, 11. Who also is the same that hath obtained eternal Redemption for us, Acts 13. 37, 38, 39. Rom. 3. 25. Eph. 1. 7. Rev. 1. 5. This I say, or rather the Scriptures say, is God's Christ, Mat. 16. 16. In whom he is well pleased, Mat. 3. 17. Neither doth God own any other, or allow of any other: For there is none other Name under Heaven given among Men, whereby we must be saved, than the Name of Jesus of Nazareth, Acts 4. 10. compared with Ver. 11. 12. But as I told you before, the Way to be thus deluded, is first to render God's Christ odious and low, with a Pretence of some further Light and Revelations; and thus professing themselves to be wise, they became Fools, Rom. 1. 22. But you will say, Doth not the Scripture make mention of a Christ within? Col. 1. 27. and 2 Cor. 13. 5. Rom. 8. 10. I answer, * 1. God's Christ was, and is, true God and true Man; he was born of the Virgin Mary, true God, and true Man, Mat. 1. 23. And They shall call his Name Emanuel, which being interpreted, is God with us, or God in our Nature, according to 1 Tim. 3. 16. God was manifested in the Flesh: And 1 John 1. 14. The Word was made Flesh, and dwelt among us, and we beheld his Glory, as of the only begotten of the Father, full of Grace and Truth. And in Heb. 1. 14. Forasmuch then as the Children are partakers of Flesh and Blood, he, that is, God, Heb. 1. 8. also himself likewise took Part of the same, that through Death he must destroy him that had the Power of Death, that is, the Devil. Now as he was thus true God, and true Man, so he became our Redeemer

* Though I shall go seemingly about in answer to this Question, yet it will be very profitable to them who shall weigh and consider the several Sentences hereof.

and Saviour. Compare the first and second Chapters to the Hebrews together, and you may clearly see that this is a glorious Truth, that He who is the first and the last, Rev. 1. 17, 18, and 2. 8. humbled himself, and made himself of no Reputation, and took upon him the Form of a Servant, and was made in the Likeness of Men: And was this all? No. He humbled himself unto Death, even the Death of the Cross, Phil. 2. 7, 8. compared with Rev. 1. 17, 18. and Rev. 2. 8. with Gal. 1. 4. Now after this Christ of God, true God and true Man, had wrought out eternal Redemption for us poor miserable Sinners, Heb. 9. 14. compared with 1 Tim. 1. 15. I say, after he had done this he ascended up into Heaven, and there ever lives to make Intercession for us. Now this Christ, having thus completely wrought out our Salvation, sends his Disciples abroad to preach the same to poor Sinners, Acts 2. and 2 Cor. 5. 19, 20. and so many as were ordained to eternal Life, when they heard the Word, or the Gospel, preached by the Apostles, which Gospel was this Christ, 1 Cor. 1. 17. compared with Ver. 23. I say, So many as were ordained to eternal Life, when they heard the Word, the Holy Ghost, or Spirit of Christ, fell upon them, Acts 10. 44. compared with Acts 13. 48. which did lead them into the Redemption and glorious Things that the Lord Jesus had laid up and prepared for them, John 16. 13, to 16. 1 Cor. 2. 9. Which Spirit was the Earnest of their Inheritance, until the Redemption of the purchased Possession, to the Praise of his Glory, Eph. 1. 13, 14. This Earnest of their Inheritance was a glorious Encouragement to them that had it, to hope for the Glory that was to be revealed at the appearing of Jesus Christ, which is the Meaning of that Place in * Col. 1. 27. And that will be seen clearly, if we compare it with Eph. 1. 13, 14. before recited. Now this Spirit, which sometimes is called the Spirit of Christ, 2 Cor. 13. 5. This Spirit, I say, being given to all those that were ordained to eternal Life, it must needs follow, that those that had not this Spirit, but did live and die without it, were not ordained to eternal Life, and so were none of Christ's; but were Reprobates, Rom. 8. 9. for the Spirit of Christ is the distinguishing Character betwixt a Believer and an Unbeliever, he that hath it, and is led by it, is a Child of God, Rom. 7. 14. but he that hath it not is none of Christ's.

* The Spirit of Christ is the Earnest of that Inheritance that Christ as he was God and Man did obtain.

* The Objection answered.

So then, the * Answer that I give to the Question, is this. The Spirit of Christ that is given to Believers, is the Earnest or Hope of that Inheritance that Christ hath already purchased, and is now preparing for so many as he hath given, or shall give this Holy Spirit unto. And for the Proof hereof, read Eph. 1. 13, 14. In whom (saith the Scripture) ye also trusted, after that ye heard the Word of Truth, the Gospel of your Salvation. In whom also, after that ye believed, ye were sealed with the Holy Spirit of Promise, which is the Earnest of our Inheritance; (which Inheritance is the eternal Redemption that was purchased by Christ for poor Sinners, Heb. 9. 14.) until the Redemption of the purchased Possession, unto the praise of his Glory. Again, Gal. 5. 5. For ye through the Spirit, wait for the Hope of Righteousness by Faith. And Col. 1. 27. the Apostle speaking of this great Mystery, saith, To whom God would make known what is the Riches of the Glory of this Mystery among the Gentiles, which is Christ, in you the Hope of Glory, which Glory was then revealed to the Saints no otherwise then by Faith, as the Apostle saith, We rejoice in the Hope of the Glory of God, Rom. 5. 2. Which Hope is begotten by the Spirit's shedding abroad the Love of God in our Hearts, Ver. 5. which Hope is not yet seen, that is, not yet actually enjoyed; for we are saved by Hope: But Hope that is seen is not Hope; For what a Man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with Patience wait for it, Rom. 8. 24, 25. And as, I say, the Cause of Believers Hope is this, Christ, or the Spirit of Christ, in them, the Hope of Glory. And indeed he may well hope for Glory to come, who hath already an Earnest thereof given him of God, and that Earnest no less than the Spirit of the Lord Jesus, Rom. 8. 16, 17.

But now, this Spirit, which is the Cause of a Believer's Hope, all Men have not, Jude 19. Eph. 2. 12. Rom. 8. 9. John 14. 16, 17. Therefore what a sad Doctrine is that which saith, Follow the Light that Christ hath enlightened every Man withal which cometh into the World; which Light is the Conscience, that convinceth of Sins against the Law; and that you may see clearly if you mind that Scripture, John 8. 9. which saith, That the Pharisee, which had neither the Love of God, nor his Word, abiding in them, John 5. 38, 43. when they had heard Christ speaking thus to them, He that is without Sin among you, &c. being convicted by their own Consciences, went out one by one, beginning at the eldest, even to the least. But the * Devil, that he might be sure not to miss of his Design, labours by all Means to render the Scriptures also odious and low, telling them of the Scriptures within; which Christ never taught, nor yet his Disciples: But they being given up of God to a reprobate Mind, have given themselves over, rather to follow the Suggestions of the Devil, than the Holy Scriptures which God hath commanded us to betake our selves to, Isa. 8. 20. compared with John 5. 39. which Scripture is called the Sword of the Spirit, Eph. 6. 17. which Weapon our Lord Jesus himself held up, to overcome the Devil withal, Mat. 4. 4, 7, 10. Luke 4. 4, 8, 12. But this Design (as I told you) the Devil carries on, by pretending to shew them a more excellent Way which they may

* It is the Spirit of the Devil that doth render the Scriptures contemptible and low.

may attain to, if they be but wise, and follow what is made known unto them from the Light within them.

But (Reader) that thou mayest be able to escape the Snare of this cunning Hunter, I shall lay thee down some few Directions, which if the Lord give thee Grace to follow, thou shalt escape these wicked Delusions.

And first of all, I do admonish thee to be very serious touching thine Estate and Condition, and examine thine own Heart by the Rule of the Word of God, whether or no thou hast as yet any Beginnings of desiring after Religion; and if thou findest that thou hast lived until now in Ignorance, and hast not set thy self to remember thy Creator as thou art commanded, Eccl. 12. 1. then I beseech thee consider that thou art under the Wrath of Almighty God, and hast been so ever since thou camest into the World, Eph. 2. 1, 2. being thou in thy first Parents didst transgress against thy Maker, Rom. 5. 18. Therefore as by the Offence of one, that is, of Adam, Ver. 14. Judgment came upon all Men unto Condemnation. Besides the many Sins thou hast committed ever since thou wast born: Sins against the Law of God, and sins against the Gospel of the Grace of God; sins against the Long-suffering and Forbearance of God, and sins against his Judgments; sins of Omission, and sins of Commission, in Thoughts, Words, and Actions: Consider, I say, thy Condition; yea, get a very great Sense of thy Sins that thou hast committed; and that thou mayest so do, beg of God to convince thee by his Holy Spirit, not only of Sins against Law, but also of that damning Sin, the Sin of Unbelief.

2. If thou, by Grace, art but brought into such an Estate as to see thy self in a lost Condition because of Sin, without the Lord Jesus; then in the next Place, have a Care of Resting on any Duty done, though it be never so specious; I say, have a Care of making any Stay any where on this side the Lord Jesus Christ: But above all strive to believe, that that very Man that was born of the Virgin Mary, did come into the World on purpose to save thee, as well as other poor Sinners: I say, thou must not be content till thou art enabled to say, He loved me, and gave himself for me, Gal. 2. 20. And that thou mayest be sure to attain to this most precious Faith, (for so it is) be much in applying the freest Promises to thy own Soul; yea, those that have no Conditions annexed to them, as these, or other like, Jer. 31. 3. Jer. 3. John 6. 37. also John 14. 19. Hos. 14. 3. I say, labour to apply to thy own Soul in particular, the most glorious and freest Promises in the Book of God. And if at any Time the Devil besets thee by his Temptations, (for so is his wanted Manner to do, and so much the more, as he sees thee labour to get out of his Reach) I say, when he assails thee with his fiery Darts, be sure to act Faith on the most free Promises, and have a Care that thou dost not enter into any Dispute with him, but rather resist him by those blessed Promises that are laid down in the Word of God: And withal, be sure to meditate upon the Blood of the Man Christ Jesus, who also is the true God, and read those Scriptures that do most fully and clearly speak of it; as, 1 John 1. 7. Eph. 1. 7. Heb. 9. 14. Rom. 3. 25.

But if thou say (as it is often the Speech of poor Souls lying under a Sense of Sin, and the apprehensions of Wrath due to it) I cannot apply the Promises to mine own Soul; and the Reason is, because my Sins are so great, and so many. Consider, and know it for a Truth, that the more and greater thou seest thy Sins to be, the more Cause hast thou to believe; yea, thou must therefore believe because thy Sins are great: David made it an Encouragement to himself, or rather the Spirit of the Lord made it his Encouragement, to crave, yea to hope for Pardon, because he had greatly transgressed, Psal. 25. 11. For thy Name sake, O Lord, (saith he) pardon mine Iniquity, for it is great. As if he had said, O Lord, Thy Name will be more glorified, the Riches of thy Grace will be more advanced, thy Mercy and Goodness will more shine, and be magnified in pardoning me who am guilty of great Iniquity, than if thou pardonest many others who have not committed such heinous Offences. And I dare say, the Reason why thou believest not, is not because thy Sins are great, but because thou dost reason too much with that wicked Enemy of Man's Salvation, and givest Way too much to the fleshly reasoning of thine own Heart. For Christ hath said, He that cometh unto me, I will in no wise cast out, John 6. 37. And again, Though thy Sins be as red as Scarlet, they shall be as white as Snow, Isa. 1. 18. And Christ calleth those that labour, and are heavy laden, to come to him, with Promise to give them Rest, Mat. 11. 28. Wherefore thou must not say, my Sins are too big; but thou must say, because I am a great Sinner; yea, because I have sinned above many of my Companions, and am nearer to Hell and eternal Damnation than they, because of my Sins, therefore will I cry unto the Lord, and say, O Lord, pardon my Sins, for they are great.

Now that thou mayest not be deceived in a Matter of so great Concernment, have a special Care of these three Things. First, Have a care of putting off thy Trouble of Spirit the wrong Way, which thou mayest do three Ways; 1. When thy Conscience slieth in thy Face, and tells thee of thy Sins, thou dost put off Convictions the wrong Way, if thou dost stop thy Conscience, by promising to reform thy self and lead a new Life, and gettest off thy Guilt by so doing: For though thou mayest by this Means still and quiet thy Conscience for a Time, yet thou canst not hereby satisfy and appease the Wrath of God; Yea, saith God to such,

Though

Though thou wash thee with Nitre, and take thee much Sope, yet thine Iniquity is marked before me, *Jer. 2. 22.*

2. If when thou art under the Guilt of thy Sins, thou puttest off Convictions by thy Performances or Duties, and so satisfiest thy Conscience, then also thou dost put off thy Convictions the wrong Way: For God will not be satisfied with any Thing less than the Blood, Righteousness, Resurrection, and Intercession of his own Son, *Acts 4. 12.* And thou shouldest not satisfy thy self with any less than God would have thee to satisfy thy self withal, and that is the Water of Life, *Isa. 55. 1, 2.* which Water of Life thy Duties, and all thy Righteousness, is not; for it is but menstrous Rags, *Isa. 64. 6.*

3. Have a Care that when thou art under Conviction, thou dost not satisfy thy self with a Notion of the free Grace of the Gospel; my meaning is, do not content thy self with any Measure of Knowledge that thou canst attain unto, or bottom thy Peace upon it, thinking thou art now well enough, because thou canst speak much of the Grace of God, and his Love in Christ to poor Sinners. For this thou mayest have, and do; and yet be but a Companion for Demas, yea, for Judas and the rest of the damned Multitude: As the Apostle saith, For all this thou mayest be but as sounding Brass, and as a tinkling Cymball; that is, nothing but a Sound, *1 Cor. 13. 1, 2, 3.*

But Secondly, If thou wouldest not be deceived, then have a Care to avoid false Doctrines, which are according to the Spirit of the Devil, and not after Christ.

Nothing
can make
us accept-
ed with
God but
the Merits
of Jesus
Christ.
The Ran-
gers Doc-
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false.

As first, if any Doctrine doth come unto thee, that tells thee, except thou art circumcised after the Manner of Moses, thou canst not be saved: That is, if any Man come unto thee, and tells thee, thou must do such and such Works of the Law, to the End thou mayest present thy self the better before God, do not receive him: For to him that worketh not, but believeth in him that justifieth the ungodly, his Faith is counted for Righteousness, *Rom. 4. 5.*

2. If any come unto thee, and bring such a Doctrine as this; That thou mayest be saved by Grace, though thou walk in the Imaginations of thy own wicked Heart: His Doctrine also is devilish, do not receive him, *Deut. 29. 19, to 24.*

3. But if any come unto thee, and doth in Truth advance the Blood, Righteousness, Resurrection, Intercession, and second coming of that very Man in the Clouds of Heaven, that was born of the Virgin Mary; and doth Press thee to believe on what he hath done (shewing thee thy lost Condition without him) and to own it as done for thee in particular, and withal doth admonish thee, not to trust in a bare Notion of it, but to receive it into thy Heart, so really, that thy very Heart and Soul may burn in Love to the Lord Jesus Christ again: And doth also teach thee, that the Love of Christ should and must constrain thee, not to live to thy self: But to him that loved thee, and gave himself for thee, *2 Cor. 5. 14, 15. Eph. 4. 21, to 24. 1 Cor. 7. 23.* Ye are bought with a Price, Be not ye the Servants of Men. If his Conversation be also agreeable to his Doctrine, a believing, honest, loving, Self-denying, courteous Conversation, (he also is a true Christian.) Receive that Doctrine* and receive it really; for it is the Doctrine of God, and of Christ, *Gal. 4. 4. Gal. 1. 4. Eph. 1. 7. Rev. 1. 5. Acts 13. 38. John 1. 19. Acts 4. 12. Acts 10. 40, 41, 42. and 1 Thes. 1. 10. Mark 13. ult. 2 Pet. 1. 5, to 11.* Considering the End of their Conversation Jesus Christ, yesterday, and to Day, and the same for ever, *Heb. 13. 7, 8.*

*The Doc-
trine is
true, and
of God,
whatever
the Man
be.

Again, if thou wouldest not be deceived, then, beware of slighting any known Truth that thou findest revealed, or made known to thee in the Gospel; but honour and obey it in its Place, be it (as thou thinkest) never so low, *John 14. 15.*

2. Have a Care that thou do not undervalue, or entertain low Thoughts of God, Christ the Son of Mary, and the Holy Scriptures, but search them, *John 5. 39.* And give Attendance to the reading of them, *1 Tim. 4. 13.* For, I will tell thee, he that slights the Scriptures, doth also slight him of whom they testify. And I will tell thee also, that for this Cause God hath given up many to strong Delusions, that they might believe a Lye: That they all might be damned who believed not the Truth, but had Pleasure in Unrighteousness, *2 Thes. 2. 11, 12.*

Therefore I say unto thee, in the Name of the Lord Jesus, the Son of Mary, the Son of God, the very Creator of Heaven and Earth, and all Things that are therein; have a Care of thy self; for the Devil doth watch for thee Day and Night, *1 Pet. 5. 8.* Thine own Heart also doth labour to deceive thee, if by any means it may, *Jer. 17. 10.* Therefore do not thou trust it; for if thou do, thou wilt not do wisely, *Prov. 28. 26.* I say therefore, have a Care that thou labour in the Strength of the Lord Jesus, to escape all these Things; for if thou fall into any one of them, it will make Way for a farther income of Sin and the Devil, through whose Deceitfulness thy Heart will be hardened, and thou wilt be more incapable of receiving Instruction, or reaping Advantage, by and from the Ordinances of Jesus Christ, the rather therefore, give all Diligence to believe in the Christ of God, which is the Son of Mary, and be sure to apply all that he hath done, and is doing, unto thy self, as for thee in particular; which Thing if thou dost, thou shalt never fall.

And now Reader, I shall also give thee some few Considerations, and so I shall commit thee to the Lord.

1. Consider

1. Consider, That God doth hold out his Grace, and Mercy freely, and that to every one, Rev. 22. 17. Isa. 55. 1, to 8.

2. Consider, That there is no Way to attain to this free Mercy and Grace, but by him that was born of the Virgin Mary; for he himself saith, I am the Way, the Truth, and the Life; no Man cometh to the Father but by me, John 14. 6. compared with Matt. 1. 20, 21.

3. Consider, if thou strivest to go over any other way, thou wilt be but a thief and a robber, John 10. 1. Compared with v. 9. And know that none of those (so continuing) shall enter into the Kingdom of Heaven, 1 Cor. 6. 9, 10.

4. Consider, that if the Devil should be too hard for thee, and deceive thee, by persuading thee to embrace, or entertain a new Gospel, which neither Christ nor his Disciples did allow of, it would make thee gnash Teeth when it is too late.

5. Consider, that though thou hast been deluded by Satan to this Day, yet if now thine Eyes be opened to see and acknowledge it though as yet thou hast been either exceedingly wicked, 1 Tim. 1. 13. or an idle, Mat. 20. 6, 7. lukewarm, hypocritical Professor; Rev. 3. 17, 18, 19. and hast stood it out to the last; Ezek. 18. 21, 22. for all this there is hope; and if now thou receive the Truth in the Love of the Truth, being as willing to be rid of the filth of Sin, as the Guilt of it, thou shalt be saved.

6. Consider, that the Lord will call thee to Judgment for all thy Sins past, present, and what else thou shalt practise hereafter, especially for thy rejecting and trampling on the Blood of his Son, the Man Christ Jesus: And if thou dost not agree with thine Adversary, now, while thou art in the Way, he will deliver thee to the Judge, and the Judge will deliver thee to the Officer, and if he cast thee into Prison, I tell thee, thou shalt not come out thence till thou hast paid the very last Mite, Luke 12. 58, 59.

And therefore I beseech thee to consider; Here is at this Time Life and Death, Heaven and Hell, everlasting Joy, and everlasting Torment set before thee. Here is also the Way to have the one, and the Way to escape the other. Now if the Lord shall do thee any good by what I have spoken, I hope it will be a Means to stir me up to thank the Lord that ever he did use such a Sinner as I am, in the Work of his Gospel. And here I shall close up what I have said, desiring thee (if thou be a Christian) to pray for him who desires to continue

Thy Servant in the Lord Jesus

Christ, though less than the

least of all Saints,

J. BUNYAN.

The Epistle writ by Mr. BURTON, Minister at Bedford.

To the READER,

READER, thou hast in this small Treatise, set before thee, the several Pieces of that great and glorious Mystery, Jesus Christ, God manifested in the Flesh: And if thou art enlightned by the Spirit of Christ, here thou mayest see by that Spirit how Jesus Christ the Son of God, the Son of Mary, is both true God and true Man, both Natures making but one Christ, one Jesus, as Phil. 2. 5, to 10. where speaking first of his being God, and then of his taking upon him the Nature of Man; after ward in the 8th and 9th Verses, he saith, he (meaning this Jesus) humbled himself, &c. and God (meaning the Father) hath highly exalted him, &c. speaking of both Natures God and Man as together making but one Christ; who is the Saviour, and is to be believed and trusted in for Salvation not only as God, but as Man also; and those who do not thus make him the Object of their Faith, will surely fall short of Pardon of Sin, and of Salvation, Acts 13. 38, 39. through this Man (speaking of Christ as crucified at Jerusalem) is preached unto you Forgiveness of Sins: And saith he, there is one Mediator between God and Men, 1 Tim. 2. 5. the Man Christ Jesus; and this discovers the damnable Errors of those commonly cal-

led Socinians, who on the one Hand deny him that was born of the Virgin Mary to be true God as well as true Man: And this is also quite contrary to those commonly called Familists, Ranters, Quakers, or others, who on the other Hand either deny Christ to be a real Man without them, blasphemously fancying him to be only God manifest in their Flesh; or else make his human Nature with the Fulness of the Godhead in it, to be but a Type of God, to be manifest in the Saints, and so according to their wicked Imagination, his human Nature was to be laid aside after he had offered it up upon the Cross without the Gate at Jerusalem, contrary to Acts 1. 1, 2, 3, 9, 10, 11 Verses, compared with the last Chapter of Luke, Ver. 39, 40, 50, 51. where it is clearly held forth that the Man Christ rose again out of the Grave, with the same Body which was crucified and laid in the Grave, and was taken up above the Clouds into Heaven with the same real Body, and that he shall again descend from Heaven in that same glorious Body of Flesh, as Acts 3. 9, 10, 11. And this sure Truth of Christ being the Saviour and Mediator, as Man, and not only as God, will also shew serious Believers what to think of some, who though they will not (it may be) deny that Christ is a real Man without them in the Heavens as well as God, yet do own him to be the Saviour only as God, first dwelling in that Flesh that was born of the Virgin, and then dwelling in Saints, and thus both beginning and perfecting their Salvation within them, and so indeed do hold Christ as Man, to be only (I say to be only) the saved or glorified one of God, together with the Saints his Members, only something in another and more glorious Manner and Measure than the Saints; and these high-flown People are in this very like to Familists and Quakers, undervaluing the Lord Jesus Christ, God-Man, and though they may speak much of Christ, yet they do not rightly and savingly lay him for their Foundation.

Now as a Help against all these dangerous Things, thou hast here the main Things of Christ laid down before thee briefly, and fully proved by the Scriptures: First, Of his being true God out of Flesh from Eternity, and then of his taking Flesh, or the Nature of Man, upon him in the Womb of the Virgin, and so his fulfilling the Law, his dying for Sins at Jerusalem, his rising again without, his ascending into Heaven without, and not into a fancied Heaven only within, as some say; his interceding in Heaven for all his, and his coming again in his Body of Flesh to judge the World. And if thou art yet in a State of Nature, though covered over with an outside Profession, here thou mayest find something (if the Spirit of Christ meet thee in Reading) to convince thee of the sad Condition thou art in, and to shew thee the Righteousness thou art to fly to by Faith, and to trust in for Salvation, when convinced of Sin; which is a Righteousness wrought by that God-Man Jesus Christ without thee, dying without thee at Jerusalem for Sinners: Here also thou mayest see the Difference between true and false Faith. If thou art a true Believer, as these Things are the Foundation of thy Faith, so they may be of great Use for thee to meditate upon, and to exercise thy Faith in, particularly in Meditation, and in this Way to seek Daily for a higher Faith in these Truths, to be given into thy Heart from Heaven; and there is a great Need of this, for though these Truths be commonly known amongst Professors to the Notion of them, yet very few know or believe them aright: Nay, it may well be said in this Age, that if the Faith of the true Saints was well sifted, and Tradition, Notion, and the Apprehensions of their own Reason and Fancy was sifted out, most of them would be found to have very little Knowledge of, and Faith in, these common Truths.

Secondly, These Truths being put thus together, and plainly proved by the Scriptures, may be a great Help (through the Spirit concurring) to strengthen thee against all those damnable Heresies which are spread abroad, which deny the Lord Jesus Christ either plainly, or more cunningly and mysteriously. And

Thirdly, The more thou art rooted and set down from Heaven in the Faith of these Truths of Christ, to believe fully the glorious Reality of them, and their Interest in them, the more heavenly Peace and Joy thou wilt have, 1 Pet. 1. 7, 8. and also thou wilt hereby attain the more true Holiness and Purity of Heart and Life, purifying their Hearts by Faith, Acts 15. 9. And then the more thou hast of the right Faith of Christ, and of his Things in thy Heart, the more strong and valiant wilt thou be in Spirit, to do any Work private or publick for Jesus Christ, like Stephen, Acts 6. 8. who being full of Faith, and of the Holy Spirit, was also full of Power.

In this Book thou hast also laid down from the Scriptures, how Jesus Christ is without the Saints as Man, and yet dwelleth within them, that is, something of his Divine Nature or his blessed Spirit dwells within them, which Spirit is sometime called, The Spirit of Christ, Rom. 8. 9. He that hath not the Spirit of Christ, &c. and sometime called Christ, If Christ be in you, &c. Rom. 8. 10. And also how we may know whether it be Christ and the Spirit of Christ within, or a false Spirit calling it self Christ, and that is thus; If it be indeed Christ within, that is, the Spirit of Christ God-Man; why then it teaches that Man or Woman in whom it is, to apply, and trust in Christ without for Salvation; Christ as born of the Virgin Mary, as fulfilling the Law without them, as dying without the Gate of Jerusalem as a Sacrifice for Sin; it teaches them to trust in the Man Christ as rising again out of the Grave without them, as ascending into, and interceding in Heaven without for them; and as to come from that Heaven again in his Flesh to judge the

the World. Thus the Man Christ himself saith, When he (the Spirit of Truth) is come, &c. he shall glorifie me, John 13. He shall make you more to prize, admire and glorifie me, who am both God and Man, and who shall be absent from you touching my Body. Then follows, for he shall take of mine (of my glorious Things) and shew them to you; he shall take my Divine and Humane Nature, my Birth, my Person and Offices, my Obedience, Death, Satisfaction, my Resurrection, Ascension and Intercession, and of my second coming in the Clouds with my mighty Angels to Judgment, and shall shew them, or clear them up to you: He shall take of my Salvation, which I have wrought for you in my own Person without you: And he shall take of my Glory and Exaltation in the Heavens, and shew to you. Now to mind this one Thing, and to be set down in a right Understanding of it, by the Spirit, from the Scriptures, will be of great Concernment to thee and me; for, for want of this, many Professors have split themselves, some looking only on what Christ hath done and suffered without them, resting in an Historical, Traditional, and indeed a fancied Faith of it, without looking for the Spirit of Jesus Christ to come with Power into their Hearts, without which they cannot rightly know, nor rightly believe in Christ the Son of God without them, so as to have any Share or Interest in him, if any Man have not the Spirit of Christ, he is none of his, Rom. 8. 9. Others have been depending too much upon something they call Christ, and the Righteousness of Christ within them, in Opposition to Christ and his Righteousness without them, from which all true Saints have their Justification and Comfort, it being received through the Operation of the Spirit which dwells in them; and however these may talk much of Christ within them, yet it is manifest, that it is not the Spirit of Christ, but the Spirit of the Devil; in that it doth not glorifie, but slight and reject the Man Christ and his Righteousness which was wrought without them: Reader, in this Book thou wilt not meet with high flown airy Notions, which some delight in, counting them high Mysteries, but the sound, plain, common, (and yet spiritual and mysterious) Truths of the Gospel, and if thou art a Believer, thou must needs reckon them so, and the more, if thou hast not only the Faith of them in thy Heart, but art daily living in the spiritual Sense and Feeling of them, and of thy Interest in them. Neither doth this Treatise offer to thee doubtful controversial Things, or Matters of Opinion, as some Books chiefly do, which when insisted upon the weightier Things of the Gospel have always done more hurt than good: But here thou hast Things certain, and necessary to be believed, which thou canst not too much study. Therefore pray, that thou mayest receive this Word which is according to the Scriptures in Faith and Love, not as the Word of Man, but as the Word of God, without Respect of Persons, and be not offended because Christ holds forth the glorious Treasure of the Gospel to thee in a poor earthen Vessel, by one who hath neither the Greatness nor the Wisdom of this World to commend him to thee; for as the Scripture saith Christ, (who was low and contemptible in the World himself) ordinarily chuseth such for himself, and for the doing of his Work, 1 Cor. 1. 26, 27, 28. Not many wise Men after the Flesh, not many mighty, not many noble are called: But God hath chosen the foolish Things of the World, &c. This Man is not chosen out of an Earthly, but out of the Heavenly University, the Church of Christ, which Church, as furnished with the Spirit, Gifts and Graces of Christ, was in the beginning, and still is, and will be to the end of the World, that out of which End the Word of the Lord, and so all true Gospel Ministers must proceed, 1 Cor. 12. 27, 28. whether learned or unlearned, as to humane Learning. And though this Man hath not the Learning or Wisdom of Man, yet through Grace he hath received the teaching of God, and the learning of the Spirit of Christ, which is the Thing that makes a Man both a Christian and a Minister of the Gospel, Isa. 50. 4. The Lord God hath given me the Tongue of the Learned, &c. compared with Luke 2. 18. Where Christ, as Man, saith the Spirit of the Lord, is upon me, because he hath anointed me to preach the Gospel to the Poor, &c. He hath, through Grace taken these three heavenly Degrees, to wit, Union with Christ, the anointing of the Spirit, and Experience of the Temptations of Satan, which do more fit a Man for that weighty Work of preaching the Gospel, than all University Learning and Degrees that can be had.

My End in writing these few Lines is not to set up Man, but having had experience with many other Saints of this Man's Soundness in the Faith of his Godly Conversation, and his Ability to preach the Gospel, not by humane Art, but by the Spirit of Christ, and that with much Success in the Conversion of Sinners when there are so many carnal empty Preachers both learned and unlearned; I say having had Experience of this, and judging this Book may be profitable to many others, as well as to my self: I thought it my Duty upon this Account (though I be very unfit for it) to bear Witness with my Brother to the plain and simple (and yet glorious) Truths of our Lord Jesus Christ. And now Reader, the Lord give thee and me a right understanding in these Things, that we may live and die not with a traditional notional dead Faith, but with a right spiritual lively Faith of Christ in our Heart, wrought by the mighty Power of God; such a Faith as may make Jesus Christ more real and precious to us than any Thing in the World, as may purifie our Hearts, and make us new Creatures, that so we may be sure to escape the Wrath to come, and

and after this Life enjoy eternal Life and Glory through the Lord Jesus Christ, to whom be Glory for ever and ever. Amen.

Farewell,

Thine to serve thee in the Lord Jesus,

J O H N B U R T O N.



Some Gospel-Truths Opened, &c.

Forasmuch as many have taken in Hand to set forth their several Judgments concerning the Son of the Virgin MARY, the Lord JESUS CHRIST; and some of those many having most grossly erred from the Simplicity of the Gospel, it seemed good to me, having had some Knowledge of these things, to write a few Words, to the end if the Lord will, Souls might not be so horribly deluded by those several corrupt Principles that are gone into the World concerning him.

NOW, that there is such a Thing as a Christ, I shall not spend much Time in proving of; only I shall shew you, that he was first promised to the Fathers, and afterward expected by their Children: But before I do that, I shall speak a few Words concerning God's fore-ordaining and purposing, that a Christ, a Saviour should be, and that before the World began. Now God in his own Wisdom and Counsel, knowing what would come to pass, as if it were already done, *Rom. 4. 17.* He knowing that Man would break his Commandments, and so throw himself under eternal Destruction, did in his own purpose *Fore-ordain* such a Thing as the rise of him that should fall, and that by a Saviour, *Eph. 1. 4.* *According as he hath chosen us in him,* (meaning the Saviour) *before the Foundation of the World.* That is, God seeing that we would transgress, and break his Commandment, did before *Chuse* some of those that would fall, and give them to him that should afterward purchase them actually, though in the account of God, his blood was shed before the World was, *Rev. 13. 8.* I say in the Account of God his Son was slain? that is, according to God's Purpose and Conclusion, which he purposed in himself before the *World* was; as it is written, *2 Tim. 1. 9.* *Who hath saved us, and called us with an holy Calling, according to his own Purpose and Grace which was given us in Christ before the World began.* As also, in *1 Pet. 1. 20.* Where the Apostle speak-

ing of Christ, and the Redemption purchased by him for Sinners, saith of him, *Who verily was fore-ordained before the Foundation of the World, but was manifest in these last Days for you who by him do believe in God that raised him from the Dead.* God having thus purposed in himself, that he would save some of them that by Transgression had destroyed themselves, did with the everlasting Son of his Love, make an Agreement, or *Bargain*, that upon such and such Terms, he would give him a company of such poor Souls as had by Transgression fallen from their own Innocency and Uprightness, into those wicked Inventions that they themselves had sought out, *Eccles. 7. 29.* The Agreement also how this should be, was made before the Foundation of the world was laid, *Tit. 1. 2.* The Apostle, speaking of the Promise, or Covenant made between God and the Saviour (for that is his Meaning,) saith on this wise, *In hope of eternal Life, which God that cannot lie, promised before the World began.* Now this Promise, or Covenant was made with none but with the Son of God, the Saviour: And it must needs be so; for there was none with God before the World began, but he by whom he made the World; as in *Prov. 8.* from ver. 22. to ver. 31. which was and is the Son of his Love.

This Covenant, or Bargain, had these Conditions in it.

First, that the Saviour should take upon him Flesh and Blood, the same Nature that the Sons of Men were partakers of (Sin only

only excepted) *Heb. 2. 14. Heb. 4. 15.* And this was the Will or Agreement that God had made with him: And therefore when he speaks of doing the will of God, *Heb. 10. 5.* he saith, *a Body hast thou prepared me,* (as according to thy Promise *Gen. 3. 15.* which I was to take of a Woman,) and in it I am *come to do thy will, O God, as it is written of me in the Volume of thy Book, v. 7.*

2. The Saviour was to bring *Everlasting* Righteousness to justify Sinners withal, *Dan. 9. 24, 25.* The Messiah, or Saviour, shall bring in everlasting Righteousness, and put an End to Iniquity, as it is there written. To make an End of Sins, and to make Reconciliation for Iniquity, and to bring in everlasting Righteousness. This, I say, was to be brought into the World by the Saviour, according to the Covenant, or Agreement, that was between God and Christ before the World began, which God, that cannot lie, promised at that time, *Tit. 1. 2.*

3. He was to accomplish this everlasting Righteousness by spilling his most precious *Blood*, according to the Terms of the Covenant, or Bargain; and therefore when God would shew his People what the Agreement was that he and the Saviour had made, even before the Covenant was accomplished and sealed actually. See for this *Zech. 9.* (where he is speaking of him that should be the Saviour,) *v. 11.* *And as for thee also* (meaning the Saviour) *by the Blood of thy Covenant;* or as some render it, whose Covenant is by Blood (which is all to one Purpose.) I (meaning God) *have sent forth the Prisoners out of the Pit wherein there was no Water.* The meaning is this: As for thee also, seeing the Covenant, or Bargain that was made between me and thee before the World was, is accomplished in my Account, as if it were actually and really done, with all the Conditions that were agreed upon by me and thee; I have therefore, according to that Agreement that was on my part, sent forth the Prisoners, and those that were under the Curse of my Law, out of the Pit wherein there is no Water; seeing thou also hast compleatly fulfilled in my Account whatsoever was on thy Part to be done, according to our Agreement. And thus is that Place to be understood in *John 17. 9.* *I pray for them, I pray not for the World, but for those that thou hast given me* (which I covenanted with thee for) *thine they were and thou gavest them me,* (but on such and such Conditions as are before mentioned, *Zech. 9.*) And again, *According as he hath chosen us in him,* (that is, in Christ,) *before the Foundation of the World, that we should be holy and * without blame before him in*

* To be holy, and without blame, is that which God intended for us in that glorious Covenant; and by it alone we are holy and without blame before him in Love; for we are compleat in him alone with whom the Covenant was made, *Col. 2. 10. Tit. 1. 2.*

Love. Now, seeing this was thus concluded upon by those that did wish well to the Souls and Bodies of poor Sinners, after the World was made by them, and after they had said, *Let us make Man after our own Image, after our Likeness,* *Gen. 1. 26.* And after Man, whom God had made upright, had by Transgression fallen from that State into which God at first placed him, and thrown himself into a miserable Condition by his Transgression, then God brings out of his Love that which he and his Son had concluded upon, and begins now to make forth that to the World, which he had purposed in himself before the World began, *Eph. 1. 4, 9. 2 Tim. 1. 9.* Now the first Discovery that was made to a lost Creature of the Love of God, was made to fallen *Adam,* *Gen. 3. 15.* Where it is said, *I will put Enmity between thee and the Woman, and between thy Seed and her Seed,* which is the Saviour, *Gal. 4. 4.* It shall break thy Head, and thou shalt bruise his Heel. This was the first Discovery of the Love of God to lost Man: This was the Gospel which was preached to *Adam* in his Generation; in these Words was held forth to them in that Generation, that which should be farther accomplished in After-generations.

2. Another Discovery of the Love of God in the Gospel, was held forth to *Noah,* in that he would have him to prepare an Ark to save himself withal; which Ark did type out the Lord that was to come, and be the Saviour of those whom he before had covenanted for with God the Father. *And God said to Noah, the End of all Flesh is before me; make thee an Ark of Gopher Wood,* *Gen. 6. 13, 14.* And *Chap. 7. 1.* *The Lord said unto Noah, Come thou and all thy House into the Ark, for thee have I seen righteous before me in this Generation.*

3. God breaks out with a farther Discovery of himself in Love to that Generation in which *Abraham* lived, *Gen. 12. 3.* Where he saith, *And in thee,* (that is, from thee shall Christ come through, in whom) *shall all the Families of the Earth be Blessed.* This was also a farther manifestation of the good will of God to poor lost Sinners; and through this Discovery of the Gospel, did *Abraham* see that which made him rejoice, *John 8. 56.*

4. When the time was come that *Moses* was to be a Prophet to the People of his Generation, then God did more gloriously yet break forth with one Type after another; as the Blood of Bulls, and Lambs, and Goats: Also Sacrifices of divers manners, and of several things, which held forth that Saviour more clearly which God had in his own Purpose and Decree determined to be sent; for these things (the Types) were a Shadow of that which was to come, which was the Substance, *Heb. 9. 9, 10. Heb. 10. 1, 5, 6, 7.* Now when

these things were thus done when God had thus signified to the World, what he intended to do in after-times, presently all that had Faith to believe that God would be as good as his Word, began to look for, and to expect that the Lord should accomplish and bring to pass what he had promised, what his Hand and Counsel had before determined to be done.

Now *Abraham* begins to look for what God had promised and signified; namely, that he would send a *Saviour* into the World in his appointed time, which thing being promised, *Abraham* embraces, being perswaded of the Certainty of it; as in *Heb. 11. 13.* And this did fill his Heart with Joy and Gladness, as I said before; for he saw it, and was glad, *John 8. 56.*

2. *Jacob* also, while he was blessing his Sons, concerning things to come, breaks forth with these Words, *I have waited for thy Salvation.* He was also put in Expectation of Salvation to come by this *Saviour*.

3. *David* was in earnest Expectation of this, which was held forth by Types and Shadows in the Law; for as yet the *Saviour* was not come, which made him cry out with a longing after it, *O that the Salvation of Israel were come out of Sion, Psal. 53. 6.* And again, *O that the Salvation of Israel were come out of Sion, Psal. 147.* The thing that *David* waited for, was not in his time come, though before his time it was promised; which makes him cry out, *O that it were come, that were come out of Sion!* Where, by the way, take notice, that the true Salvation and *Saviour* of *Israel* was to come out of *Sion*, that is, out of the Church of God, touching the *Flesh*, as it is written, *A Prophet shall the Lord your God raise up unto you of your Brethren like unto me, Deut. 18. 15, 18.* And again, *I have laid Help upon one that is Mighty; I have exalted one chosen out of the People, Psal. 89. 19.* And, *Rom. 9. 5.* *Whose are the Fathers, of whom as concerning the flesh, Christ came, who is over all, God blessed for ever.* Christ, as concerning the flesh, did come of the *Fathers*.

4. *Isaiah* did prophesie of this, that God would thus save his People; yea, he breaks forth with these Words, *But Israel shall be saved with an everlasting Salvation, Isa. 45. 17.* He also tells them how it shall be accomplished in that 53^d Chap. Yea, he had such a glorious Taste of the Reality of it, that he speaks as though it had been actually done.

5. In the days of *Jeremiah*, this that God had promised to the *Fathers*, was not yet accomplished; in chap. 23. 5. he saith, *Behold the days come, saith the Lord, that I will (mark, it was not yet done) but I will (saith God) raise unto David a righteous Branch, and a King shall reign and prof-*

per. In his days Judas shall be saved, and Israel shall dwell safely; and this is his Name wherewith he shall be called, The Lord our Righteousness.

6. He was also to come in *Zechariah's* time, *Zech. 3. 8.* Where he saith, *For behold I will bring forth my Servant the Branch.*

7. He was not come in the time of *Malachy* neither, though he was indeed at that time near his coming. For he saith himself, *Behold, I will send my Messenger, (meaning John the Baptist,) Isa. 40. v. 3. Luke. 1. 76. and he shall prepare the way before me; And the Lord whom ye seek, shall suddenly come to his Temple, even the Messenger of the Covenant, whom ye delight in. Behold he shall come, saith the Lord of Hosts.*

8. Old *Simeon* did also wait for the Consolation of *Israel* a long time, *Luke 2. 25.* Where it is said, *And behold there was a Man in Jerusalem, whose Name was Simeon, the same was a just Man, and devout, waiting for the Consolation of Israel.* That is, waiting for him that was to be the *Saviour*, as is clear, if you read with understanding a little farther: *And it was revealed to him by the Spirit, that he should not see Death before he had seen the * Lord Christ, v. 26.*

* God has a Christ, one di-

stinct from all other Things whatsoever that is called Christ, whether they be Spirit or Body, or both Spirit and Body, and this is signified, where he saith, the Lord Christ.

And thus have I in brief shewed you, 1. That there is such a thing as Christ. 2. That this Christ was promised and signified out by many things before he did come. 3. How he was waited for, and expected before the time that God had appointed in the which he should come.

The Second Thing that I will (through the strength of Christ) prove, is this, that he that was of the *Virgin*, is he that is the *Saviour*.

AND first, I shall lay down this for a Truth; That it is not any Spirit only by, and of it self, without it do take the Nature of Man, that can be a *Saviour* of Man from eternal Vengeance.

Or thus: That that will be a *Saviour* of Man, must in the Nature of Man satisfy and appease the Justice and Wrath of God. And the Arguments that I do bring to prove it by, are these.

1. Because it was *Man* that had offended; and Justice required that Man must give the Satisfaction: And therefore, when he that should be the *Saviour*, was come, he took upon him the form of a *Servant*, and was made in the Likeness of Men, *Phil. 2. 7.* And in *Heb. 2. 14.* *Because the Children were Partakers of Flesh and Blood; he*

he also himself likewise took Part of the same: To what end? That through Death he might destroy him that had the power of Death, that is the Devil. And is that all? No; but also that he might deliver them who through fear of Death, were all their Life time subject to Bondage.

The second Argument is this; because, if a Spirit only could have made Satisfaction for the Sin of Mankind, and have subdued Satan for Man, without the Nature of Man, either there had been Weakness in God when he made that Promise to fallen Adam, That the Seed of the Woman should break the Serpent's Head; (for there hath been no Need of and so no room for that Promise) or else God having made it, would have appeared unfaithful, in not fulfilling his Promise, by redeeming the World without it.

3. If a Spirit only could have made Satisfaction, and so have saved Man; then Christ needed not to have come into the World, and to have been born of a Woman, Gal. 4. 4. But in that he must come into the World, and must be born of a Woman, it is clear, that without this, he could not have been a Saviour: For he was made of a Woman, made under the Law, to this End, that he might redeem them that were under the Law; implying, No Subjection to this, (viz. the taking of the Nature of Man) no Redemption from the Curse of the Law. But Christ hath delivered from the Curse of the Law (all that believe in his Name) being in their Nature made a Curse for them.

And this is the Reason, why the fallen Angels are not recovered from their damnable Estate, because he did not take hold of their * Nature, For he took not on him the Nature of Angels, but he took on him the Seed of Abraham, Heb. 2. 16.

Gal. 3. 13. * They that are redeemed must have redemption wrought out for them thro' their Natures; for except that Nature that sinned do bring in Recovery from the Curse that is due to it for its Sin, that Nature that sinned must suffer for its own Sin.

Now then, seeing this is the very Truth of God, I shall next prove, that Jesus that was born of the Virgin, to be the Saviour: And first, I shall prove it by comparing some Place of the Old and New Testament together, and by some Arguments drawn from the Scriptures.

And first, see Gen. 3. 15. where he is called the Seed of the Woman, saying, I will put Enmity between thee and the Woman, and between thy Seed and her Seed; and so was Jesus, Gal. 4. 4. where it is said, God sent forth his Son made of a Woman, or born of a Woman.

2. This Woman must be a Virgin, Isa. 7. 14. where it is said, a Virgin shall conceive and bear a Son, and shall call his Name Emanuel. And Jesus is he that was the fulfilling of this Scripture, Matth. 1. 22, 23. Now all this was done that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold a Virgin shall conceive, and bring forth a Son, and they shall call his Name Emanuel.

3. The Saviour must be of the Tribe of Judah. And this Jacob prophesied of on his Death-bed, saying, Judah, thou art he whom thy Brethren shall praise, or honour, thine Hand shall be on the Neck of thine Enemies, thy Father's Children shall bow down before thee. Gen. 49.

And again, Mac. 5. 2. But thou Bethel Ephratah, though thou be little among the Thousands of Judah, yet out of thee shall he come, that is to be Ruler in Israel. Jesus also came of the Tribe of Judah, and that will clearly appear, if you read Matt. 1. Matthew he begins first with Abraham, v. 2. and thence to Judah v. 3. from Judah to David, v. 6. from David to Zerobabel, v. 13. then to Jacob the Father of Joseph, the Husband of Mary, of whom was born Jesus, ver. 16.

Now Mary was one of the same House also, and for this consider, Jesus came from the Loins of David; see Mat. 1. but that he could not do, if Mary had not been of the Seed of David: For Christ came from her, not from him, for Joseph knew her not till she had brought forth her First born, Mat. 1. 25. Again, the Angel told her, that he was the Son of David, saying, And the Lord God will give unto him the Throne of his Father David, Luke 1. 32.

And again, The Jews knew this very well, or else they would have been sure to have laid it open before all the World; for they sought by all means to disown him. And though they did through the Devilishness of their Unbelief disown him, yet could they find no such thing as to question the Right of his Birth from Mary. If it had been to be done, they would no doubt have done it; they did not want Malice to whet them on; neither did they want Means so far as might help forward their Malice; without manifest and apparent Injury; For they had exact Registers, or Records of their Genealogies, so that, if they had had any Colour for it, they would sure have denied him to have been the Son of David. There was reasoning concerning him when he was with them, John 7. 27, 43. and I do believe, part of it was about the Generation of which he came. And this was so commonly known, that the blind Man that sat by the Wayside could cry out, Jesus thou Son of David, have Mercy on me; thou Son of David, have Mercy on me, Luke 18. 38, 39. It was so common, that he came from the Loins of his Father David according to the Flesh, that it was not so much as once questioned. And when Herod demanded (Matth. 2. 4, 5, 6.) of the chief Priests and Scribes of the People where Christ should be born, They said unto him, in Bethlehem of Judea: For thus it is written by the Prophet, And thou Bethlehem in the Land of Judea, art not the least among the Princes of Judah, for out of thee shall come a Governour that shall

shall rule my People Israel: (For out of thee) Mark that; if *Mary* had not been of *Judah*, *Christ* had not come out of *Judah*, but *Christ* came out of *Judah*; therefore *Mary* is also a Daughter of *Judah*. And this is evident, as saith the Scripture, *for our Lord sprang out of Judah*, *Heb. 7. 14.*

Again, when *Christ* the Saviour was to come into the World, at that time the Scepter was to depart from *Judah*, according to the Prophecy of *Jacob*. *The Scepter shall not depart from Judah, nor a Law-giver from between his Feet until Shiloh come*, *Gen. 49. 10.*

Now the Scepter was then departed from those that were *Jews* by Nature, and also the Law-giver, and *Herod* who was a Stranger, and not of *Judea*, was King over them, as *Cæsar's* Deputy; and *Cæsar Augustus* imposed Laws on them.

The stubborn *Jews* also confessed the Scepter to be departed, when before *Pontius Pilate* a Roman Governour of *Judea*, they cryed out against *Christ*: *We have no King but Cæsar*, *Joh. 19. 15.*

Nay farther, the *Jews* from that Day to this, have been without a King of their own Nation to govern them: they never had the Scepter swayed since by any of themselves, but have been a scattered despised People, and have been as it were liable to all Dangers, and for a long time driven out from their Countrey, and scattered over all the Nations of the Earth, as was prophesied concerning them, *Jer. 14. 9. Zech. 5. 14, 15.* And yet these poor Souls are so horribly deluded by the Devil, that though they see these things come to pass, yet they will not believe. And one Reason among many, of their being thus deluded, is this, they say that the word *Scepter* in *Gen. 49.* is not meant of a Kingly Government; but the meaning is, (say they) a Rod, or Persecutions shall not depart from *Judah* till *Shiloh* come. Now they do most grossly mistake that Place; for though I am not skilled in the Hebrew Tongue, yet through Grace, I am enlightned into the Scriptures; whereby I find that the Meaning is not Persecutions, nor the Rod of Afflictions, but a Governor or Scepter of the Kingdom shall not depart from *Judah* till *Shiloh* come. And that this is the Meaning of the Place, weigh but the very next Words of the same Verse, and you will find it to be the Scepter of a King that is meant; for he addeth, *nor a Law-giver from between his Feet.* Mark it, The Scepter, nor a Law-giver; the Legislative Power depending on the Scepter of the Kingdom, shall not depart from *Judah* till *Shiloh* come. According to that Scripture, written in *Isa. 7. 16.* *For before the Child shall know to refuse the evil, and chuse the good, the Land which thou abhorrest shall be forsaken of both her Kings:* which Scripture hath been fulfilled from that same time.

But a word to the *Jews* Exposition of the Scepter to be a Rod, or Persecutions; saying, that Persecutions shall not depart from *Judah* till *Shiloh* come. This cannot be the meaning of the Place; for the *Jews* have had rest oftentimes, and that before *Shiloh* did come; at one time they had rest fourscore years, *Judges 3. 30.* Again, *And the Land had rest from war*, *Josh. 14. 15.* And again, *And the Lord gave them rest round about, according to all that he swore unto their Fathers, and there stood not up a Man of all their Enemies before them*, *Josh. 21. 44.* *And the Land had rest forty years*, *Judg. 3. 11.* There was rest many a time from Persecution and from the Rod, though it were but for a Season; but the Scepter, or Kingdom, did not depart from *Judah*, and a Law-giver from between his Feet till *Shiloh* came.

Again, To prove that *Jesus* is the *Christ*, it is clear from the hand of God against the *Jews*, for putting him to death. What was the Reason why they did put him to Death, but this, He did say that he was the *Christ* the Son of God? *Luke 22. 70.* *Then said they all, Art thou the Son of God? And he said, ye say that I am:* that is, I am he as you say, I am the Son of God; yea, *John 9. 37.* the only begotten Son of the Father, and *17. 5.* I was with him before the World was.

Now the *Jews* did put him to Death for his thus owning his own; that is, for not denying of his Sonship, but making himself equal with God, therefore did they put him to Death, *John 19. 7.*

Now God did, and doth most miserably plague them to this very Day, for their crucifying of him; But, I say, had he not been the *Christ* of God, God's Son, he would not have laid Sin to their Charge, for crucifying him; but rather have praised them for their Zeal, and for taking him out of the way, who did rob God of his Honour, in that he made himself equal with God, and was not. He would have praised them for doing the Thing that was right, as he did *Phineas* the Son of *Eleazar*, for executing Judgment in his Time, on the Adulterer and Adulterers, *Numb. 25. 8.*

But in that he said he was the Son of God, and accounted it no Robbery so to call himself, *Phil. 2.* And seeing that they did put him to Death, because he said he was the Son of God; and in that God doth so severely charge them with, and punish them for their Sin in putting him to Death, for saying that he was the Son of God, it is evident that he was and is the Son of God, and that Saviour that should come into the World. For his Blood hath been upon them to this very Day for their Hurt, according to their Desire, *Mat. 27. 25.*

Again, *Jesus* himself doth in this Day hold forth that he is the *Christ*, where he saith

faith, the Time is fulfilled, and the Kingdom of Heaven is at hand, *Mark* 1. 15. What Time is this that Jesus speaks of? Surely, 'tis that of *Daniel's* Seventy Weeks, spoken of in *Chap.* 9. 24. where he saith, *Seventy Weeks are determined upon thy People to finish Transgression, and to make an end of Sin, and to make Reconciliation or Satisfaction for Iniquity, and to bring in everlasting Righteousness, and to anoint the most holy:* This Time, that here *Daniel* speaks of, is it that Christ saith hath an End; and the Argument that he brings to persuade them to believe the Gospel, is this, *The Kingdom of God is at hand*, (according as was prophesied of it by *Daniel*) repent, and believe the Gospel. Repent, and believe that this is the Gospel, and that this is the Truth of God; consider that *Daniel* had a Revelation of these Days from the Angel of God, and also the Time in which it should be accomplished: namely, Seventy Weeks was the determined Time of the Messias's Coming, from the Time when the Angel spake these Words to *Daniel*: Seventy Weeks, that is, about 490 Years, if you reckon every Day in the said Seventy Weeks for a Year: A Day for a Year, a Day for a Year; for so is the Holy Spirit's Way sometime to reckon Days, *Ezek.* 46. And this the *Jews* were convinced of, when Christ saith to them, *Ye Hypocrites, ye can discern the Face of the Sky, but can you not discern the Signs of the Times?* *Mat.* 16. 3. Do you not see that those Things that are spoken of as Forerunners of my Coming, are accomplished? Do you not see that the Scepter is departed from *Judah*? Do you not see the Time that *Daniel* spake of is accomplished also? *There shall no Sign be given you but the Sign of the Prophet Jonah: O ye hypocritical Generation!* *Ver.* 4.

Another Argument to prove that *Jesus* is the *Christ*, is this, By his Power the Blind see, the Lame walk, the Deaf hear, the Dumb speak, the Dead are raised up, the Devils are dispossessed. In *Isa.* 35. 4. it is thus prophesied of him, *Behold your God will come with a Vengeance; even God with a Recompence; he will come and save you.* But how shall we know when he is come? Why, *Then the Eyes of the Blind shall be opened, and the Ears of the Deaf shall be unstopped, then shall the lame Man leap as an Hart, and the Tongue of the Dumb shall sing; for in the Wilderness shall Waters break forth, and Streams in the Desert,* *Ver.* 5, 6. Now when *John* would know whether he were the Christ or no, *Jesus* sends him this very Answer, *Go and tell John* (saith he) *what you hear and see; the Blind receive their Sight, and the Lame walk, the Lepers are cleansed, the Deaf hear, the Dead are raised, and the Poor have the Gospel preached unto them,* *Mat.* 11. 3, 4, 5.

Another Argument that doth prove this *Jesus* to be the *Christ*, is this, namely, he to whom it was revealed, that he should see him, though he waited long for him. So soon as ever he did but see that sweet Babe that was born of the Virgin *Mary*, he cried out, *Lord now lettest thou thy Servant depart in Peace, according to thy Word: For mine Eyes have seen thy Salvation, which thou hast prepared before all People, as it is in Luke* 2. 26, to 32. The Prophetess *Anna* also, so soon as she had seen him, gave Thanks to the Lord, and spake of him to all those that waited for Redemption in *Israel*, *Ver.* 36, 37, 38.

Another Argument is the Sign of the Prophet *Jonah*: He, even *Jonah*, was three Days and three Nights in the Whale's Belly, *Jonah* 1. 17. and *Jesus* makes this very Thing an Argument to the *Jews*, that he was the true *Messias*, where he saith, *A wicked and an adulterous Generation seeketh after a Sign, that is, they would have me to shew them a Sign to prove that I am the Saviour, and there shall no Sign be given to them, but the Sign of the Prophet Jonah, for as Jonah was three Days and three Nights in the Whale's Belly, so shall the Son of Man be three Days and three Nights in the Heart of the Earth,* *Mat.* 12. 39, 40. And this, the Apostle makes mention of to be accomplished, where he says, *The Jews slew Jesus, and hanged him on a Tree, Acts* 10. 39. and laid him in a Sepulchre, *Mat.* 27. But God raised him up the third Day, and shewed him openly, *Acts* 10. 40.

Another Scripture Argument to prove that *Jesus* is the *Christ*, is this, that there was not one of his Bones broken; which Thing was foretold and typed out by the Paschal Lamb, where he saith, *Thou shalt not leave any of it until the Morning, nor break a Bone of him,* *Exod.* 12. 46. *Num.* 9. 12. which Thing was fulfilled in the Son of the Virgin, (though contrary to the Customs of this Nation,) as it is written, *Then came the Soldiers, and brake the Legs of the first, and of the other that was crucified with him. But when they came to Jesus and saw that he was dead already, they brake not his Legs,* *John* 19. 31, 32. that the Scripture should be fulfilled, *a Bone of him shall not be broken,* *ver.* 36.

Another Scripture Demonstration is, in that they did fulfil the Saying that was written, *they parted my Raiment among them, and for my Vesture they did cast Lots,* *Psal.* 22. 18. But this was also fulfilled in *Jesus*, as it is written: *Then the Soldiers, when they had crucified Jesus, took his Garments, and made four Parts, to every Soldier a Part, and also his Coat. Now the Coat was without Seam; They said therefore among themselves, let us not rent it, but let us cast Lots whose it shall be; that the Scripture might be fulfilled which saith, They parted my Raiment among them, and for my Vesture they did*

did cast Lots, John 19. 23, 24.

Again, the Scripture saith, they shall look on me whom they have pierced, *Zech. 12. 10.* But the Soldier thrust a Spear into his Side, *that it might be fulfilled which was written, they shall look on him whom they have pierced,* John 19. 34, 35, 36, 37.

Now then, seeing this is the Truth of God, that Jesus that was born of the Virgin, is the Christ of God; how horribly are those deceived who look on Jesus the Son of Mary, to be but a Shadow or Type, of something that was afterward to be revealed; whereas the Scriptures most lively hold him forth to be the Christ of God, and not a Shadow of a Spirit, or of a Body afterwards to be revealed, but himself was the very Substance of all Things that did any Way type out Christ to come; and when he was indeed come, then was an end put to the Law for Righteousness, or Justification to every one that Believeth; *Christ is the end of the Law for Righteousness to every one that believeth,* as it is written, *Rom. 10. 4.* That is, he was the end of the Ceremonial Law, and of that commonly called the Moral Law, the Substance of which is laid down, *Exod. 20.* from the first to the 17th Verse, though that Law, as handed out by Christ, still remains of great Use to all Believers, which they are bound to keep for Sanctification, as Christ saith, *Mat. 5. 19 Verse,* to the end of the Chapter. But Christ Jesus hath obtained everlasting Righteousness, having fulfilled all the Law of God in the Body of his Flesh, wherein he also suffered on the Cross without the Gates, and doth impute this Righteousness to poor Man, having accomplished it for him in the Body of his Flesh, which he took of the Virgin, *Gal. 4. 4.* God sent forth his Son made of a Woman *, made

A Believer hath no Law to fulfil for Justification; only believe on what the Man Christ Jesus hath done and be saved.

* That is, born of the Virgin

under the Law, that is, to obey it, and to bear the Curse of it, being made a Curse for us, *Gal. 3. 13.* to redeem them that were under the Law, that is, to redeem such as were ordained to Life eternal, from the Curse of the Law. And this he did by his Birth, being made or born of a Woman; by his Obedience, yea, by his perfect Obedience he became the Author of eternal Salvation to all them that obey him, *Heb. 5. 8, 9.* and by his doing and suffering, did completely satisfy the Law and the Justice of God, and bring in that glorious and everlasting Salvation, without which we had all eternally been undone, and that without Remedy; for without shedding of his Blood there was no Remission.

See Heb. 9. 22. and compare it with Heb. 8. v. 3.

where he saith it is of necessity that this Man hath somewhat also to of-

Secondly, Seeing Jesus Christ, the Son of the Virgin Mary, was and is the Christ of God; And that Salvation came in alone by him, for there is Salvation in no other, *Acts 4. 12.* then how are they deceived, that think to obtain Salvation by following the Convictions of the Law, which they call

Christ (though falsely) when alas, let them follow those Convictions that do come from the Law, and Conscience set on work by it; I say, let them follow all the Convictions that may be hinted in upon their Spirits from that Law, they shall never be able to obtain Salvation by their Obedience to it, *for by the Law is the Knowledge of Sin,* *Rom. 3. 20.* And, *It is not of Works least any Man should boast,* as those fond Hypocrites call'd Quakers would do. And again, *If Righteousness comes by the Law, then Christ is dead in vain,* *Gal. 2. 21.* But that no Man is justified by the Works of the Law, it is evident, *for the just shall live by Faith,* *Gal. 3. 10.* Which living by Faith, is to apply the Lord Jesus Christ his Benefits, as Birth, Righteousness, Death, Blood, Resurrection, Ascension, and Intercession, with the glorious Benefits of his second coming to me, as mine, being given to me, and for me, and thus much doth the Apostle signify, saying; *The Life which I now live in the Flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me,* *Gal. 2. 20.*

Again, Seeing God's Christ which was with him before the World was, *John 17. ver. 5.* took upon him Flesh and Blood from the Virgin Mary, (who was espoused to Joseph the Carpenter) and in that humane Nature yielded himself an Offering for Sin, (for it was the Body of his Flesh by which Sin was purged, *Col. 1. 22.*) I say, seeing the Son of God, as he was in a Body of Flesh, did bring in Salvation for Sinners, and by this Means, as I said before, we are saved, even by Faith in his Blood, Righteousness, Resurrection, &c. How are they then deceived who own Christ no otherwise as than he was before the World began, who was then without Flesh and Blood (for he took that in Time of the Virgin, *Gal. 4. 4.* *Heb. 2. 14.*) I say, they are wickedly deluded, who own him no otherwise but as he was before the World was: For in their owning of him thus and no otherwise, they do directly deny him to be come in the Flesh, and are of that Antichristian Party which John speaks of, *Joh. 4. 3.* Every Spirit that confesseth not that Jesus Christ is come in the Flesh, is not of God; and this is that Spirit of Antichrist, whereof you have heard that it should come, and even now already it is in the World.

Now because the Enemy doth most notably wrest this Scripture, as they do others, to their own Damnation, I shall speak something to it; and therefore, when he saith, every Spirit that confesseth not that Jesus Christ is come in the Flesh, is not of God, his meaning is, every Spirit that doth not confess that that Christ that was with the Father before the World was, did in the appointed Time of the Father come into the World, took on him a Body from the Virgin, and was very Man as well as very God, and in that Body of Flesh did

fer, which Man was Jesus, c. 7. 22.

Gal. 2. 10. John 10.

15. Heb. 9. 12. Gal. 3. 10

did do and suffer whatsoever belonged to the Sons of Men for the breach of the Holy Law of God, and impute his glorious Righteousness which he fulfilled in that Body of his Flesh, to the Souls that shall believe, on what he hath done, and is a doing in the same Body. And that this is the Mind of the Spirit of God, consider, First, he himself saith, handle me and see, for a Spirit hath not Flesh and Bones, as ye see me have, when his Disciples had thought he had been but a Spirit, *Luke 24. 39, 40.* Now that in this Flesh he died for Sins: Consider Secondly, that Scripture which saith, *Who his own self*, (that is, the Christ that was born of the Virgin) *did bear our Sins in his own Body on the Tree.* See *Col. 1. 22. in the Body of his Flesh*, saith he, *to present you holy and unblameable, and unreproueable in his Sight.* Now that he arose again from the Dead, with the Body of Flesh wherewith he was crucified, consider, that forenamed Scripture, *Luke 24. 39, 40.* spoken after his Resurrection.

Now that he went away with the same Body from them into Heaven, consider that it is said, *And he led them out as far as Bethany, and he lift up his Hands and blessed them: And it came to pass while he blessed them, he was carried from them, and carried into Heaven,* *Luk. 24. 50, 51.* This is the meaning of those Words therefore; Jesus Christ is come into the *Flesh*, that is, Jesus Christ hath come in the *Flesh* that he took of the Virgin, hath brought us who were enthralled to the Law, the Devil, and Sin, to Liberty; and that by his Obedience and Death. *Forasmuch then as the Children were Partakers of Flesh and Blood* (saith the Scripture) *he, Christ also himself took Part of the same; Wherefore? That through Death he might destroy him that had the power of Death, that is the Devil; and deliver them who through fear of Death, were all their Time subject to Bondage,* *Heb. 2. 14, 15.* *For he was delivered for our Offences, and was raised again for our Justification,* *Rom. 4. 25.* *For he, even that Man, through the Power of the eternal Spirit, did offer up himself without Spot to God, and thereby, or by that Offering, obtained eternal Redemption for us,* *Heb. 9. 12, 14.* And therefore I say again and again, look to your selves, that you receive no Christ except God's Christ: For he is like to be deceived that will believe every Thing that calls it self a Christ. *For many, saith he, shall come in my Name, and shall deceive many,* *Matth. 24. 5.*

Now having spoken thus much touching the Saviour, the Lord Jesus Christ, I shall, according to the Assistance of the Lord Jesus, proceed, and shall speak something of his Godhead, Birth, Death, Resurrection, Ascension, and Intercession; together with his most glorious and personal appear-

ing the second Time, which will be to raise the Dead, and bring every Work to Judgment, *Eccles. 12. 14.*

AND first I shall shew you that he (Christ) is very God, Co-eternal, and also Co-equal with his Father.

2. That by this Son of Mary (which is equal with his Father) the World was made.

3. That he in the fulness of Time, was made of a Woman, made under the Law, to redeem them that were (or are) under the Law; that is, was born of a Woman: And in our Nature (for he made himself of no Reputation, and took on him the Form of a Servant, and was made in the likeness of Men) and in our stead he did fulfill the Law in Point of Justification, *Rom. 10. 4.* and was Crucified for our Transgressions, *1 Cor. 1. 23, 24, 25.*

4. That very Body of the Son of Mary which was crucified, did rise again from the Dead, after he had been buried in Joseph's Sepulchre; that he in that very Body ascended up into Heaven; and in that very Body shall come again to these Ends.

1. First, to judge the Quick and the Dead.

2. To receive his Saints to himself.

3. To pass eternal Condemnation on his Enemies.

These Things in brief I shall touch upon, according to the Wisdom given me.

And therefore that Christ is very God, I shall first prove by plain Texts of Scripture.

2. From the Testimony of God, Angels, and Men, witnessed by the Scriptures.

3. By several Arguments drawn from Scripture, which will prove the same clearly.

1. Then to prove it by the Scriptures; tho' indeed the whole Book of God's Holy Scripture, testifie these Things plainly to be most true, yet there be some Places more pregnant and pertinent to the Thing than others; and therefore I shall mention some of them: As first, Mind that in *Prov. 8. v. 22, &c.* and there you shall find him spoken of under the Name of *Wisdom*, the same Name that is given him in *1 Cor. 1. 24.* I say in that Place of the *Proverbs* above mentioned, you shall find these Expressions from his own Mouth. *The Lord possessed me in the Beginning of his Way before his Works of old. I was set up from everlasting, from the Beginning, or ever the Earth was, when there was no Depths, I was brought forth; while there was no Fountain abounding with water. Before the Mountains were settled, before the Hills, was I brought forth. While as yet he had not made the Earth, nor the Fields, nor the highest Places of the Dust of the World. When he prepared the Heavens, I was there: When he set a Compass upon the Face of the Depth: When he established the Clouds above; when he strengthened the Fountains of the Deep: When he gave to the Sea his*

his Decree, That the Waters should not pass his Commandment. When he appointed the Foundations of the Earth; then was I by him, as one brought up with him: And I was daily his Delight, rejoycing in the habitable Parts of the Earth, and my Delight was with the Sons of Men. Also John 1. 1, 2. you have these Words spoken of Christ, *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.* As also in Heb. 1. 2. the Apostle being about to prove the Son of Mary to be very God, saith; *He hath in these latter Days spoken to us by his Son; which Son is the Son of Mary, as in Mat. 3.* But (saith the Apostle) Heb. 1. 8. to the Son he saith, *Thy Throne, O God, is for ever and ever, a Scepter of Righteousness is the Scepter of thy Kingdom.* Again, in John 17. 5. you have the Words of the Son of Mary for it, saying, *And now Father, glorifie thou me with thine own self, with the Glory that I had with thee before the World was.* Again, he himself saith, before Abraham was, I am: And again, I and my Father are one. And in Phil. 2. 5. the Apostle saith, *Let the same Mind be in you which was also in Christ Jesus; who being in the Form of God, thought it no Robbery to be equal with God, but made himself of no Reputation, and took on him the Form of a Servant, and was made in the likeness of Men.* Also Rev. 2. 8. Christ himself saith, *I am the first and the last, which was dead, but am alive.* And thus have I quoted some few Scriptures to prove that the Son of Mary is the true God.

2. I shall give you the Testimony of God himself touching the Truth of this, viz. That Christ the Son of the Virgin, is the true God. And first see Zach. 13. 7. and there you shall find these Words, *Awake O Sword, against my Shepherd, and against the Man that is my Fellow, saith the Lord of Hosts.* In this Placethe Lord doth call that Man his Fellow, which he doth not do to any meer Creature. Again, in Mat. 3. 17. he calls him his beloved Son, saying, *This is my beloved Son in whom I am well pleased.* And in the aforesaid Place of the Hebrews, Chap. 1. the Apostle advancing the Lord Jesus, brings in this Question, *To which of the Angels, said he at any Time, thou art my Son?* Ver. 5. But to the Son he saith, Ver. 8. *Thy Throne O God, is for ever and ever.* And thus far of the Testimony that God himself hath given of the Son of Mary, Jesus Christ.

3. The Angels do shew that he is God: First, In that they do obey him.

Secondly, In that they worship him.

1. That they obey him, is clear, if we compare Rev. 21. 9. with Rev. 22. 6. In the first of these Places we find, that there came one of the Angels of the seven Vials, which had the seven last Plagues, and talked with John. He came not of himself;

for in that 22 Chap. ver. 6. he saith, *The Lord sent his Angel, to shew unto his Servants the Things that must be done.* Now in the 16th Verse, you may see who this Lord God is: He saith there, *I Jesus, have sent mine Angel, to testifie these Things in the Churches.* * *I am the Root (as well * Com- pare Rev. 1. 1. as) the Off-spring of David, and the bright and Morning Star.* I say this Obedience of the Angels doth testifie that Jesus, which is the Son of Mary, is the true and very God; for they do obey God only.

Secondly, The Angels do shew that the Son of Mary, is the true God, in that they do not only obey him, but worship him also; yea, they are commanded so to do, Heb. 1. 6. where it is written, *When he bringeth his first begotten into the World, he (i. e.) God, saith, And let all the Angels of God worship him, viz. the Son of Mary.* Now the Angels themselves command that we worship none but God, Rev. 22. 8, 9. When John fell down to worship the Angel, the Angel said, *See thou do it not, for I am thy Fellow-Servant; worship God.* Now if the Angels should command to worship God, and they themselves should worship him that by Nature is no God, they should overthrow themselves, in commanding one Thing, and doing another, and so lose their own Habitations, and be shut up in Chains of Darkness, to be punished with everlasting Destruction from God himself at the great Day. And thus much concerning the Testimony of Angels touching Jesus the Son of Mary, the Son of God, yea, very and true God, Isa. 9. 6.

Now followeth David his Testimony among other of the Saints, who witness Jesus the Son of Mary to be true God; and that you may find in Psal. 110. 1. where he saith, *The Lord said unto my Lord, sit thou on my right Hand, till I make thine Enemies thy Footstool.* Also Isaiah in the 9th Chap. Ver. 6. saith, *For unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulders, and his Name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the Increase of his Government and Peace there shall be no end, upon the Throne of David (which is not, nor never was the Heart of any Believer) and upon his Kingdom to order it, and to establish it with Judgment and Justice, from henceforth even for ever. The Zeal of the Lord of Hosts will do this.* Again, see Peter's Testimony of the Son of Mary; When Jesus asked his Disciples, Whom say ye that I am? Peter, as the Mouth of the rest, said, *Thou art Christ, the Son of the living God, Matth. 16. 16.* Also when Thomas, one of Christ's Disciples, would not be persuaded by the others that they had seen the Lord, except he did also see in his Hands the Print of the Nails, and put

put his Fingers into the Print of the Nails, and thrust his Hand into his Side, he would not believe. Saith the Son of *Mary*, Reach hither thy Fingers, and behold my Hands, and reach hither thy Hand, and thrust it into my Side, and be not faithless but believing; and then *Thomas* breaks out with a mighty Faith, and a glorious Testimony for his Master; and saith, *My Lord, and my God*, John 20. 27. 28.

Again, see *Paul's* Testimony of him, Rom. 9. 5. where speaking of the Son of *Mary*, he saith, *That Christ came of the Father, who is over all, God blessed for ever, Amen.* And the Apostle *John* doth also witness as much, 1 John 5. 20. where speaking of Jesus Christ, he saith on this wise, *And we know that the Son of God is come, and hath given us an Understanding, that we might know him that is true, and we are in him that is true, (Who is that? Why, saith John) even in his Son Jesus Christ. Who is he? Why, This is the true God, and Eternal Life.*

I could here also bring in the Testimony of the very *Devils* themselves, as Luke 4. 41. Luke 8. 28. where he is by them acknowledged to be the Son of the living God: But it is needless so to do; for we have plainly proved it already.

Now followeth the several Scripture Arguments, which will prove that *Jesus* the Son of *Mary* is very God.

And first, There is none but he that is the true God, can satisfy the Justice of the true God, for the Breach of his holy Law: But if you compare Isa. 53. 6. with Matth. 3. 17. you shall find, that *Jesus* the Son of *Mary* did give God a full and compleat Satisfaction for the Breach of his holy Law; therefore *Jesus* the Son of *Mary* must needs be the great and true God.

Secondly, He that hath Power of his own to lay down his *Life*, and hath Power of his own to take it up again, must needs be the true God: but this did *Jesus* the Son of *Mary* the Virgin; therefore he must needs be the true God, John 10. 8. Rom. 1. 4.

Thirdly, There was never any able to bear the *Sins* of all the Believers in the World, that ever were, now are, or hereafter shall be, but the true God: But *Jesus*, the Son of the Virgin *Mary*, did bear them all in his own Body on the Tree, 1 Pet. 2. 24. Isa. 53. 6. Therefore *Jesus* the Son of *Mary* must needs be the true God as well as Man.

Fourthly, There was never any meer Man able, by his own Power, to overcome the *Devil* in all his Temptations, but he that is also the true God (for *Adam* in his State of Innocency was overcome by them, and fell under them:) But *Jesus* the Son of the Virgin did overcome them all by his own Power; therefore (see Gen. 3. 15. Isa. 51. 9. Isa. 63. 5. Matth. 4. Luke 4. 12.) he is very God, as well as very Man.

Fifthly, There was never any that did call himself the true God (and was not) which did please God in so doing. But *Jesus* the Son of *Mary* did call himself the true God, or account himself equal with God (which is all one) yet God was well pleased with him, Phil. 2. 6, 7. John 8. 29. And therefore *Jesus* the Son of *Mary* must needs be true God as well as Man. Mat. 3. 17.

Sixthly, There was never any that had all Power in Heaven and in Earth, but the true God. *Jesus* the Son of the Virgin *Mary*, who was espoused to *Joseph*, hath all power in Heaven and in Earth in his own hand. Therefore, Matth. 28. 18. he is the true and great God.

Seventhly, There was never any able to keep poor souls from Falling from God, saving he that is the true God. *Jesus* the Son of *Mary* did, and doth this, John 10. 27, 28, 29, 30. John 17. 12. Therefore, &c.

Eighthly, Never could any justly call himself the *First* and the last, except the true God, nor truly (as the Lord did say) *I am*. But these did *Jesus* the Son of *Mary*, Revel. 1. 1. compared with v. 17, 18. Rev. 2. 8. and John 8. 58. Therefore *Jesus* must needs be true God as well as Man.

9. Never was there any that could absolutely Forgive Sins but God, Mar. 27. Luke 5. 21. But *Jesus* the Son of the Virgin *Mary*, can forgive Sins, Luk. 5. 20. Mar. 2. 5. Therefore *Jesus* the Son of *Mary*, must needs be true God as well as Man.

10. The Scriptures never call any the true and living God; but he that is the true God. The Scriptures call *Jesus*, the Son of the Virgin, the true God, Isa. 9. 6. 1 John 5. 20. Therefore he is the true and great God.

11. He that made all things, whether they be visible, or invisible, whether they be Thrones or Dominions, or Principalities, or Powers, must needs be the true God. But *Jesus* the Son of the Virgin *Mary* did make all these, Col. 1. 14. to the 18. John 1. v. 16. Hebr. 1. 2. 3. And therefore he is the true God, as well as Man.

12. The blood of a mere finite Creature could never obtain Eternal Redemption for Sinners. But the Blood of *Jesus*, the Son of the Virgin *Mary*, hath obtained Eternal Redemption for Sinners, Eph. 1. 7. Heb. 9. 12. 14. Heb. 10. 19, 20. Therefore the Blood of the Son of the Virgin, must needs be the Blood of God. And so the Apostle calleth it, saying to the Pastors of the Churches, Feed the Church of God, which he hath purchased with his own Blood, Acts 20. 28. 1 John 3. 16. Rom. 3. 25
Rom. 5. 9.
Heb. 9. 12

13. Never was there any that could overcome Death in his own Power, but the true God, Hos. 13. 4. *Jesus* the Son of the Virgin 1 Tim. 1. 10.
Heb. 1. 2.

Virgin Mary did overcome Death by himself, *Heb.* 2. 14. Therefore, &c.

14. He that searcheth the Hearts, and knoweth the Thoughts of Men, must needs be the true God, *Jer.* 17. 10. But Jesus the Son of the Virgin doth, *Luke* 5. 22. *Luke* 9. 47. *John* 2. 24, 25. Therefore, &c.

15. He that by his own Power commandeth the raging Sea, must needs be the true God, *Job* 38. 10, 11. *Prov.* 8. 29. But this did Jesus the Son of Mary, *Mark* 4. 39, 41. *Luke* 8. 24. Therefore, &c.

16. He that is the Wisdom, Power, and Glory of God, must needs be the true God. But Jesus the Son of the Virgin is all these, as *1 Cor.* 1. 23, 24. *Heb.* 1. 1, 2, 3. Therefore Jesus the Son of the Virgin must needs be true God as well as Man.

The next thing that I am to prove, is this; Namely, That by this Jesus Christ, the Son of the Virgin, the World was made: And here I shall be brief, having touched on it already. Only I shall lay down some of the Scriptures, that hold forth this to be a Truth, and so pass to the next things that I intend to speak of.

AND therefore in the first Place, see *Heb.* 1. 2. where the Apostle is speaking of the Son of God, which Son was born of the Virgin Mary, according to these Scriptures mentioned before, *Matth.* 1. 18, to 23. *Luke* 2. *Matt.* 3. 17. where God himself saith, *This is my beloved Son, &c.* This Son of God, saith the Apostle, by whom God hath spoken to us, by him also he made the Worlds. And *Col.* 1. the Apostle speaking of the Deliverance of the Saints, saith, *Who hath delivered you from the Power of Darkness, and translated you into the Kingdom of his dear Son, in whom we have Redemption through his Blood, even the Forgiveness of Sins.* And is that all? No, but *He is (also) the Image of the invisible God, v. 15. The first born of every Creature.* And in *v. 16, 17. By him were all things created that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: All things were created by him and for him. And he is before all things, and by him all things consist.* Also *Heb.* 1. 10. it is thus written of this Son of God. Christ Jesus the Son of Mary, *And thou Lord in the Beginning hast laid the Foundations of the Earth, and the Heavens are the Work of thy Hands.* And again, *John* 1. and the first 9. Verses, the Evangelist, or Apostle, speaking of the Son, saith, *In the beginning was the Word, which Word was the Son, Rev.* 19. 12, 13. This Word, or Son, was with God, and the Word was God. *All things were made by him, and without him was not*

any thing made that was made. In him was Life, and the Life was the Light of Men; And the Light shined in the Darkness, and the Darkness comprehended it not. But in the ninth Verse of this first Chapter of *John*, it is written, *That was the true Light, which lighteth every one that cometh into the World.* Now seeing the Lord hath brought me thus far; and because the Quakers by wresting this Scripture, do not only split themselves upon it, but endeavour also to split others, I shall therefore, before I proceed any further, speak a few Words to it; and they are these that follow.

The Apostle in these nine first Verses, or most of them, is speaking of the Divinity or Godhead of the Son of Mary, and shewing that he made the World: Now in this Ninth Verse he speaketh of Man as he is in his coming into the World, and not as he is a regenerate Person. Now every Man as he comes into the World, receives a Light from Christ, as he is God, which Light is the Conscience, that some call Christ though falsely. This Light, or Conscience, will shew a Man that there is a God, and that this God is eternal, *Rom.* 1. 20. This Light doth discover this Eternal God by his Works in the World; for saith the Scripture before named, *The invisible things of him (meaning God) from the Creation of the World are clearly seen, being understood by the things that are made; even his eternal Power and Godhead.* This Light also will reprove of Sin, or convince of, and make manifest Sins against the Law of this Eternal God: So that Man, before he is regenerate, is able by that Light to know that Sins against the Law, are Sins against God, as is manifested in the unconverted Pharisees, who, (as Christ told them) had neither the Love of God, nor the Word of God abiding in them, *John* 5. 38, 42. yet knew Sins against the Law, to be Sins; for they were offended at a Woman for committing Adultery, which Act was forbidden, *Mat.* 5. 27, 28. by the Law; and it is said also, they were convicted of Sin by their own Consciences, *John* 8. 7, 8, 9, 19.

Again, The Apostle writing to the *Corinthians*, and admonishing them to walk orderly, *1 Cor.* 11. 14. turns them to Nature itself, saying, *Doth not even Nature itself teach you? &c.* This Light surely is that, wherewith Christ, as he is God, hath enlightened every Man that cometh into the World, which doth convince of Sins against the Law of God. Therefore, as the Apostle saith, *Rom.* 1. 20. *They are left without excuse.* That is, they have their own Conscience, that doth shew them there is a God, and that this God is to be served and obeyed; and the Neglect of this will be sure to damn them, though the Obedience to the Law will not save them, because

because they are not able to make a full Recompence to God for the Sins that are past; neither are they able for the time to come, to yield a full, continual, and compleat Obedience to the Law of this Almighty, Infinite, and Eternal God. For as many as are of the Works of the Law, are under the Curse; for it is written, *Cursed is every one that continueth not in all things that are written in the Book of the Law to do them.* * But that no Man is justified by the Works of the Law, it is evident: For the Just shall live by Faith, Gal. 3. 10, 11.

*If Works would do it, what need is there of Faith? But it is evident that Works will not save, because there must be Faith in the Blood of Jesus the Son of Mary.

But now, though Christ, as he is God, doth give a *Light* to every one that cometh into the World, which Light is the Conscience, (as they themselves confess;) yet it doth not therefore follow that this Conscience is the Spirit of Christ, or the Work of Grace, wrought in the Heart of any Man whatsoever; for every one hath Conscience, yet every one hath not the Spirit of Christ: For *Jude* speaks of a Company of Men in his Days, who had not the Spirit of Christ, *Jude 19. These be they who separate themselves,* (saith he) *sensual, having not the Spirit.* Yea Heathens, Turks, Jews, Pagans, Atheists, have that also that doth convince of Sin, and yet are so far from having the Spirit of Christ in them, that it is their great Delight to serve their Lusts, this World their Sins, whereas the Apostle saith plainly, *If Christ be in you, the Body is dead because of Sin; but the Spirit is Life for Righteousness sake.* So that those who are alive to their Sins, have not the Spirit of Christ. Nay, let me tell you, the very Devils themselves, who were thrown from their first State by Sin, *2 Pet. 2. 4.* have such a Taste of their horrible Sins, that when they did but suppose that Jesus was come to put an end to their tyrannical Dealing with the World, and to bring them to Judgment for their Sins, (to which they know they shall be brought,) it made them cry out, *Art thou come to torment us before the time?* *James* doth also signify thus much unto us, where he saith, *The Devils also believe and tremble,* Jam. 2. 19. Which Belief of theirs is not a believing in Christ to save them; for they know he did not take hold on their Nature, *Heb. 2.* But they do believe that Christ will come to their everlasting torment; and the Belief of this doth make those proud Spirits to tremble.

Rom. 8. 10

Jude 6.

Mat. 8. 26.

Again, Man at his coming into the World, hath his Conscience given him, which doth convince of Sin, *John 2. 9. John 8, 9.* yet Man, as he cometh into the World, hath not the Spirit of Christ in him; for that must be received afterward, by the preaching of the Word, which is preached by the Ministers and Servants of Jesus Christ. This is God's usual Way to communicate of his Spirit into the Hearts of his Elect; and this is clear in so many

Words, where *Peter* preaching to a certain Number, the Scripture saith, *While Peter yet spake these Words, the Holy Ghost, or Holy Spirit, fell on all those that heard the Word.* And again, *Gal. 3. ver. 2, and 5.* compared together, *Received ye the Spirit by the Works of the Law,* (saith the Apostle) *or by the hearing of Faith? or the Gospel, which is the Word of Faith preached by us?* Which Spirit, as Christ saith, the World cannot receive, because it seeth him not, neither knoweth him, though his Children shall have Fellowship with him to the great Comfort of their own Souls, *John 14. 16, 17.*

But now, this merciless Butcherer of Men, the *Devil*, that he might be sure to make the Soul fall short of Glory, if possible, endeavours to persuade the Soul that its State is good; that it hath the Spirit of Christ in it; and for a Proof of the same, saith he, turn thy Mind inward, and *listen* within, and see if there be not that within thee that doth convince of Sin: Now the poor Soul, finding this to be so, all on haste (if it be willing to profess) through ignorance of the Gospel, claps in with these Motions of its own Conscience, which doth command to abstain from this Evil, and to practise that Good; which if neglected, will accuse and torment for the same Neglect of others, *Rom. 2. 15.* both now and hereafter.

Now the Soul seeing that there is something within that convinceth of Sin, doth all on a sudden close with that, supposing it is the Spirit of Christ, and so through this Mistake, is carried away with the Teachings and Convictions of its own Conscience, (being miss-informed by the Devil) unto the Works of the Law; under which, though it work all Days, and labour with its Might and Main, yet it never will be able to appease the Wrath of God, nor get from under the Curse of the Law, nor get from under the Guilt of one sinful Thought the right Way, which is to be done by believing what another Man hath done by himself, *Heb. 1. 2, 3. Rom. 5. 15.* without us, on the Cross, without the Gates of *Jerusalem*. See for this, *1 Pet. 2. 24. Heb. 12. 12.* The one saith, *He bare our Sins in his own Body on the Tree;* the other saith, *It was done without the Gate.*

And thus the poor Soul is most horribly carried away headlong, and thrown down violently under the Curse of the Law, under which it is held all its Days, if God of his meer Mercy prevent not; and at the end of its Life doth fall into the very Belly of Hell.

Again, That the *Devil* might be sure to carry on his Design, he now begins to counterfeit the Work of Grace: Here he is very subtil, and doth transform himself into an Angel of Light, *2 Cor. 11. 14.* Now he makes the Soul believe that he is

its

its Friend, and that he is a Gospel Minister; and if the Soul will be led by what shall be made known unto it by the Light (or Conscience) within, it shall not need to fear but it shall do well.

Now he counterfeits the *New Birth*, persuading them, that it is wrought by following the *Light* that they brought into the World with them. Now he begins also to make them run through Difficulties: And now, like *Baal's Priests*, they must launce themselves with Knives, &c. Now, 1656. But now (1691) *Quakers are changed to the Laws of the World*. Now they must wear no Hatbands; now they must live with Bread and Water; now they must give heed to seducing Spirits, and Doctrines of Devils, which bids them abstain from Marriage, and commands them to abstain from Meats, which God hath created to be received with Thanksgiving, of them which love and know the Truth, as in 1 *Tim.* 4. 1, 2, 3. Now they must not speak, except their Spirit moves them, (I do not say the Spirit of Christ) though when it moves, they will speak such sad Blasphemies, and vent such horrible Doctrines, that it makes me wonder to see the Patience of God, in that he doth not command, either the Ground to open her Mouth and swallow them up, or else suffer the Devil to fetch them away alive, to the Astonishment of the whole World.

Object. But you will say, Doth not the Scripture say, that it is the Spirit of Christ that doth make manifest or convince of Sin? John 16. 8.

Ans. Yes, It doth so. But for the better understanding of this Place, I shall lay down this; namely, That there are two Things spoken of in the Scriptures, which do manifest Sin, or convince of Sin.

First, The Law, as saith the Apostle, *Rom.* 3. 20. *Therefore by the Deeds of the Law shall no Flesh be justified in his Sight, viz. God's Sight: For by the Law is the Knowledge of Sin.*

Secondly, The Spirit of Christ doth make manifest, or reprove of Sin, as it is written, *John* 16. 8, 9. *And when he (the Spirit) is come, he will reprove the World of Sin, of Righteousness, and of Judgment: Of Sin because they believe not on me, saith the Son of Mary, which is Christ.*

Now the Law doth sometimes, by its own Power manifest Sin without the Spirit of Christ; as in the Case of *Judas*, who was convinced of the Sin of Murther, which made him cry out, *I have sinned*; yet at that Time he was so far from having the Spirit of Christ in him, that he was most violently possessed of the Devil, *Luke* 22. 3, 4.

Again, Sometimes the Spirit of Christ takes the Law, and doth effectually convince of Sin, of Righteousness, and Judgment to come.

Quest. But you will say, How should I know whether I am convinced by the Law alone, or that the Law is set home effectually by the Spirit of the Lord Jesus upon my Conscience?

Ans. Unto this I answer. First, When the Law doth convince by its own Power, without the Help of the Spirit of Christ, it doth only convince of Sins against the Law, as of Swearing, Lying, Stealing, Murdering, Adultery, Covetousness, and the like. I say, it doth only make manifest Sins against the Law, pronouncing a horrible Curse, *Gal.* 3. 10. against thee, if thou fulfil it not, and so leaves thee; but it gives thee no Strength to fulfil it compleatly, and continually, (which thou must do, if thou wilt be saved thereby). Now thy own Strength being insufficient for these Things, having lost it in *Adam*, thou art a Breaker of the Law. Here the Law finds thee in thy Sins, and condemns thee for thy Sins: But gives thee no Power to come wholly out of them; neither doth it shew thee thy right Saviour, to save thee from them * (which is the Son of the Virgin *Mary*, the Man Christ Jesus) but commands thee upon pain of eternal Damnation, to continue in all Things that are written in the Book of the Law to do them, *Gal.* 3. 10. And therefore if thou hast been convinced of no other Sins, but what are against the Law, for all thy Convictions and Horrour of Conscience, thou mayest be but a natural Man at the best, and so under the Curse, *Gal.* 3. 10.

Obj. But, perhaps thou wilt say, I am not only convinced of my Sins against the Law, but I have also some Power against my Sins, so that I do in some considerable Measure abstain from those Things that are forbidden in the Law.

Ans. This thou mayest have, and do, as thou thinkest, perfectly, as those blind Pharisees called *Quakers*, do think that they also do, and yet be but a natural Man: And therefore I pray consider that Place, in *Rom.* 2. 14. the Apostle there speaks on this wise, concerning the Gentiles Obedience to the Law, *For when the Gentiles, which have not the Law, do by Nature the Things contained in the Law, these having not the Law, are a Law unto themselves, which shew the Work of the Law written in their Hearts.* Which Work of the Law, Christ as he is God, hath enlightened every one withal that cometh into the World, *John* 1. 19. which, as the *Quakers* say, doth convince of Sin, yet of no other than of Sins against the Law: And therefore must needs be all one Light or Law, for the Law is Light, *Prov.* 6. 23. and gives the Knowledge of Sin, *Rom.* 3. 20. And therefore, as I said before, so say I now again, If thy Convictions are no other than for the Sins against the Law, though thy Obedience be the strictest that ever was wrought

Mat. 27. 3, 4. He hanged himself immediately after.

* For a Proof hereof take the Carriage of the Pharisees towards our Saviour, who while they trusted in Moses, crucified Jesus, 1 Cor. 2. 8.

wrought by any Man, (except the Lord Jesus the Son of *Mary*) thou art at the best but under the Law, and so consequently under the Curse, and under the Wrath of God, *Gal. 3. 10. John 3. 36.* whether thou believest it or not.

But now the Second Thing, how thou shouldest know whether the Spirit of Christ doth effectually set home the Law upon thy Conscience, or not; and therefore to speak directly to it, If the Spirit of the Lord Jesus, the Son of God, doth set home the Law effectually; then the same Spirit of Christ shews thee more Sin than the Sins against the Law. For,

First, It shews thee, that *all thy Righteousness is but as filthy Rags*, *Isa. 64. 6.* Thou see'st all thy Praying, Meditation, Hearing, Reading, Alms-deeds, Fasting, Reformation, and whatsoever else thou hast done, doest, or canst do, being an Unbeliever, deserves at the Hands of God his Curse and Condemnation, and that forever: And therefore thou art so far from trusting to it, that in some Measure thou even loathe'st it, and art ashamed of it, as being a Thing abominable, both in God's Sight and thine own, *Phil. 3. 8.* Thou countest thy own Performances, when at best, and thine own Righteousness, *A Bed too short to stretch thy self upon, and a Covering too narrow to wrap thy self in*, *Isa. 28. 20.* And these Things thou see'st not overly, or slightly, and as at a great Distance, but really and seriously, and the Sense of them sticks close unto thee.

Secondly, It shews thee that thou hast no Faith in the Man Christ Jesus by Nature, and that though thou hadst no other Sins, yet thou art in a perishing State because of Unbelief, according to that 16th of *John*, Ver. 9. *Of Sin, because they believe not on me.* If therefore thou hast been convinced aright by the Spirit, thou hast seen that thou hadst no Faith in Christ the Son of *Mary*, the Son of God, before Conversion. It shews thee also, that thou canst not believe in thine own Strength, though thou wouldest never so willingly; yea, though thou wouldest give all the World (if thou hadst it) to believe, thou couldest not.

Because
Faith is
the Gift
of God.
Eph. 2. 8.
Phil. 2. 29.

In the next Place it will shew thee, that if thou doest not believe in the Man Christ Jesus, and that with the Faith of the Operation of God, *Col. 2. 12.* thou wilt surely perish, and that without Remedy. Also it shews thee, that if thou hast not that Righteousness, which the Man Christ Jesus accomplished in his own Person for Sinners, I say, if thou be not clothed with that instead of thine own, thou art gone for ever; and therefore saith Christ, (speaking of the Spirit) *When he is come he shall reprove the World of Sin, and of Righteousness too*, *John 16. 8.* That is, The Spirit

shall convince Men and Women of the Sufficiency of that Righteousness that Christ, in his human Nature, hath fulfilled: So that they need not run to the Law for Righteousness: *For Christ is the End of the Law for Righteousness, to every one that believeth*, *Rom. 10. 4.* Again, If the Spirit of Jesus setteth home the Law upon thy Conscience, thou wilt freely confess, that although the Law curseth and condemneth thee for thy Sins, and gives thee no Power either to fulfil it, or to come out of thy Sins: Yet God is just in giving that Law, and *The Law is holy, and the Commandment holy, and just, and good*, *Rom. 7. 12.*

Lastly, It also convinceth of Judgment to come: *He* (viz. the Spirit) *shall reprove the World of Sin, of Righteousness, yea, and of Judgment too.* *Acts 24. 25.* Then doth the Soul see, that that very Man that was born of the Virgin *Mary*, crucified upon the Cross without the Gates of *Jerusalem*, shall so come again; even that same Jesus, in like manner as he was seen to go up from his Disciples, *Acts 1. 11.* Yea, They that are thus convinced by the Spirit of Christ, know that God hath appointed a Day, in which he will judge the World in Righteousness, by that Man whom he hath ordained, *Acts 17. 31.* which is the Man Christ Jesus: For it is he that is ordained of God to be the Judge of Quick and Dead, *Acts 10. 42.*

And now, O Man or Woman, whoever thou art, that art savingly convinced by the Spirit of Christ, thou hast such an endless Desire after the Lord Jesus Christ, that thou canst not be satisfied or content with any Thing below the Blood of the Son of God to purge thy Conscience withal; even that Blood that was shed without the Gates, *Heb. 13. 12.* and 9. 14. Also thou canst not be at quiet, till thou dost see by true Faith, that the Righteousness of the Son of *Mary* is imputed unto thee, and put upon thee, *Rom. 3. 21, 22, 23.* Then also thou canst not be at quiet, till thou hast Power over thy Lusts and Corruptions, till thou hast brought them into Subjection to the Lord Jesus Christ. Then thou wilt never think that thou hast enough Faith: No, thou wilt be often crying out, *Lord, give me more precious Faith: Lord, more Faith in thy Righteousness; more Faith in thy Blood and Death; more Faith in thy Resurrection: And Lord, more Faith in this, that thou art now at the right Hand of thy Father in thy human Nature, making Intercession for me a miserable Sinner.* And then, O poor Soul, if thou comest but hither, thou wilt never have an itching Ear after another Gospel. Nay, thou wilt say, If a *Presbyter*, or *Anabaptist*, or *Independent*, or *Ranter*, or *Quaker*, or *Papist*, or *Pope*, or an *Angel from Heaven*, preach any other Doctrine, let him be accursed, again and a-

gain, *Gal. 1. 8.* And thus have I briefly shewed you,

First, How Christ, as he is God, doth enlighten every Man that comes into the World, *Rom. 1. 20.*

Secondly, What this Light will do, *viz.* shew them that there is a God, by the Things that are made; and that this God must be worshipped.

Thirdly, I have shewed you the Difference between that *Light* and the Spirit of Christ the Saviour.

Fourthly, I have also shewed you how you should know the one from the other, by their several Effects.

As first, The first Light convinces of Sins, but of none other than Sins against the Law; neither doth it shew the Soul a Saviour, or deliver (for that is the Work of the Spirit) from the Curse wherewith it doth curse it, *John 6. 44. and 16. 24.* But I shewed you, that when the Spirit of Christ comes, and works effectually, it doth not only shew Men their Sins against the Law, but also shews them their lost Condition, if they believe not in the Righteousness, *Blood, Death, Resurrection, and Intercession of Jesus Christ the Son of Mary, the Son of God.* And thus much I thought necessary to be spoken at this Time, touching the Nature of *Conviction.*

Now in the Third Place.

Though I have spoken something to this Thing already, namely, concerning our Lord the Saviour, yet again, in few Words, through Grace, I shall shew, that he was made, that is, born of a Woman, and made under the Law, to redeem them that are under the Law. My Meaning is, *That God is our Saviour.*

And for this, see *Isa. 45. 15.* where you have these Words, *Verily, thou art a God that hidest thy self, O God of Israel, the Saviour:* And *Ver. 21, 22.* you have these Words. *Who hath told it from antient Times? Have not I the Lord? And there is no God besides me; a just God and a Saviour, and there is none besides me. Look unto me, and be ye saved all the Ends of the Earth:* Why, who art thou? *For I am God, and there is none else.* Also in *Isa. 54. 5.* *For thy Maker is thine Husband, the Lord of Hosts is his Name; and thy Redeemer the Holy One of Israel, the God of the whole Earth shall be called.* Read also *Verse 6, 7, 8.* of that Chapter. I could abundantly multiply Scriptures to prove this to be Truth, but I shall only mind you of two or three, and so pass on; the first is in *Jude, Ver. 25.* *To the only wise God our Saviour be Glory:* And *Acts 20. 23.* *John 3. 16.* *1 John 5. 20.*

Object. But you will say, *How is God a Saviour of Sinners, seeing his Eyes are so pure that he cannot behold Iniquity?* *Hab. 1. 13.*

For Answer hereunto. First, When the Fulness of Time was come wherein the

Salvation of Sinners should be actually wrought out, God sent forth his Son, (which Son is equal with the Father, *John 1. 1. 17. 5. and 10. 30.*) made of a Woman, made under the Law, (that is, He was subject to the Power and Curse of the Law) to this End, to redeem them that are, or were, under the Law, *Gal. 4. 4, 5.* that is, to deliver us from the Curse of the Law, being made a Curse for us, *Gal. 3. 13.*

From whence take Notice, that when the Salvation of Sinners was to be actually wrought out, then God sent forth the everlasting Son of his Love into the World, cloathed with the human Nature, according to that in *John 1. 14.* *Heb. 2. 14.* and *1 Tim. 3. 16.* which saith, *God was manifested in the Flesh,* that is, took Flesh upon him.

2. This Son of God, which is equal with the Father, did in that Flesh which he took upon him, compleatly fulfil the whole Law: So that the Apostle saith, *Christ is the very End of the Law for Righteousness to every one that believes,* *Rom. 10. 4.* This Righteousness which this Christ did accomplish, is called, *The Righteousness of God,* *Rom. 3. 22.* This Righteousness of God, is by the Faith of Jesus Christ, unto all, and upon all them that believe: My meaning is, it is imputed to so many as shall by Faith lay hold on it.

This is also part of the meaning of that Speech of the Apostle: *As many as were baptized in Christ, have put on Christ.* That is, by Faith have put on the Righteousness of Christ, with the rest of that which Christ hath bestowed upon you, having accomplished it for you. This is also the meaning of the Apostle, *Col. 2. 9, 10.* where he saith, *For in him* (that is the Son of Mary, *Chap. 1. 13, 14.*) *dwelleth all the Fulness of the Godhead bodily. And ye are complete in him.* That is, in his Obedience and Righteousness, which also the Apostle himself doth so hard press after, *Phil. 3. 6, 7, 8.* saying, *Doubtless, I count all Things but loss, for the excellency of the Knowledge of Christ Jesus my Lord, which Lord was crucified by the Jews, as it is in 1 Cor. 2. 8. for whom, that is for Christ, I have suffered the loss of all Things* (as well the Righteousness of the Law, in which I was blameless, as all other Things) *and do count them but Dung, that I may win Christ: And be found in him, not having on mine own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith;* which is unto all, and upon all them that believe. That Place also in the ninth of *Daniel, ver. 24. 25.* holdeth forth as much, where Prophecyng of the *Messias,* he saith, that it is he that came to finish Transgression, and to make an End of Sin, and to make Reconciliation for Iniquity, and to bring in everlasting Righteousness. Now that

that the Righteousness of the Son of *Mary* is it, mind the 26th Verse; where he saith thus, and after threescore and two Weeks shall *Messias* be cut off, That is, *Christ shall be Crucified*. But not for himself, that is, not for any Sin that he hath committed; for he committed none. Then surely, it must be for the Sins of the People, *Joh. 11. 50.* as the High Priest said, it is expedient that one Man should die for the People, which Man was the true *Messias*, *Dan. 9. 24.* which also is the Son of *Mary*, *Mat. 1. 18, to 23.* And the Son of God, *Mat. 3. 17.* And also the true God, *1 Joh. 5. 20.* And this *Messias*, this Son of the Virgin, this Son of God, this true God, did not die for himself, for he had not offended; Neither did he fulfil the Law or finish Transgression, and bring in everlasting Righteousness for himself, for he had not sinned, *1 Pet. 2. 22.* therefore it must of necessity follow, that this Righteousness of God, this everlasting Righteousness, is imputed to all, and upon all them that believe, *Rom. 3. 22. 2 Cor. 5. 19, 20, 21.*

But Secondly, this *Messias*, this Son of *Mary*, this Son of God, this true God, he was put to *Death* for the Sins that his Children had committed, according to that Saying. Herein perceive we the Love of God, in that he laid down his Life for us. Also in *Acts 20.* the Apostle speaking to the Pastors of the Churches, saith, feed the Church of God, which he hath purchased with his own Blood.

Now, I would not be mistaken. I do not think, or say, that he died in his *Divine* Nature, but as it is written, he in his own Body on the Tree did bear our Sins; which Tree was the Cross, *Col. 2. 14.* And as the Apostle saith again, who when he had by himself purged our Sins, fate down on the right Hand of the Majesty on High. And again, the Apostle speaking of his glorious God, saith on this wise, *Col. 1.* (being before speaking of his Godhead) in the 19th Verse, *For it pleased the Father that in him should all fulness dwell; and* (having made Peace by the Blood of his Cross) *by him to reconcile all Things to himself: By him I say, whether they be Things in Earth, or Things in Heaven. And you who were sometimes alienated, and Enemies in your Minds by wicked Works, yet now hath he reconciled.* But how? Why in *ver. 22.* he tells you, that it is *in the Body of his Flesh, through Death, to present you holy and unblameable, and unreprouable in his Sight.* That is, *Christ*, who is the true God, after that he had finished all actual Obedience on Earth, did in the Power and Strength of his Godhead, * yield up himself to the Wrath of his Father, which was due to poor Sinners (and that willingly) according to that saying in *1 Pet. 3. 18.* *For Christ also hath once suffered for Sinners, the just for the unjust: That is, the Son of God for poor Sinners; that*

he might bring us to God, being put to Death in the Flesh, but quickened in the Spirit. Again, *1 Pet. 4. 1.* *Forasmuch then as Christ hath suffered for us* (not for himself) *in the Flesh, in his own Body* (which he took of the Virgin, *1 Pet. 2. 24.*) *let us arm our selves with the same Mind.* That is, let us die to Sin as he did, that we might live to God as he did, and doth. And thus have I briefly shewed you,

1. That the Son of *Mary* is very God.
2. That he made the World.
3. That he is our Saviour, and how.
4. That he died for Sinners, and how, *Col. 1. 22.* Namely, not in his Divine Nature, but in his Humane, in his own Body, and in his own Flesh, redeeming his Church with his own Blood, *Act. 20. 28.* and with his own Life, *1 Joh. 3. 16. John 10. 18.*

We shall now pass on to some other Things (the Lord willing) touching his Burial, Resurrection, Ascension, Intercession, Second coming, Resurrection of the Body, and eternal Judgment.

His Burial proved.

And first, I shall prove by several Scriptures that he was *buried*, and so pass on. First, therefore see that Place, *Mat. 27. ver. 57.* and so forward. After that Jesus the Son of God had been crucified a while, he gave up the Ghost; that is, he died; and after he had been a while dead, *Joseph of Arimathea* went in to *Pilate*, and begged the Body of Jesus, and *Pilate* gave consent thereto. And *Joseph* took the Body of Jesus, and wrapped it in clean Linnen, and laid it (*viz.*) the Body of Jesus in his own Tomb, and rolled a Stone upon the Mouth of the Sepulchre, and departed, *Mat. 27. 57, to 61.* Also in *Luke 24. 51, 52, 53.* The Apostle *Paul* also teacheth so much, *1 Cor. 15. 3, 4.* where he saith, *For I delivered unto you first of all that which I also received, how that Christ died for our Sins according to the Scriptures. And that he was buried.* Again, in *Acts 13. 29.* the Apostle speaking there of Jesus Christ, saith, *And when they had fulfilled all that was written of him, they took him down from the Tree, and laid him in a Sepulchre.* And so much touching the Burial of Jesus Christ the Son of God.

In the next Place I am to prove, That that very Man, whom the Jews did Crucifie between two Thieves, called Jesus Christ, did rise again. That very Man, with that very Body wherewith he was Crucified upon the Cross, did rise again out of the Grave, in which he was laid. And this I shall prove by Scriptures, by the Testimony of Angels, by Christ's own Words after he was risen, and by the Testimony of the Apostles in the Scripture.

First therefore consider, *Psal. 16. ver. 10.* where the Prophet speaks on this wise of Christ's Resurrection; *For thou wilt not leave my Soul in Hell, neither wilt thou suffer thine*

Zac. 12. 10

1 Pet. 2. 24

Heb. 1. 3

Joh. 19. 30

Isa. 63. 3.

* See Heb.

9. 14. and

read that

Ver. with

under-

standing.

thine holy one to see Corruption. Which Words the Apostle *Peter* cites in *Acts* 2. from *ver.* 22. to 32. also *Isa.* 26. 19. in the Person of Christ, saith, *Thy dead Men shall live, together with my dead Body shall they rise.* See also *John* 20. 15, 16. where Mention is made of his appearing unto *Mary Magdalen*, and he called her *Mary*, and she called him Master; which signifies that he was risen, and that she knew him after his Resurrection; for he was come out of the Grave, see *ver.* 6, 7, 8. Again, another Scripture is that in *Luke* 24. 1, 2, 3. The Disciples of Jesus coming to the Sepulchre, thinking to anoint the Body of Jesus, found the Stone that was on the Mouth of the Sepulchre rolled away; and when they went in, they found not the Body of the Lord Jesus; and at this they were troubled and perplexed, *ver.* 4. But as two of them went up to *Emmaus*, and were talking of what had befallen to Jesus, Jesus himself drew near, and went with them, *ver.* 15. Another Scripture is that in *Mark* 16. *ver.* 9. which saith on this wise, now when Jesus was risen early the first Day of the Week, he appeared first to *Mary Magdalen*, out of whom he had cast seven Devils. Where take Notice how the Holy Ghost lays it down in these Words, out of whom he had cast seven Devils. To intimate to us the certainty, that it was the same Jesus that was born of the Virgin *Mary*, who did many Miracles, and cured many Diseases, who did also cast seven Devils out of *Mary Magdalen*, that did rise again. Yea, saith the Holy Ghost, it was the same Jesus that did work such a wonderful Miracle on *Mary*, he appeared to her first, out of whom he had cast seven Devils. And let these Scriptures suffice to prove the Resurrection of the Son of God.

Secondly, you shall have the Testimony of the holy *Angels* also by the Scriptures. And first look into *Mark* 16. 3, 4, 5, 6, and 7, *ver.* the Words are these, *And they* (viz. the Disciples) *said among themselves, Who shall roll away the Stone?* They had a good mind to see their Lord, but they could not, as they thought, get away the Stone which covered the Mouth of the Sepulchre. And when they looked (that is, towards the Sepulchre) they saw the Stone rolled away, for it was great; and entering into the Sepulchre, they saw a Young-Man, that is, an Angel, sitting on the right Side, Cloathed with a long white Garment. And they, the Disciples were affrighted. And he said unto them, be not afraid (you have no cause for it) you seek Jesus of *Nazareth* which was crucified; He is not here, he is risen, behold the Place where they laid him. What Scripture can be plainer spoken than this? Here is an Angel of the Lord ready to satisfy the Disciples of Jesus, that he was risen from the Dead. And lest they should

think it was not the right Jesus he spoke of, yes, saith he, it is the same Jesus that you mean; you seek Jesus of *Nazareth*, do you not? Why he is risen, he is not here. But do you speak seriously, and in good earnest? Yea surely, if you will not believe me, behold the Place where they laid him. This Scripture, or Testimony is very clear to our Purpose. But again, the next Place is in *Mat.* 28. *ver.* 3, 4, 5, 6, 7. In the third *verse* there is an Angel (as before) bearing witness of the Resurrection of Jesus. His Countenance was like Lightning, and his Raiment white as Snow, and for fear of him the Keepers did shake, and became as Dead Men. And the Angel answered and said unto them, (viz. to the Woman who came to seek Jesus) Fear you not: but let them that seek to keep the Lord in his Grave fear * if they will; for you have no Ground of Fear, who seek Jesus who was crucified; He is not here, for he is risen; he cannot be in Body here and risen too: If you will not believe me, come, see where the Lord lay, and go quickly and tell his Disciples that he is risen from the Dead; and behold, he goeth before you into *Galilee*, there shall you see him. But shall we be sure of it? Yea, saith the Angel, Lo, it is I that have told you. See how plainly this Scripture also doth testify of Christ his Resurrection. Here, saith the Angel, you seek a Saviour, and none will content you but he, even the same that was crucified: Well you shall have him, but he is not here. Why, where is he then? He is risen from the Dead. But are you sure it is the same that we look for? Yea, it is the same that was crucified, *ver.* 5. But where should we find him? Why, he goeth before you into *Galilee*, where he used to be in his Life-time, before he was crucified: And that you might be sure of it there to find him, know that he is an Angel of God that hath told you, *ver.* 7. And thus have you in brief the Testimony of the Angels of God, to witness that Jesus the Son of the Virgin, the Son of God, is risen from the Dead.

Object. *But you will say, might they not be deceived? Might not their Eyes dazzle, and they might think they did see such a thing, when indeed there was no such matter?*

Ans. Well, because it is so difficult a matter, to be persuaded of the Truth of this thing, that Christ is raised again out of the Grave, that very Man, with that very Body; though these things that have been already spoken, might be enough (through Grace) to satisfy, yet because of the Unbelief of some, we shall turn to some more of those infallible Proofs that are spoken of in *Acts* 1. 3. to prove the Point yet more clear. And therefore first

*They are they that had need to fear and tremble, for they deny the Faith of the Son of God.

of all, do but see how the Lord doth deal with an unbelieving Disciple, *John* 20. ver. 23, to 29. You shall see in the 23. ver. Christ after his Resurrection, is talking with his Disciples, but *Thomas was not with them*. But when the Disciples saw him again, they said unto him, *We have seen the Lord*, ver. 25. but *Thomas would not believe them*. Another time Jesus comes to his Disciples again, and then *Thomas was with them*; then so soon as the Lord had said, *Peace be unto you*, he turned himself to *Thomas*, and said to him; *Thomas, Reach hither thy Finger, and behold my Hands, and reach hither thy Hand, and thrust it into my Side, and be not Faithless but Believing*, ver. 27. As

* O how much as if the Lord should have said, * Come

Thomas, thou hast doubted of the Truth of my Resurrection very much; thou sayest that thou wilt not believe, except thou do feel with thy Fingers the Print of the Nails, and do thrust thy Hand into my Side, Come *Thomas*, reach hither thy Finger, and behold my Hands, and see if there was not the Nails driven through them; and reach hither thy Hands and thrust them into my Side, and feel if I have not the very Hole in it still, that was made with the Spears that the Souldier did thrust into it, and be not so full of Unbelief, but believe that my Resurrection is a glorious Truth.

Another infallible Proof, is that in *Luke* 24. from the 36. to the end of the 44th verse. In ver. 36. it is said that the Lord, (even while they were talking) *stood in the midst of them, and said, Peace be unto you*: But they were so far from being at Peace, that *they were terrified, and supposed that they had seen a Spirit*. And Jesus said to them, *Why are ye troubled, and why do Thoughts arise in your Hearts?* What do you think that I am a Spirit? Do you think your Eyes dazzle? *Behold my Hands and my Feet*. Look well upon me, and see my Hands, and the Holes in them, and likewise my Feet, and the Holes in them, and know that it is *I* my self, and not a Spirit, as you suppose. Know, that it is *I* my self, and not another. Doth your Hearts fail you? Then take hold of me with your Hands, yea, *handle me and see, for a Spirit hath not Flesh and Bones, as ye see me have*. And when he had spoken these things, he shewed them his Hands and his Feet: As if he had said, Come do not be daunted, nor affrighted, but consider that it is *I* my self. Well, they could not believe as yet, but wondered that such a thing as this should be: And while they were thus wondering he will give them another infallible Proof; And he said unto them, have you here any Meat? ver. 41. As if the Lord had said, Come my Disciples, I see that you are very full of Unbelief, if you have here any Meat, you shall see me

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Eat before you all. And they gave him a Peace of a broiled Fish, and of an Honey Comb, *and he did Eat before them*. Again, ver. 42. the Lord strives with another Infallible Proof against their doubting, saying, My Disciples, do you not remember what Discourse you and I had before I was crucified, how that I told you, that all things must be fulfilled, which was written in the Law of *Moses*, and in the Prophets concerning me: Another Infallible Proof was, that Appearance of his at the Sea of *Tiberias*, where he came to them on the Shore, and called them, and provided for them a Dinner, and wrought a notable Miracle while he was there with them at that time, Namely, the catching of 153 great Fishes, and yet their Net brake not.

Which as it was a great Miracle, so it did also shew his Power and Authority over his Creatures. Besides his Eating and Drinking with his Disciples after his Resurrection; and also his Preaching to them, *Acts* 1. 3. This is not the least, viz. that he was with his Disciples on Earth 40 Days which was almost six Weeks, speaking to them the things concerning his Kingdom: which was a mighty Confirmation of their Faith in his Resurrection.

I shall now briefly touch two or three Scriptures, the which hold forth his Disciples Testimony of his Resurrection. And the first is in *Acts* 10. 40, 41. In which Place the Apostle speaking of the Lord Jesus, saith, *Him God raised up the third Day, and shewed him openly*, yet not to all the People, but to Witnesses chosen before of God, even to us (saith the Apostle) *who did Eat and drink with him after he was risen from the Dead*. Again, *Acts* 4. 10. and *Acts* 13. 29, 30, 31. The Words run thus (the Apostle speaking of Jesus, saith) *And when they had fulfilled all that was written of him, they took him down from the Tree, and laid him in a Sepulchre. But God raised him from the Dead, and he was seen many Days of them which came up with him from Galilee to Jerusalem, who are his Witnesses unto the People*. And thus far touching his Resurrection from the Dead.

In the next Place I am to prove that this very Man, Christ Jesus, the Son of the Virgin, in his very Body, the same Body that was crucified, is above the Clouds and the Heavens. And though this is made light of by those Men called *Quakers*, and other Infidels of this Generation: Yet I am sure that it will prove true to their cost, who reject it as erroneous and vain. But to prove it, First, I shall prove that he is ascended. Secondly, that he is ascended above the Clouds, and the Heaven.

For the first, that he is ascended, see *Eph.* 4. 8, 9, 10. Wherefore (saith the Apostle) *when he ascended up on high, he led Captivity Captive, and gave Gifts unto Men*.

6 Q

Mar. 8. 31.
Mar. 14.

John 21.
read that whole Chapter, Acts 10. 41.

See 1 Cor. 15. 1, to 9.

Men. Now that he ascended, what is it but that he descended first into the lower Parts of the Earth; he that descended is the same that also ascended (again) up far above all Heavens.

Joh. 20. 17. Again, read Joh. 20. 17. where Christ after his Resurrection from the Dead, saith to Mary Magdalen, Touch me not, for I am not yet ascended to my Father: That is, I have not yet ascended with this my Body wherewith I was crucified on the Cross. But go to my Brethren and tell them (meaning his Disciples) that I do ascend to my Father and your Father, to my God and your God.

Object. But in that Place (may some say) Eph. 4. 10. He that descended, is said to be the same that ascended: Now there was no Humane Nature with God in Heaven before the World was; Therefore if he be but the same that was with the Father from all Eternity, then the Humanity of the Son of Mary is not ascended into Heaven.

Ans. First, for Answer, It is clear from Tit. 1. 2. Joh. 11. that the Word or Son of God, as he was a Spirit, was with the Father before the World was. But now in the fullness of Time, that is, when that Time that the Father and he had concluded on, was come, God sent forth his Son (which was with him before the World was, Joh. 7. 5.) made of a Woman, that is, born of a Woman. And he took on him the Form of a Servant, and was made in the likeness of Men, Phil. 2. 6, 7. Now as he was born of a Woman, as he was in the likeness of Men, so he ascended to the right Hand of his Father, in our Nature. And for this, I pray turn to Acts 1. 9, 10, 11. and there you shall find, that he is the same that was born of the Virgin, that very Man that was crucified; if you compare ver. 3. with ver. 9, 10, 11. you will find it so to be. Now in ver. 9. after he had spoken many Things while they beheld, that is, while his Disciples looked on him, he was taken up, that is, he was taken up from them into Heaven, as in ver. 11, and a Cloud received him out of their Sight. And while they looked up stedfastly towards Heaven, as he went up (which Heaven, was not within them; if it had, they needed not to have looked toward the Clouds and the Heaven without them) behold two Men stood by them, not in them; in white Apparel, which also said (that is, the two Men, or Angels which stood by them said) Ye Men of Galilee, why stand ye gazing up into Heaven? Here again, they did not look within them, but stood gazing or looking after the Lord Jesus, the Son of Mary, who was carried away from them in a Cloud, ver. 9. But why (say the Angels) do you stand gazing so much into Heaven: your Master will come again after a certain time. For, This same Jesus, Namely,

See Mat. 25. 19. — 13. 34. Acts 1. 3.

which was crucified, which rose again, and hath been with you these 40 days, which also you see go into Heaven, shall so come, (Namely in a Cloud) as ye have seen him go into Heaven. But shall he not lose his Body before he come again? No say the Angels, he shall so come, that is, as ye have seen him go; in like manner, that is, with the same Body. Or else I am sure he cannot come in the same manner, if he lose his Body before he comes again; for he went thither with that Body. But that same Jesus that was crucified, is he that went, or Ascended up into Heaven. If you compare Luke 24. v. 39. to 44. with the 50. and 51. Verses of the same Chapter, you may clearly find it so to be. And therefore if he come again in like manner; he must come again with the same Body wherewith he was crucified.

Object. But you will say, The Scripture saith, he that descended is the same that ascended, which to me (say you) implies, none but the Spirit's ascending?

Ans. For Answer, we do not say, (as I said before) that it is another that ascended, but the very same; that is, the very same Christ that was with the Father from everlasting, did come down from Heaven: That same Christ also that came down from Heaven did ascend up thither again; only, he descended without a Body from Heaven, and took Flesh and Blood upon him from the Virgin. And though he descended without a Body, yet He, the very same Christ that descended without a Body, the same did ascend again with a Body, even that very Body that he took of the Virgin Mary, See Luke 24. from 39. to 51. Verses. Acts 2. 30, 31. Now let me give you a Similitude, for it is warrantable, for both Christ and his Apostles did sometimes use them, to the end, Souls might be better informed, John 15. 1. 1 Cor. 9. 24, 25. The Similitude is this, Suppose there come into thine House a Man that is naked, and without Cloathing, though he go out of thy House again well cloathed, yet the same Man that came in without Cloathing, is the same Man also that goes out of thy House, though very well cloathed. Even so it is in this Case, The Lord Jesus came into the Womb of the Virgin, Spirit, Mat. 1. 18. but he came out of the Womb cloathed with a Body, and went up into Heaven again cloathed with a Body. Compare Luke 24. 39. with Acts 1. 11. and 2. 30, 31.

Now also I shall lay down some few Things to be considered, for the better clearing of it.

First, Consider that he did say to his Disciples that he would go away from them, John 14. 3. and 16. 7. Mat. 25. 19. Yea, saith he, I go and prepare a Place for you, and then I will, after a long Time, come again, and take you to my self, that where I am,

am, that is, whither I am going, *there ye may be also*. Now, I say, If Christ had not gone from his Disciples, (for that was his Meaning) touching his bodily Presence, I say, If he had not gone away from them, in respect of his bodily Presence, he had said more than he had performed; which is horrible Blasphemy once to assert: Which going of his, is his going into Heaven. See 1 Pet. 3. 22.

Secondly, Consider that there it was that he was to receive *the Promise of the Father*, Luke 24. 49, 50, 51. which Promise was the Shedding forth in an abundant manner the blessed Holy Ghost. And for this see Acts 2. 33. *Therefore being by the right Hand of God, which is in Heaven, exalted, and having received of the Father the Promise of the Holy Ghost, he hath shed forth this which ye now see and hear. For David is not ascended into the Heavens; but he saith himself, The Lord said unto my Lord, sit thou on my right Hand till I make thine Enemies thy Footstool. Therefore let all the House of Israel know assuredly, for 'tis very true, that God hath made that same Jesus whom you have crucified both Lord and Christ.*

Thirdly, Consider that if he were on Earth, he could not be a Priest, Heb. 8. 4. Now the Man Christ Jesus is a glorious Priest, Heb. 7. 24. in the Heavens, Heb. 9. 24. And therefore *He is able to save to the uttermost, all that come to God by him, seeing he ever liveth to make Intercession for them.* (That Man, Ver. 25.)

Fourthly, If he be not gone into Heaven, both his own and his Apostles Doctrine is false; yea, the Witness of the Angels also, 1 Pet. 3. 22. Acts 1. 9, to 12. which to think were damnable Infidelity in any Man.

Fifthly, Know that he is gone into Heaven, because the Scriptures say he is, Eph. 6. 9. 1 Pet. 3. 22. Heb. 9. 24. which is the very Truth of God, spoken by his holy Apostles and Prophets: Yea, holy Men of God, *spoke them as they were moved by the Holy Ghost.*

Sixthly, Consider, If thou sayest that that Man is not gone into Heaven, then thou must also conclude that he is still in the Grave: And if so, then thou sayest that the Prophets, Apostles, Angels, Christ, God, and all are Liars, who have testified these Things in the Scriptures for glorious Truths, Isa. 26. 19. Acts 10. 40, to 43. 13. 30, to 39. and 1. 9, to 12. Rev. 1. 17, 18. and 2. 8. And as the Apostle saith of himself, and the rest of the Apostles and Ministers of Jesus Christ, *And we are found false Witnesses of God; because we have testified of God, that he raised up Christ whom he raised not up, if so be the Dead rise not. But now is Christ risen, and become the first Fruits of them that sleep. For as by Man came Death, by M A N came also the Re-*

surrection from the Dead, 1 Cor. 15. 15, to 22.

Secondly, Now I am to prove, that he is above the Clouds and the Heavens. My Meaning is, he is above the lowest *Hea-* The Scripture speak- ing of high- est implies a lower. *vens*: For there are three, as appears in 2 Cor. 12. 1, to 5. *I knew a Man in Christ,* (saith Paul there) *caught up into the third Heaven.* Now,

Heaven in Scripture, is taken sometimes metaphorically, and sometimes properly.

First, Metaphorically it is taken for the Church and People of God, as in Rev. 12. 12.

Secondly, Properly, it is taken for the material Heaven, where the Sun, Moon, and Stars are placed, as in Gen. 1. Ver. 8, 14, 15, 16. compared together: Above which Heaven, Jesus the Son of Mary is ascended.

Therefore I pray you consider with me a little:

And first, That when he went into this Heaven into which he is gone, he went AWAY from his Disciples, as it is written, *If I go not away, the Comforter will not come,* John 14. 2, 3. John 16. 7. Acts 1. 9, to 12. so that he did not go into a Heaven within them in his Person and human Nature. If so, he must needs go into that Heaven without, above the Clouds and the Stars, Gen. 1. 8, 5, 16.

2. Consider, he was caught away in a Cloud; yea, he was caught upwards from them, as it is Acts 1. 9, to 12. and carried away into Heaven; yea, and his Disciples stood gazing or looking up after him into Heaven, which Heaven must needs be that above the Clouds.

1. If you consider the Posture of the Disciples, they looked upwards after the Cloud that did take him away.

2. Consider the Manner of his going, it was in a Cloud.

3. He was received out of their Sight.

4. And so received up into Heaven; which Heaven must needs be above the Clouds, where God is in his special Presence, Job 22. 12, 13, 14. But further,

3. Consider that those Believers that are alive at this Day in the Body, *are absent from the Lord*, 2 Cor. 5. 6. but now, if the Man Christ were ascended into that Heaven within them, he would neither be *absent from them*, nor they from him; but in that he is *absent* from them touching his bodily Presence, and they from him touching the same, it is evident, that that Heaven into which he is ascended, must needs be without above the Clouds.

4. Consider, that that Heaven into which the Man Christ is ascended, must contain him till the Time of Restitution of all Things, as in Acts 3. 21. into which Heaven he hath been ascended above sixteen hundred Years by Computation. And I am sure there

there is not a Saint that doth live in the World half so long, before he fall asleep, and be gathered to his Fathers; so that that Heaven into which he is ascended, is not *within*, but must needs be that above the Clouds. But,

5. Consider, that he that ascended from his Disciples, was a Man, with Flesh and Bones, not a Spirit only; *for handle me, and see, (saith he) for a Spirit hath not Flesh and Bones, as ye see me have,* Luke 24. 39, 50, 51 *Verses*. Now let the Adversaries shew by the Scriptures, that there is any Place in them called Heaven, that is able to contain a Man of some four or five Foot long, the Space of fifteen or sixteen hundred Years; besides that, therefore, it must needs be that Heaven without, which is above the Clouds and Stars.

6. Consider, that Heaven into which the Lord Jesus that Man is ascended must not contain him always; for, saith the Apostle, *1 Thes. 4. 16. The Lord himself shall descend from Heaven with a Shout, with the Voice of an Archangel.* So that there is another descending from that Heaven into which he is ascended; and his descending from that Heaven is this End, namely, to take his People to himself, as it is *Ver. 17.* so that it is clear that it is not any Heaven *within* thee, into which the Man Christ that was born of the Virgin Mary is ascended, but it must needs be that Heaven without, which is above the Clouds, *Heb. 12. 22.* 1. If thou consider, that the Place into which he ascended, even the Heaven into which he is entred, is the same Place where all the deceased Saints are in their Spirits: Therefore saith Paul, *I desire to depart, and to be with Christ, which is far better.* Now Paul did not in this Place, *Phil. 1. 23.* mean the enjoying of Christ only in the Spirit; for that he enjoyed in great Measure when he spake these Words; but he spake of a dying, and being with Christ after this Life is ended; as is clear if you compare the 20, 21, 22, 23, 24, 25, and 26. *Verses* together, being absent from him while he was here in the Body, *2 Cor. 5. 6. For whilst at home in the Body we are absent from the Lord.*

So that that Heaven into which the Man Christ is ascended, is not into his Church on Earth; but into Heaven without, above the Clouds and the Stars, *John 16. 6, 7.* and *14. 1, 2, 3.* *1 Tim. 2. 5.* And this David doth prophesy of, *Psal. 47. 5.* where he saith, *God is gone up with a Shout, the Lord with the Sound of a Trumpet.* Now Christ, as God merely could not go up, being no less in one Place than another; but as God-Man, or in his human Nature, he went up; as will clearly appear, *Eph. 4. 8, 9, 10.* where he speaketh of his Triumph over all the Enemies of his People at his Resurrection and Ascension into Heaven above the Clouds.

8. When Christ doth descend from that Heaven into which he is now ascended, his Saints and he will meet one another, just in the Air, according to the Scripture, *1 Thes. 4. 16, 17. For (saith he) the Lord will descend from Heaven with a Shout, with the Voice of the Archangel, and with the Trump of God, and the Dead in Christ shall rise first, (that is, they shall come out of their Graves) and then we which shall be saved alive (at that Day) and remain, shall be caught up together with them in the Clouds to meet the Lord in the Air, and so shall we ever be with the Lord.*

Pray mark here a little, and see what Heaven the Man Christ is ascended into, and see if it be not the Heaven without, above the Sun, Moon, and Stars.

When Christ and his Saints do meet a second Time together, the one ascends and the other descends; the one is caught up in the Clouds towards the Heaven, the other descends from Heaven towards the Earth, and they must needs meet one another just in the Air, that is, between the Heaven and the Earth. So then, the one coming from Heaven and the other from the Earth, and their Meeting being in the Air, which is between Heaven and Earth, *Phil. 3. 20.* *1 Thes. 1. 10.* is an undeniable Demonstration, that that Heaven into which the Man Christ is ascended, must needs be that Heaven without, above the Sun, Moon, and Stars. And thus much touching the Son of Mary, his ascending up into the Heaven without above the Clouds, *Acts 1. 9, to 12.* and *3. 21.* And *1 Pet. 3. 22.*

In the next Place,

Now I shall prove the *Intercession* of the Man Christ Jesus to be in the Heaven that I have been speaking of; though some have mocked at it, and others have called it Juggling, which Names here I shall not mention, only I shall admonish them, that they do not blaspheme the Truth of the Son of God in his Intercession.

I shall quote some of the Scriptures that hold out this Truth, and so pass on.

And first of all, see *Psal. 16. 4.* where David prophesying of the Intercession of Christ, saith, *Their Sorrows shall be multiplied that hasten after another God, (speaking of the Wicked) their Drink-Offerings of Blood will I not offer, nor take up their Names into my Lips.* Now, compare this with *Heb. 8. 4.* where he saith, *If he were on Earth, he should not be a Priest.* And *Heb. 9. 24.* *For Christ is not entered into the Holy Places made with Hands, (meaning the Temple which Solomon built) which are Figures of the true: But into Heaven it self, now to appear in the Presence of God for us. Wherefore he is able to save to the uttermost, them that come to God by him, seeing he ever lives to make Intercession for them,* *Heb. 7. 25.*

But

But you will say, is there a Man made mention of here? Yes, for the Scripture faith, *There is one God, and one Mediator between God and Men, the Man Christ Jesus.* And in that 8th. to the Heb. made mention of before; where the Apostle speaking of Christ's Priestly Office, as he is in the Heavens, compared with other Priests that are on Earth; he faith *ver. 3. for every high Priest is ordained to offer Gifts and Sacrifices; wherefore (speaking of Christ) it is of necessity that this Man have somewhat also to offer: For if he were on Earth, he should not be a Priest, seeing there are Priests that offer according to the Law, (which Law was the Law of Moses, Chap. 9. from 19 to 23. where also he is speaking of the Priesthood of the Priests under the Law, and their offering of the Blood of Bulls and Goats, (verse 12. compared with Verse 19, 20, 21.) And of the Lord Jesus the High Priest of Saints, and of his Blood (ver. 14. compared with ver. 24.) Now as Men under the Law did offer up the Blood of Bulls and Goats, so the Man Christ Jesus did offer up his own Blood to his Father; and this you may clearly see, if you compare Heb. 9. 14. where he faith, *How much more shall the Blood of Christ, who through the Eternal Spirit offered himself without Spot to God; purge your Consciences from dead Works to serve the living God, Heb. 10. 12. where he faith, But this Man (meaning the Son of the Virgin) Chap. 2. 14. compared with Mat. 1. 21. after he had offered one Sacrifice for Sins for ever, sate down at the right Hand of God. Again Heb. 7. the Chap. I mentioned before, you shall find his Intercession plainly held forth, if you read ver. 22. and so on, where the Scripture faith, By so much was Jesus made the surety of a better Testament. And truly they were many Priests (meaning the Priests under the Law) because they were not suffered to continue by Reason of Death, (that is, the High-Priest under the Law, could not live ever in this World, Because it was appointed to all Men once to die.) But when he speaks of Christ Jesus, he faith on this wise, *But this Man because he continueth ever, hath an unchangeable Priesthood; wherefore he (this Man) is able to save to the uttermost, them that come to God by him, seeing he (this Man) ever liveth to make Intercession for them.* And thus in brief have I proved through the Assistance of the Lord, the Intercession of the Son of Mary, which is also the Son of God. And this concerning Christ's Priestly Office, might serve also for a proof of his being in the Heaven without, above the Stars. But all Men may see (unless they be blind) that these are the Truths of our Lord Jesus Christ, and of God his Father; and that those Men that oppose them (as the Quakers do) are very violently possessed of the Devil, and besides themselves; and have neither the Truth of God, nor**

his Spirit in them, 2 *Joh. ver. 9, 10. Job. 5. 38, 42.*

And now through the assistance of the Lord, I shall come to the last that I promised, and that is to prove, that this very Man Christ, will come to judge the Quick and the Dead.

And first, I shall prove the Truth it self, viz. That that Man shall come again to judge the World, Quick and Dead.

Secondly, I shall shew you that his coming will be very shortly.

Thirdly, What shall be done at his coming.

Fourthly, Who shall stand when he shall come, and who not. For the first,

That that Man that was born of the Virgin Mary shall come again to judge the Quick and the Dead, read 2 *Tim. 4. 1. I (faith Paul) charge thee therefore before God (speaking to him, even to Timothy, and so to all Believers) and the Lord Jesus Christ, who will judge the Quick and the Dead at his appearing and Kingdom.* Now if you would know who this Lord Jesus is, look into *Acts 10. 28.* and you shall see it was Jesus of Nazareth; would you know who that was? read *Mat. 2.* towards the end, and you shall see it was the Son of Mary the Virgin, who was espoused to Joseph the Carpenter. But read *Acts 10. ver. 38, to 43.* you shall find these Words, *God anointed Jesus of Nazareth with the Holy Ghost, and with the Power, who went about doing good, and healing all that were oppressed of the Devil; for God was with him: And we are witnesses of all Things that he did, both in Jerusalem, and in the Land of the Jews; whom they slew, and hanged on a Tree, even Jesus of Nazareth; him God raised up the third Day, and shewed him openly, not to all the People, but unto Witnesses, chosen before of God; even to us who did eat and drink with him, after he rose from the Dead. And he commanded to us to preach unto the People, (that is, God commanded us) and to testify (that is, to be bold in our Preaching) that it is he (namely, Jesus of Nazareth, whom the Jews did thus Crucify) which was ordained of God to be Judge of Quick and Dead. This is he also that is spoken of in Acts 17. 30, 31. The Times of this Ignorance God winked at (meaning Mens being without the Gospel) but now commandeth all Men every where to repent, because he hath appointed a Day (which Day is the Day of Judgment, Mat. 12. 36.) in the which he will judge the World in Righteousness, by that Man (namely Jesus of Nazareth) whom he hath ordained, (compare this with that in Acts 10. 38, 39, 40, 41, 42. whereof he hath given assurance to all Men) that is, hath given a sure Sign unto all Men in that he hath raised him (that is, in that he hath raised Jesus of Nazareth) from the Dead. This also is Christ's own Meaning, Mat. 24. where speaking of his second coming, he styleth himself the Son of Man, saying; and then shall appear the Sign of the Son of Man,*

and so shall the coming of the Son of Man be, *ver.* 27. So shall also the coming of the Son of Man be, *ver.* 37. So shall also the coming of the Son of Man be, *ver.* 39. Where by the Way it is observable to see how the Lord of Life and Glory doth in this Chapter, where he speaketh of his Second coming, for the most Part stile himself the Son of *Man*. Sure he doth it to this End, because he will not have his Humanity and the Doctrine thereof, to be razed out from under Heaven: For he knew, that in the last Days, there would come Mockers walking after their own Lusts, and saying, where is the Promise of his coming, *2 Pet.* 3. 3. I could multiply Scriptures to prove this Doctrine of his second coming, as *Heb.* 9. *ver.* last. *2 Pet.* 3. *2 Thes.* 1. 6, 7, 8. *Luke* 21. *Mat.* 24. *Mat.* 25. *Rev.* 22. 7. 12. and the last. *2 Cor.* 5. 10. *Rom.* 14. 10. *Act.* 24. 25. But,

Secondly, I will shew you that his coming will be shortly. It is true, no Man can tell neither the Day nor the Hour, yet so far as the Scriptures will give us Light into the nearest of his coming, so far we may go. And if you read *Mat.* 24. you shall see many Signs of his coming spoken of.

1. There is falling away from the Faith spoken of. And that hath been fulfilled and is fulfilling every Day.

2. Wars and Rumours of Wars is another Sign that his coming doth draw nigh, even at the Doors.

3. The Love of many waxing cold, is another Sign that it is nigh, even the coming of Christ: And how cold is the Love of many at this Day? They that were hot two or three Years ago, are now grown lukewarm and cold. They are cold in the Lord's appearing. They are cold in the Profession of the Gospel. They are cold in Love to the Saints, they are cold in the Worship of God; Yea, very cold, which is a notable Demonstration that the coming of the Lord draweth nigh.

4. The Stars falling from Heaven; (That is Professors falling from the Faith which once they professed) is another Sign that the coming of the Lord is at Hand: And how many Professors do you see now a days, fall from the Doctrine of God, and his Son Jesus Christ, as though there were no such Thing as a World to come, and no such Thing as a Lord Jesus Christ, and his Second coming.

Mat. 25.
1, to 8.

These
Things I
do but
hint in,
though I
enlarge
upon them
Luk. 18. 8.

5. Many poor Souls will go on in their Profession with Lamps without Oyl, just before his Second coming. And the Lord knows that most of the Professors of this Generation, are such kind of Professors, yea, very foolish Professors, which is another sure Sign, that the coming of the Lord draws nigh.

*Lay 1 Jo.
3. 3. to

6. When the Time of Christ's Second coming is at Hand, there will be but a very little * Faith in the World And the

Lord knows, that there be many; who are now as high as *Lucifer*, that at that Day for want of Faith will be thrown down to the Sides of the Pit: even in the very Belly of Hell.

thy Heart,
and com-
pare thy
Condition
with it,
and thou
wilt find
this a glo-
rious
Truth.

7. Another Sign of Christ's Second coming, is the carnal Mindedness of the most of the World; and the very Carriages of almost all Men now living do discover this Truth to be at this Day fulfilled, and know that when they shall say Peace and Safety, then sudden Destruction comes, and they shall not escape, *1 Thes.* 5. 1, 2, 3, 4.

8. Before Christ's Second coming, there shall come many false Christs, and false Prophets, and shall shew great Signs, and Wonders, to seduce, if it were possible the Elect. And is not this more clearly fulfilled in our Days then ever it was, especially among those Men called Quakers, who being as Persons, whose Consciences are seared with an hot Iron, and they being sealed up unto Destruction, do some of them call themselves Christ, and shew great Signs, (as their Quaking) and such a legal Holiness, as makes the simple admire them, and wonder after them, which shews the coming of Christ to be very nigh.

9. Before Christ's Second coming, there shall come Scoffers in the World, walking after their own Lusts, and if ever this Scripture was fulfilled; it is fulfilled on these Men called Quakers: For they are the Men, that at this Day make a Mock at Christ's Second coming, which shall be from Heaven without; and therefore saith the Holy Ghost, these Mockers shall be such as shall say, where is the Promise of his coming? For since the Fathers fell asleep, all Things continue as they were, See *2 Pet.* 3. 3, 4, 5, 6, 7. And there you shall see their Mocking and the Reason of it. Read, and the Lord give thee Understanding. But I would not have thee think that I speak at Random, in this Thing, know for certain, that I my self have heard them Blaspheme; yea, with a grinning Countenance, at the Doctrine of that Man's Second coming from Heaven above the Stars, who was born of the Virgin Mary. Yea, they have told me to my Face, that I have used Conjuratation, and Witchcraft, because what I preached was according to the Scriptures. I was also told to my Face, that I preached up an Idol, because I said, that the Son of Mary was in Heaven, with the same Body that was Crucified on the Cross; And many other Things have they blasphemously vented against the Lord of Life and Glory, and his precious Gospel. The Lord reward them according as their Work shall be.

1 Thes. 1.
10.
Phil. 3. 20.

I could have hinted in many other Things which Christ and his Apostles have shewed to be Signs of his coming. But I shall commend the Holy Scriptures unto thee, which are able to make the Man

Man of God perfect in all Things, through
 2 Tim. 3. Faith in the Lord Jesus.
 16, 17.

Now you have also the Manner of his coming how it shall be, most notably laid down in the Scriptures. I shall hint in a few Things touching it.

As first, He will come when there is but very few looking for his coming. *When they shall say Peace and Safety, then sudden Destruction cometh*, 1 Thes. 5. 1, 2, 3. *Which sudden Destruction will be at his Second coming*, for that is it which the Apostle spake of in those three Verses. Then will all the World be caught at such an unexpected Time, that it will come upon them, even as a Snare cometh upon those Creatures that are caught in it. As it is written, *Luke 21. 35. For as a Snare shall it come on all them that dwell on the Face of the whole Earth.* Which is all on a sudden, before they are aware.

2. He cometh with all his Saints and Angels. Then will the Lord descend from that Heaven, into which he now ascended, as it is written in 1 Thes. 4. 16. *Then will he come, and all his Saints with him, as Jude saith in his Epistle, v. 5. Then shall Abel and Enoch, Noah and Abraham, David and Job, Peter and Paul: Together with all the Saints which have been, now are, or hereafter shall be, and they shall sit on the Throne with the Lord Jesus Christ, as in Mat. 19. 28.* Before whom shall all the Nations of the World be gathered, as it is written, *Joel 3. 12. Let the Heathen be weakened* (or raised out of their Graves, *Dan. 12. 2.*) *and come down to the Valley of Jehoshaphat; for there will I sit to judge all the Heathen round about.* Which never was yet accomplished, though it shall certainly be, in God's Time: To the Astonishment, and everlasting Damnation of all those that shall continue mocking, or sinning against God and his Christ.

3. He shall come in a *Flaming Fire*, (when he doth come again: he will come in such a manner, as will make all that shall be found in their Sins rather seek to creep under a Mountain, than to meet the Lord of Glory, *Rev. 6. 15.*) As *Esay* saith, *For behold the Lord will come with Fire, and with his Chariots like a Whirlwind: to render his Anger with Fury, and his Rebukes with Flames of Fire, Esay 66. 15. To execute Judgment upon all, and to convince all that are ungodly among them, of all their ungodly Deeds which they have committed, and of all their hard Speeches, which ungodly Sinners have spoken against him, Jude 15.* as I shall shew farther by and by.

And therefore in the next place, I shall shew you, what shall be done when he is come.

First, When Christ is come the second Time, they that are in their Graves shall *Arise*, and come forth of their Graves (as I said before) in which they have lain ac-

cording to that in *John 5. 28.* Where Christ saith, *Marvel not at this; for the Hour is coming in the which all that are in the Graves shall hear his Voice, and shall come forth: they that have done good unto the Resurrection of Life; and they that have done evil unto the Resurrection of Damnation.* You will say, Are these Graves spoken of here, the Graves that are made in the Earth? Yea, that they are; and for a further Proof of the same, look into *Dan. 12. 2.* *Daniel* there speaking of the same thing saith, *And many of them that sleep in the Dust of the Earth shall arise, or awake, some to everlasting Life, and some to everlasting Contempt, or Damnation.*

I shall not stand here to dispute any distinctions of the *Resurrections*, only prove that the Dead shall arise; and that is a clear truth from the Scriptures, *Acts 10. 42. Rev. 20. 11, 12. 13, 14.* and *1 Thes. 4. 16. 1 Cor. 15. 52. the Dead shall be raised.*

2. He shall call all Men and Women to an Account for all their close *Sinful Thoughts, Words, and Actions*; then will the Secrets of all Hearts be made manifest. Then shall all thy *Adulterous, and thievish, and covetous, idolatrous, and blasphemous Thoughts* be laid open, according to that saying, *Their Consciences also bearing them witness, and their thoughts the mean time, or while, accusing, or else excusing one another, Rom. 2. 15.* But when? Why, *in the Day when God shall judge the Secrets of Men by Jesus Christ, v. 16.* See also *1 Cor. 4. 5. Therefore judge nothing before the time; What time is that? Why, when the Lord comes; What will he do: He will bring to light the hidden things of Darkness, that is, all those cunning, close, hidden Wickedness that thou in thy Life-time hast committed; yea, he will make manifest the Counsels of the Heart; that is, the most hidden and secret things that are contrived and plotted by the Sons of Men; Then shall all the midnight Whoremongers be laid open with all their Sins; Then thou (it may be) who hast committed such Sins as thou wouldst not have thy Neighbour, thy Father, thy Wife, thy Husband, or any one else know of for thousands, then thou shalt have them all laid open, even upon the House tops, Luke 12. 1, 2, 3. Then thou that hatest God's Children, his Ways, his Word, his Spirit; then thou that makest a Mock at Jesus of Nazareth's second coming, then thou that livest in open *Prophaneness, or secret Hypocrisie*, then I say, will be such a time of reckoning for you, as never was since the World began, then you that shall die in your Sins, will cry to the Mountains, fall on us, and cover us from the Face of him that sits on the Throne, and from the Wrath of the Lamb (which Lamb is the Man Christ Jesus, *Joh. 1. 19.*)*

And

And ah, my Friends! If the very Looks of God be so terrible, what will his Blows be, think you? Then if all thy idle words shall be accounted for, as it is written, *But I say unto you that every idle Word that Men shall speak, they shall give an Account thereof in the Day of Judgment*, Mat. 12. 36. and also all thy filthy Actions shall be then regarded in such sort, as thou shalt receive a just Recompence for them.

And know, faith the Scripture, that for all these things ** God will bring thee into Judgment*, Eccles. 11. 9. Then

Thou that art an Unbeliever shalt be sure to fall under the Judgment for all thy Sins.

First, thou must give an Account.

Secondly, thou must fall in the Judgment, Oh my Friends, there are hot Days a coming for all those that are found out of the Lord Jesus: Behold, faith *Malachi*, *the Days come that shall burn as an Oven, and all the proud, yea, all that do wickedly shall be as Stubble; and the Day that cometh shall burn them up, saith the Lord of Hosts; and it shall leave them neither Root nor Branch*. The Day of Judgment will burn like an Oven, and all that have not the Righteousness of Christ upon them shall be as Stubble. Ah Friends, put a Red Hot Oven, and Stubble together, and what work will there be? Even the one will burn and destroy the other.

3. When Christ doth come the second time, another end of his coming will be to purge out all things that offended in this Kingdom, Mat. 13. 41, 42. *Then shall the Son of Man send forth his Angels, and they shall gather out of his Kingdom all things that offend, and them that do Iniquity, and shall cast them into a Furnace of Fire; there shall be Weeping and Gnashing of Teeth*. There are many things that do offend in his Kingdom now: namely, the lukewarm Professor, he doth offend first the Lord, secondly, his People. But then thou lukewarm offending Professor shalt offend the Church of God no more.

Secondly, the loose Professors do also offend God, Christ and his Church.

First, He scandals the Gospel by his loose walking, and naughty Carriages.

Secondly, He doth make the World blaspheme the Name of God by the same.

Thirdly, He grieves the Hearts of God's People, *Phil.* 3. 18. But know that thou also shalt be taken away from offending any more, God, Christ, and his Saints, and thou shalt have Weeping and Gnashing of Teeth, for thy thus offending, Mat. 18. 6, 7.

4. Another End of Christ's second coming, is to cut off all the ignorant Persons that are in the World. There is a Generation of poor Souls that do think to be excused for their Ignorance: Alas! faith one, I am a poor ignorant Man, or Woman; and therefore I hope that the Lord

will have Mercy upon me: We cannot say others do as such and such, and will the Lord condemn us? And thus poor Souls, as they are in the broad Way to Destruction, lest they should miss of the Way to Hell; do swallow down by Clusters, that which will poison them, Body and Soul for ever and ever.

But you will say, What, will not the Lord have Mercy on Ignorant Souls?

Ans. Not on those who Live and Die in their Ignorance. He himself hath said, *Esa.* 27. 11. Because it is a People of no Understanding; therefore he that made them will not have Mercy on them, and he that formed them will shew them no Favour. Again, *Paul* also in that 2 *Thes.* 1. 8. faith, that when Jesus Christ shall come to Judge the World, he doth come to take Vengeance on all them that know not God, and that obey not the Gospel of our Lord Jesus Christ.

But ye will say, who are those ignorant Persons, that shall find no Favour at that Day? Or how doth the ignorance discover it self?

I shall only mention three or four Sorts of Men; and leave thee to the Scriptures, which if thou read them diligently, will, further lay them open before thee.

And first, the profane Scoffer, who makes a Mock at the Truths of God, and so goes on in his Sins, for this see in 2 *Pet.* 3. 3. which the Apostle attributes to their Ignorance, ver. 5. And therefore he likens them to brute Beasts, *Chap.* 2. 10. and 12. verses, who walk after the Flesh in the Lusts of Uncleanness, and speak evil of the things they understand not, and shall utterly perish in their Corruption; who because they understand not the Scripture, nor the Power of God in them, speak evil of the Truths therein contained, and think the Lord like unto themselves, *Psal.* 50.

Secondly, The formal Professor, who hath only a Notion of the Gospel, and some seeming Holiness, but wants Gospel Faith: Such are called Foolish Virgins, Mat. 25. 2, 3. to whom Christ will say in that Day, *Verily, I know you not*. Add hereto, those that think it enough to confess Christ with their Mouths, and profess that they know God, but deny him in their Works; such notwithstanding all their Profession, shall, if they so continue, perish Eternally, being abominable, disobedient, and to every good Work Reprobate, or void of Judgment, that is, Ignorant, *Tit.* 1. ver. 16.

3. The legal righteous Man or Woman, tho' they walk blameless, as touching the Righteousness that is in the Law: For they being ignorant of God's Righteousness, go about to establish their own Righteousness, as Reading, hearing Sermons, Prayers, Publick or Private, Peaceableness with their Neighbours, Fasting, Alms, good Works as they count them, Just Dealings, Abstinence

* Though Sinners will be unwilling to come to Judgment, yet this will be their Misery, God will bring them. *Mal.* 4. 1, 2.

Men seeking to get Encouragement from their Ignorance do more harden themselves in Sin, and so are in greater danger of eternal Damnation.

This 27th of *Isaiab* and the 11 verse, is a notable Confutation of the Ignorant's Hypocritical Hope, where he saith, He that made them will have no Mercy on them, and be that formed them will shew them no favour.

nence from the grosser Pollutions of the World, stricter Obedience to the Commandments of the first and second Table; all which with many other things may be comprehended in *their own Righteousness*, and it is grounded on their Ignorance, and goes on in Rebellion; and such Ignorant Persons shall in that Day perish, not *Submitting through Ignorance to the Righteousness of God*, Rom. 10. 3. compared with Luke 19. 27. where Christ saith, that when he shall come the second time, he will command those his Enemies, *who Submitted not themselves to him, who is called the Righteousness of God*, Esa. 46. 13. or would not have him to Reign over them, to be slain before his Face.

4. Those whose Hearts are set upon the World, and follow the alluring Persuasions of it; the Lord calls such Fools, Luke 12. 20. and Prov. 7. 7. who go after it (*viz.* the World, held forth by a Similitude of a Woman with the Attire of an Harlot) as an Ox to the Slaughter, or a Fool to the Correction of the Stocks, till a Dart strike thorow his Liver, as a Bird hasteth to the Snare, and knoweth not that it is for his Life: and knows not, mark, it is through Ignorance, ver. 23.

A fit end of Christ's coming, is, that his Righteous ones might shine as the Sun in the Glory, or Kingdom of their Father, Matt. 12. 43. there are many things that do hinder the *People of God* from shining forth as the Sun now.

As first, They have a Body of Death, which makes them fetch many a Groan in their Journey to *Canaan*, Rom. 7. 24. 2 Cor. 5. 2. They meet with many a sad Temptation, which also makes them in Heaviness many a time, 1 Pet. 1. 6. They have also many other things that do hinder their shining now; but then the Body of Death shall be left off. My meaning is, that Sin shall be no more in the Natures of God's People then: Their Bodies that are now so vile, *shall then be made like unto the glorious Body of the Son of God, who shall change our vile Bodies, that it may be like unto his glorious Body according to the working, whereby he is able to subdue all things unto himself*, Phil. 3. ver. 21.

6. Another end of Christ's coming shall be to take an Account of his Children, how they have laid out their *Talents*, that he hath committed to their trust, Mat. 25. 19. Rom. 14. 12. 2 Cor. 5. 10.

7. Another end of his coming is, to set up his *Kingdom*, which will be glorious indeed at his appearing, 2 Tim. 3. 1. Rom. 8. 19, 20, 21. I do but touch these things, because I would hasten towards a Conclusion: many other things might have been spoken to, but at this time I shall forbear.

But you will say, Who shall stand when

he appears? Why, I told you before, that the Ungodly shall not stand in the Judgment, nor Sinners in the Congregation of the Righteous, Psal. 1. 5. let him be close or prophane, as I told you even now, all shall be laid open, all shall be made manifest, all shall come into Judgment.

Ah poor Soul! It is not then thy brave Words will save thee; it is not thine eloquent Tongue that will then do thee any good, if thou be without the Wedding Garment thou wilt be speechless, as in Mat. 22. 12. But thou that art a converted Person, shalt stand in the Judgment; thou that art born again shalt enter into the Kingdom, and none else, John 3. 5. Rev. 21. 27.

But how shall I know that I am born again?

Ans. Why, if thou art *born again*, then thou knowest that thou wast not born a *Christian* at first, Eph. 2. 1, 2, 3. *You hath he quickned, who were dead in Trespasses and Sins.*

2. Thou knowest that once thou hadst no Faith in the Lord Jesus; and wert convinced of Sin because thou didst not believe in the Son of *Mary*, John 16. 9.

3. Thou seeest all true Joy through the Blood and Righteousness of the Son of *Mary*, 1 Cor. 15. 57. Rom. 7. 24, 25.

4. Art thou born again? Then thou canst not be quiet till thou seeest God smile, and lift up the Light of his Countenance upon thee, 2 Cor. 4. 6. Psal. 4. 6. and that through the Face of the Son of *Mary*, the Son of God.

5. Thou knowest that God hath given thee thy Faith, Phil. 1. 29. Eph. 2. 8.

6. Art thou born again? Then thou knowest that the Doctrine of the Son of *Mary* the Virgin, is a right Doctrine, 2 John 9.

7. Then also thou lookest for the *personal* appearing of the Son of *Mary* from Heaven in the Clouds, Rev. 1. 7. the second Time, Heb. 9. 28.

These Things, though plain, yet if the Lord set them home upon thy Conscience, may be profitable both to thee and me. Therefore let us examine the Matter a little. And first,

Thou thinkest that thou art a *Christian*; thou shouldest be sorry else: Well, But when did God shew thee that thou wert no Christian? When didst thou see that: And in the Light of the Spirit of Christ, see that thou wert under the Wrath of God because of *Original Sin*? Rom. 5. 12. Nay, dost thou know what *Original Sin* means? Is it not the least in thy Thoughts? And dost thou not rejoice in Secret, that thou art the same that thou ever wert? If so, then know for certain that the Wrath of God to this very Day abideth on thee, John 3. 36. And if so, then thou art one of those that will fall in the Judgment, except,

cept thou art born again, and made a new Creature, *2 Cor.* 5. 17.

But Secondly, thou thinkest that thou hast been *born again*, ('tis well if thou hast) but least thou shouldest deceive thy poor Soul, I pray thee consider, when did the Spirit of the Lord Jesus shew thee, that thou hadst no Faith in thee by Nature? And when did the Spirit of Christ convince thee of Sin, because thou didst not believe in him? It may be thou hast been convinced of Sins against the Law, by the Law and thine own Conscience, as the *Pharisees* were, *John* 8. 9. and *Rom.* 3. 20. I, but when didst thou see thy self a lost Creature for want of Faith in the Son of *Mary*? If not, thou hast not yet been savingly convinced by the Spirit of Christ; for that when it convinceth effectually of Sin, it convinceth of Unbelief; though thou hast been never so much convinced of Sins against the Law, if thou hast not seen thy self under the Power and Dominion, Guilt and Punishment of Sin, because thou didst not believe in Christ, thou hast not yet been savingly convinced; for that's one Work of the Spirit to convince of Sin, *Because they believe not on me*, saith Jesus the Son of *Mary*, who was espoused to *Joseph* the *Carpenter*: But on the contrary, Dost thou not say in thy Heart, thou never hadst thy Faith to seek, but hast always believed with as good a Faith as any one alive? If so, then know for certain that thou hast no Faith of the Operation of God in thee, according to God's ordinary working; and if so, then know that if the Son of Man should come to judge the World at this Moment of Time, that thou with all thy Faith (thou thinkest thou hast) wouldest fall in the Judgment, *2 Thes.* 2. 12.

3. Art thou born again? Then thou seeest that thy great Sin was want of Faith in the Son of *Mary*. Then thou seeest that it is he that was sent of God to die for the Sins of the World, *John* 1. 19. and 3. 16, to 20. *Acts* 13. 38, 39. and that thou art compleat in him, without any Works of the Law, *Rom.* 4. 4. then thou rejoicest in Christ Jesus, and puttest no Confidence in the Flesh, *Phil.* 3. 3. yet thou rejoicest in the Flesh and Blood of the Son of *Mary*, knowing that his Flesh is Meat indeed, and his Blood is drink indeed, *John* 6. 55. out of which thou wouldest very willingly make thy Life all thy Days; out of his Birth, Obedience, Death, Resurrection, Ascension, and glorious Intercession, now at the Right Hand of his Father, *Heb.* 7. 24, 25. but if thou art wavering in these Things, know, that thou art but a Babe at the best, and for ought thou knowest, God may cut thee off in thy Unbelief, and cast thee into utter Darkneſs, where there shall be *Weeping and Wailing and Gnashing of Teeth*.

4. Art thou born again? Then thou

seeest all true Peace and Joy comes through the Blood of the Son of *Mary*, and his Righteousness, as in *Rom.* 7. 24. and *1 Cor.* 15. 57. there are many poor Souls that are taken up with Raptures of Joy, and false conceited Consolation, *John* 16. 20. which doth come from the Devil, and their own deceitful Hearts; but their Joy shall be turned into Mourning and Sorrow of Heart, *Luke* 6. 24, 25. but thou that art a Christian indeed, and not in Word only, rejoice in Christ Jesus the Son of *Mary*; yea, though now you see him not, yet believing, you rejoice with Joy unspeakable and full of Glory, *1 Pet.* 1. 8. And these two Things are the Fruits of thy Faith, and of thy Joy.

1. The Lord Jesus Christ is very precious unto thee, *1 Pet.* 2. 7.

2. Thou dost purify thine Heart by this Faith, and the Power of the Spirit of Christ, which thou hast received into thy Soul, *Rom.* 8. 13. *Acts* 15. 9. and *1 John* 3. 3. But if thy Guilt of Sin goes off, and Convictions go off any other Way than by the Blood and Righteousness of the Man Christ Jesus, thy Guilt goes off not right, but wrong, and thy latter End will be a very bitter End without Faith and Repentance; for it is his Blood through which all true Peace comes, *Col.* 1. 20. and there is no other Name under Heaven given among Men, whereby we should be saved, but by the Lord Jesus of *Nazareth*, *Acts* 4. Ver. 10, to 13, compared together.

5. Art thou born again? Then thou canst not be quiet till thou doest see God lift up the Light of his Countenance upon thee; yea, thou hast such a Desire after the Light of God's Countenance, that all the Glory, Riches, Honour, Pleasure, Profits, &c. of this World will not satisfy, till thou doest see God to be a reconciled Father to thee in the Lord Jesus Christ; as it is *Psal.* 4. 6. *John* 14. 8. *Psal.* 35. 3. Then thou wilt not be quiet till thou dost hear from the Son of *Mary*, which is the Lord of Glory, *2 Cor.* 12. 9. *1 Cor.* 2. 8. such a Voice as this, *Son be of good cheer, thy Sins are forgiven thee: And My Grace is sufficient for thee.* But if thou canst content thy self with any Thing below this, thou wilt, when all comes to all, be found but a rotten-hearted Professor, who will have thy Portion among the slothful Ones, who will fall in the Judgment of the Son of Man, when he comes in flaming Fire with his mighty Angels, *2 Thes.* 1. 8.

6. Art thou born again? Then thou knowest that God hath given thee thy Faith that thou hast in his Son: Then thou art to say through Grace, there was a Time in which I had no Faith; there was a Time in which I could not believe in the Son of God for eternal Life. *But God, who is rich in Mercy, for his great Love wherewith he loved me, even when I was dead in Sins and Unbelief:*

Unbelief; (which is the greatest) hath quickned me together with Christ: By Grace I am saved, Eph. 2. 4, 5. Through Faith, Verse 8.

7. Art thou born again? Then thou knowest that the Doctrine of the Son of God, the Son of Mary, is a right Doctrine, which is this,

First, That the Son of God which was with his Father before the World was, (John 1. 1. and 17. 5.) came into the World in the Fulness of Time, and was made in the Likeness of Man, Phil. 2. 7. being made of a Woman or Virgin, made under the Law, to redeem them that were under the Law, Gal. 4. 4. And that was done in this wise. What the Law could not do in that it was weak through the Flesh, that is, through our Flesh, God sending his own Son in Likeness of sinful Flesh, and for Sin condemned Sin in the Flesh, that is, condemned him in the Flesh for the Sins of poor Sinners: For this, compare Rom. 8. 3. and 2 Cor. 5. 21. with Gal. 3. 13. and it will appear clearly to be the Truth of God: Also, that this Son of God, which is the true God, as well as the Son of Mary, did bear our Sins in his own Body on the Tree, 1 Pet. 2. 24. and did spill his own Blood, which is also the Blood of God, Acts 20. 28, that he died, and was laid in Joseph's Sepulchre, John 19. 38, to 42, and rose again the third Day, Acts 10. 40. that very Man, Luke 24. 39, to 45. and ascended up into Heaven in a Cloud, Acts 1. 9, to 12. and there ever lives to make Intercession for us, that very Man, Heb. 7. 24, 25. 8. 3. and 10. 12.

And in the last Place, If thou art a Christian, then thou lookest for that very Jesus again, whom the Jews did crucify, John 19. whom God raised again, as it is 1 Thes. 1. 10. I say, thou lookest, thou waitest, thou hastenest after the Coming of this Lord Jesus, which doth deliver thee from the Wrath to come, 2 Pet. 3. 10, to 13. Heb. 9. 26, to 29. 1 Thes. 1. 10. Yea, thou knowest, that this very Man shall so come, in like Manner, as his Disciples did see him go into Heaven, which was a very Man, Luke 24. 39. compared with Ver. 50. 51. of the same Chapter. Yea, in a Cloud he went away from his Disciples, and in the Clouds he shall come again, Rev. 1. 7. to judge all that are in their Graves, John 5. 28, 29. Dan. 12. 2. and shall receive all that look for, and love his second Coming, to himself, Heb. 9. 27, 28. And they shall be for ever with him, 1 Thes. 4. 16, 17. But the Wicked shall be cast into eternal Damnation, Mat. 25. 46. These Things, I say, if thou be a Christian indeed, thou believest, and ownest, and the Faith of them doth purify thy Heart, 1 John 3. 3. and wean thee from this World, and the Things thereof; and if it is not from this Principle, that is, if thy Obedience do not flow from this

Faith, which is the Faith of God's Elect, as I have proved at large, thy Obedience, thy Zeal, thy Self-Denial, thy Holiness, Righteousness; yea, all that thou canst do, is but Sin in the Sight of the great God of Heaven and Earth, Heb. 11. 6. Rom. 14. 23. For all true Sanctification comes through the Name of the Lord Jesus Christ, by the Operation of the Spirit of God, 1 Cor. 6. 11. But ye are washed; but ye are sanctified; but ye are justified, in the Name of our Lord Jesus, and by the Spirit of our God: And in Cant. 1. 3. Thy Name is as an Ointment poured forth, therefore do the Virgins love thee.

Well then, seeing this is a Truth of so great Concernment, I beseech you seek to be thoroughly rooted into it by Faith. And that thou mayest so be, examine thy Heart; yea, beg of God to help thee to examine it, and to throw out all that Fancy that thou takest instead of Faith; also throw away all thine own Wisdom; yea, thy own Righteousness also, and come to God in the Name of the Son of Mary, which is the Son of God, and beg Faith of him, true Faith, the Faith of the Operation of God; such a Faith as he gives to his own Elect, which will shew thee clearly of these Things; so that thou shalt not deceive thy self with a Fancy of them; and the Advantages will be many.

1. It will comfort thy Heart against Persecutions, Temptations, and cross Providences, as also James saith to his persecuted Brethren; Be patient my Brethren, saith he, establish your Hearts, for the Coming of the Lord draws nigh, Jam. 5. 8.

2. It will through Grace wean thy Heart and Affections abundantly from this World, and the Things therein. Who is he that overcomes the World, (saith John) but he that believes that Jesus is the Son of God? 1 John 5. 5. Who is he also that purifies his Heart, but he that looketh for the second Coming of Christ from Heaven (as in 1 John 3. 3. compared with 2 Pet. 3. 10, 11.) to judge the World?

3. Hereby thou wilt be able to Judge of all Doctrines whatsoever, though they come never so nigh the Truth, yet if they be not indeed the very Truth, thou wilt find them and their Doctrine Lyars, Rev. 2. 2. and 1 Cor. 2. 15.

4. If thou beest thoroughly set down in this Doctrine, even in the Faith of this Doctrine which I have held forth unto thee, thou wilt not be taken with any other Doctrine whatsoever. What is the Reason I pray you, that there are so many Giddy-headed Professors in these days, that do stagger to and fro like a Company of Drunkards, but this, They were never sealed in the Doctrine of the Father, and the Son? They were never enabled to believe that that Child that was born of the Virgin Mary, was the mighty God, Isa. 9. 6. No, faith

faith Christ, he that is built upon this Rock (meaning the Faith of himself, which is to believe that the Son of *Mary* is the Christ of God, *Mat. 16. 16.*) the Gates of Hell shall not prevail against him, *Verse 18.*

5. The Faith of this Doctrine, will make thee labour in the Work of God in the World. Oh, it will liven thy heart in the Work of the Lord; especially, if thou livest in the Faith of thy interest in Christ, it will make thee labour to be found watching when thy Lord shall return from the Wedding; that when he doth come, thou maist open to him immediately, *Luke 12. 35. 36.*

Now seeing the coming of the Lord Jesus Christ is so nigh, even at the doors, what doth this speak to all sorts of People (under Heaven) but this? First, to see whether they have Oyl in their Lamps or not; that is, to search and see, whether the Spirit of the Man Christ Jesus be in them or no; for *he that hath not the Spirit of Christ in him, is none of Christ's*, *Rom. 8. 9.* Thou that hast not the Spirit of Christ in thee, why, at that day (let thy Profession be what it will) he will say to thee, depart, I know you not, *Mat. 25.* and if so, then thy latter End will be worse than thy beginning, as in *2 Pet. 2. 20.*

2. Then what will become of all the Profane, Ignorant, Scoffers, Self-righteous, Proud, Bastard-Professors in the World? If the Children of God shall scarcely be saved, where shall the ungodly, and the sinner appear? *1 Pet. 4. 18.*

3. Then what will become of all those that creep into the Society of God's People without a Wedding Garment on? Why, it will be said unto them, Friends, how came you hither? Take them and bind them hand and foot, and cast them into utter Darknes; *there shall be Weeping and Gnashing of Teeth*, *Mat. 22. 11, 12, 13.*

4. Then what will become of all those that mock at the second coming of the Man Christ, as do the *Ranters, Quakers, Drunkards*, and the like? Why read their doom in *Mat. 24. 50, 51.* The Lord of that or these Servants, shall come in a day when they look not for him, and in an hour that they are not aware of, and shall cut them asunder, and appoint them their Portion with Hypocrites, *and there shall be Weeping and Gnashing of Teeth.*

5. Then what doth this speak to the Lord's own People? Surely this, that they should be in a watchful posture, *Mark 13. 37.*

Watch therefore over your own Hearts, *least they should be over-charged with surfeiting and Drunkenness, and the Cares of this Life, and so that day come upon you unawares; for as a snare shall it come upon all the dwellers upon the Face of the Earth, as it is in Luk. 21. 34, 35, 36.*

2. Watch over the Devil's Temptations: Oh, have a care in the first place, least by any means, as the Serpent beguiled *Eve*, so your minds should be corrupted from the simplicity that is in Christ: And the rather, because at this day he is very busie with his Doctrines, and his Ministers; trying all ways, if by any means he might deceive you with fair Speeches, and inticing carriages; with a fair shew in the Flesh, yet denying the Lord, and refusing to be justified by the Blood of Jesus the Son of *Mary*, the Son of God: Watch I say over the Devil touching Doctrines, for he labours as much this way as any way, for he knows if he can but get you to lay a rotten foundation, he is sure of you, live as godly in your conceit as you will, and therefore, it is worth your Observation, in that 24th of *Mat.* when Christ is speaking of the signs of his coming, he breaks forth with a warning word to his Disciples, to beware of false Teachers, *Ver. 4.* the very first words that he answers to a question that his Disciples put to him is this, *Take heed that no Man deceive you.* Again, *Ver. 11. And many false Prophets shall arise, and shall deceive many.* And in *Ver. 24.* he saith again, *for there shall come, or arise, false Christs and false Prophets, and shall shew signs and wonders, insomuch, that if it were possible, they should deceive the very Elect.*

3. Take heed that he doth not deceive you in point of worship, that he make you not flight any of the Ordinances of God; for if he do, he will quickly make way for another Temptation.

4. Take heed that you also have not your Lamps to trim when the Bridegroom comes; if you have, you may peradventure be ashamed and blush before him at his coming, *1 Joh. 2. last Ver.* Therefore content not your selves with a Profession of Christ, and no more, for the Devil may deceive, yea, doth deceive a Professing People many times. And if he will Deceive a professing Generation, he must come in this manner.

First, Under the Name of Christ.

Secondly, With a fair shew in the Flesh of outward Holiness, *Gal. 6. 12.*

Thirdly, He must come with good Words and Speeches, *Rom. 16. 18.* Now though he come to Drunkards, Swearers, Whoremongers, Thieves, Lyars, Murderers, and covetous Persons, in his Black Colours; yet if he will come to deceive a professing Party, he must appear like an Angel of Light. And the reason why *2 Cor. 11. 14.* Souls are deceived by him in these his appearances, is because they are not able to distinguish betwixt the Law and the Gospel, the Convictions of Conscience by the Law only, and Convictions by the Spirit, but do (tho' they profess the Lord Jesus) give Ear to every Wind of Doctrine, and being

being unstable, as *Peter* saith, do fall into the Temptations of the Devil, in wresting the Scriptures to their own Destruction, *2 Pet. 3. 16.*

In a word, you that have not yet laid hold on the Lord Jesus Christ, for Eternal Life, lay hold upon him, upon his Righteousness, Blood, Resurrection, Ascension, Intercession, and wait for his second coming to Judge the World in Righteousness, *Act. 17. 31.* And you that have laid hold, I say to you, lay faster hold on your Lord Jesus, *Whoso hath Ears to hear, let him hear, Mat. 13. 43.*

Now, That thou mayst the more clearly understand my Faith in the Doctrine of God's dear Son, I have thought good to hold forth again the Doctrine of the former Treatise by way of Question and Answer, as followeth.

Quest. Seeing there are many false Christs gone out into the World, according as was Prophesied of in former times (*Mat. 24. 5. 23.*) by the Lord himself; And seeing (if we be saved) we must be saved by a Christ; for he that misses of him (saith the Scriptures) cannot be saved, because there is no way to come to the Father but by him, as it is written, *Joh. 14. 6. Act. 4. 12.* How therefore, is the knowledge of the true Christ to be attained unto, that we may be saved by Him?

Ans. Indeed to know Christ, (God's Christ) is as the Scripture saith, the one thing necessary, *Luke 10. 42.* without which all other things will avail nothing: And therefore I shall according to the Scriptures,

First, Tell you what God's Christ is. And,

Secondly, How the knowledge of him is attained unto.

And therefore, first, God's Christ is true God, and true Man.

That he is true God, is manifest by that Scripture, in *Isa. 9. 6.* where it is said, *to us a Child is born, to us a Son is given, and the Government shall be upon his Shoulder, and his Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace,* also *1 Joh. 5. 20.* And we are in him, that is true, (saith the Apostle) even in his Son Jesus Christ, this is true God, and Eternal Life, see *Heb. 1. 8. Job. 1. 12. Rom. 9. 5. Job. 20. 28.*

But Secondly, That he is true Man, see again, *Isa. 9. 6.* where it is said, *unto us a Child is born, unto us a Son is given;* and compare it with *Mat. 1. 21.* where it is said, *And she shall bring forth a Son, and thou shalt call his Name Jesus, for he shall save his People from their Sins,* see *John 1. 14.* And the Word was made Flesh, *1 Tim. 3. 16.* God was manifested in the Flesh. These two Scriptures are expounded by *Heb. 2. 14.* where it is said, *Forasmuch*

then as the Children are partakers of Flesh and Blood, he also himself likewise took part of the same, that is, of Flesh and Blood, see Rom. 8. 3. and compare it with Luke 24. 39. where Christ saith, Behold my Hands and my Feet, that it is I my self; handle me and see, for a Spirit hath not Flesh and Bones as ye see me have. And he doth often call himself by the Name of the Son of Man (*Mat. 24. Mat. 16. 13.*) to signify that he is very Man, as well as very God.

Quest. But why was he true God and true Man?

Ans. He was true Man, because Man had offended, and Justice required that Man should suffer and make satisfaction, and so it is written, *1 Cor. 15. 21.* For since by Man came Death, by Man came also the Resurrection of the Dead. And again, *All we like Sheep have gone astray, and the Lord hath laid on him the iniquities of us all.* And in *1 Pet. 2. 24.* where that *53. of Isa.* is mentioned, he saith, *Who his own self bare our sins in his own Body on the Tree, that we being dead to sin, should live unto righteousness, by whose stripes we are healed.* And again, God did prepare this Body, the Humane Nature of Christ, that it should be a Sacrifice for Sins, wherefore he saith, *Sacrifices and Offerings* (that is such as were offered by the Law of Moses) *thou wouldest not have; but a Body hast thou prepared me, Heb. 10. 5.* In this Body which God had prepared for him, which he took of the Virgin, *Gal. 4. 4.* in this he did bear all the sins of all his Elect, *1 Pet. 2. 24.*

And he must needs be true God, because, it was an infinite God that was transgressed against, and Justice required an infinite satisfaction, and therefore he must be infinite that must give this satisfaction, or else Justice could not be satisfied, and so it was written, where the Apostle is telling the Pastors of the Church of *Ephesus*, by what they were Redeemed, he tells them, that God did purchase them with his own Blood, *Acts 20. 28.* see *1 Joh. 3. 16.* where he saith, *herein perceive we the love of God, in that he laid down his Life for us.* Not in his Divine, but in his Humane Nature; for as I said before, God's Christ was of both Natures, *Esa. 9. 6. Rom. 9. 5. 1 John 5. 20. John 1. 1. 14.* True God and true Man, and the Divine Nature did enable him to undergo in his Humane Nature, all that Sin, Curse, and Wrath that was laid upon him for us; and to overcome, and obtain Eternal Redemption for us, *Heb. 9. 24.*

Quest. How did this Christ bring in Redemption for Man?

Ans. Why first, Man brake the Law of God; but this Man did fulfil it again, and became the end of it for Righteousness to every one that believeth, *Rom. 10. 4.*

2. Man was foiled and overcome by the Devil; but this Man Christ did overcome him again, *Luke 4. Heb. 2. 14. 15.* and that for us.

Rom. 5.
12.

3. Man did lose the Glory of God, but this Man hath obtained it again.

4. Man by Sin lost Eternal Salvation; but this Man by his own Blood hath obtained it again for him, *Heb. 9. 12.*

5. Man by Sin brought Death into the World; But Jesus Christ that Man hath destroyed it again, *Heb. 2. 14.* compared with *Hos. 13. 14.* and brought in Life and Immortality, *2 Tim. 1. 10. Rom. 5. 15.*

Quest. *But how are we Justified by this Man's Obedience.*

All our Iniquities were laid upon him, *Isa. 53. 6, 8, 11, 12.* And his Righteousness is bestowed on us, if we believe, as it is written, *even the Righteousness of God which is by Faith of Jesus Christ unto all, and upon all them that believe.* And this is it which Paul so much sought after, when he saith, *yea doubtless, and I count all things loss, and do count them but Dung, that I may win Christ, and be found in him, not having mine own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness of God by Faith, Phil. 3. ver. 8, 9.*

Quest. *How do Men come by this Righteousness and everlasting Life?*

Ans. By Faith Men lay hold upon it, and apply it to their own Souls in particular, *Gal. 2. 20.* For it is by Faith they are justified, as also saith the Scripture, *Rom. 5. 1.* That his Faith lays hold on and applies, that which this Christ of God hath done, and is a doing, and owns it as his own.

Quest. *What is this Faith that doth justify the Sinner?*

Ans. It is a Gift, *Eph. 2. 8.* Fruit, *Gal. 5. 22.* or Work, *Thes. 2. 11.* of the Spirit of God, whereby a Soul is enabled, under a Sight of its Sins, and wretched Estate, to lay hold on the Birth, Righteousness, Blood, Death, Resurrection, Ascension and Intercession of the Lord Jesus Christ, and by the Assistance of the Spirit, whereby it is wrought, to apply all the Virtue, Life and Merit of what hath been done and suffered, or is a doing by the same Lord Jesus Christ, to its own self in particular, *Gal. 2. 20. Rom. 7. 24. 25.* as if it self had really done all that the Lord Jesus Christ hath done: I do not say that the Soul doth any Thing for Justification, but it doth know, that whatsoever Jesus Christ hath done in Point of Justification, is given to, and bestowed upon it, *Rom. 3. 22.* and God finding the Soul in him, that is in Christ, doth justify it from all Things, from which it could not be justified by the Law of Moses, *Acts 13. 38, 39.*

Quest. *Well, but is there no Way to come*

to the Father of Mercies but by this Man that was born of the Virgin? Is there no Way to come to God but by the Faith of Him?

Ans. No, there is none other Name under Heaven given among Men, whereby we must be saved, *Act. 4. 12.* And Jesus himself, that was born of the Virgin Mary, said, *I am the Way, the Truth, and the Life: No Man cometh to the Father, but by me, Joh. 14. 6.*

Quest. *And where is this Man, that was born of the Virgin, that we may come to the Father by him?*

Ans. He ascended away from his Disciples in a Cloud, into Heaven, as we may read, *Act. 1. 9, 10, 11.*

Quest. *What doth he there?*

Ans. He ever lives to make Intercession for all that come unto God by him, *Heb. 7. 25.* That is, they shall come out of themselves to him, and venture their Souls on what he did and suffered when he was on Earth, and is doing now in Heaven; shall certainly be saved: For he ever lives to save them, that do thus come to the Father by him. And it is, because he spilt his Blood for all that shall by the Faith of God's Elect lay hold upon him. And thus it is written where he saith, *we are justified freely by his Grace, through the Redemption that is in Christ Jesus, Mark it, whom God hath set forth to be a Propitiation, through Faith in his Blood; to declare his Righteousness, that is, to declare God's Righteousness, for the Remission of Sins that are past, through the forbearance of God; to declare, I say, at this Time, his Righteousness, that he might be just, and the justifier of him that believeth (or layeth hold) on Jesus, Rom. 3. 24, 25, 26.*

Quest. *But did this Man rise again from the Dead, that very Man, with that very Body wherewith he was crucified? for you do seem, as I conceive, to hold forth so much by these your Expressions.*

Ans. Why do you doubt of it?

Quest. *Do you believe it?*

Ans. Yes, by the Grace of the Lord Jesus Christ, for he hath enabled me so to do.

Quest. *And can you prove it by the Scripture?*

Ans. Yes.

Quest. *How?*

Ans. First, from that Scripture in *Luk. 24. 37, to 41.* where Christ himself after he was crucified appeared to his Disciples; (who having seen him) supposed they had seen a Spirit. But he said, *Why are ye troubled, and why do Thoughts arise in your Hearts? Behold my Hands and my Feet, that it is I my self, and do not think you see a Spirit; handle me, and see, for a Spirit hath not Flesh and Bones, as you see me have.* This he spake after he was Crucified,

Crucified, *Luke 23. 33.* and Buried, *ver. 53.* and rose again from the Dead, *Chap. 24. 6, 7.* Many other Scriptures could I give for the Proof hereof, as *Acts 10. 39,* to 43. And *Acts 13. 28,* to 32. *1 Thes. 1. 10.* only read *Acts 2. 29,* to 32. where the Apostle proveth the same, bringing in the Words of the Prophet *David* for a Testimony thereof, saying, *He being a Prophet, and knowing that God had sworn with an Oath to him, that of the Fruit of his Loyns according to the Flesh, he would raise up Christ to sit on his Throne* (saith) *he seeing this before, spake of the Resurrection of Christ, that his Soul was not left in Hell, neither his Flesh did see Corruption.* Mark it, his Flesh did see no Corruption, *ver. 31.* But if he had not risen again, his Flesh had seen Corruption. But he arose again from the Dead, that very Man, that very Body; for his Flesh did see no Corruption.

Quest. *Why did he rise again from the Dead, with that very Body?*

Ans. 1. Because it was not possible he should be holden of Death.

2. Because in his humane Nature he suffered for Sin; *Acts 2. 24.* and if he had not recovered himself from that very Curse, even from under Death, and all other Things that lay on him, which he had through the Sins of his Children subjected himself unto, he had not overcome Sin, Hell, Death, the Law, and the Devil; but had been overcome by them; and if so, then had not Redemption been obtained for Sinners; for it was at his Resurrection from the Dead, that God said unto him, *Thou art my Son, this Day have I begotten thee:* (As saith the Apostle) *And we declare unto you glad Tidings, how that the Promise made unto the Fathers, God had fulfilled the same unto us their Children, in that he hath raised up Jesus again:* As it is written in the second Psalm, *Thou art my Son, this Day have I begotten thee,* *Acts 13. 30,* to 36. And it is this, namely, the Resurrection of that Man from the Dead, that doth give us Ground of Hope; as in *1 Pet. 1. 3.* where he saith, *He hath begotten us again a lively Hope, by the Resurrection of Jesus Christ from the Dead.*

3. Because God intends to redeem the Bodies of his Saints out of their Graves in which they have lain many a Year, *John 5. 28, 29.* *Rom. 8. 23.* *1 Cor. 15. 52.* and to possess them with his own Glory; and when this comes to pass, then shall that Scripture be fulfilled, that saith, *He shall change our vile Body, that it may be fashioned like to his glorious Body, according to the working (of his mighty Power) whereby he is able to subdue all Things to himself,* *Phil. 3. 21.* And he hath given us Assurance thereof, in that he hath raised up Jesus our Lord again from the Dead, *Acts 17. 31.*

Quest. *But do you think, that these our*

Bodies that we do carry about with us in this World, after that they are dead and buried, and rotten, shall rise again out of those Graves into which they are laid; when the Scripture saith, Flesh and Blood shall not inherit the Kingdom of God?

Ans. Flesh in Scripture is taken more Ways than one: *1 Cor. 15. 50.* As

First, It is taken for the Works of the Law; where the Apostle saith, *Received ye the Spirit by the Works of the Law, or by the hearing of Faith? Are ye so foolish, having begun in the Spirit, are ye made perfect by the Flesh?* By Flesh here, he means the Law; as is clear, if you compare, *Gal. 3. 2, 3.* with *ver. 10, 11, 12.* Again, sometimes Flesh is taken for Sins, *Rom. 8. 1. 5.* And sometimes it is taken for the Bodies of the Saints, as subject to Distempers, to Pain, Sicknes, Corruptions, to Death, by Reason of Sin, *2 Cor. 4. 11.* *2 Cor. 7. 5.* Now the Apostle in that Place, where he saith, *Flesh and Blood shall not inherit the Kingdom of Heaven, or of God,* his meaning is, sinful Flesh and Blood, or the Sin, with any Imperfection that is in the Bodies of the Saints, shall not inherit the Kingdom; and that you shall find to be the Mind of the Holy Ghost, if you read with understanding the latter end of the same Verse, where he saith, *Neither doth Corruption inherit Incorruption.* That is, Sin, or any Imperfection of the Body, shall not inherit eternal Life; for saith he in *ver. 53.* *This corruptible must put on Incorruption, and this mortal must put on Immortality.* Mark here, I pray you, though he saith, *Flesh and Blood shall not inherit the Kingdom of God;* yet he saith, *This Corruptible must put on Incorruption:* For the Trump shall blow, and the Dead shall be raised (as Christ saith, *They that are in the Graves shall hear his Voice,* *John 5. 28.* *And shall come forth of their Graves incorruptible,* *1 Cor. 15. 52.* *And shall all appear before the Judgment Seat of Christ,* *2 Cor. 5. 10.* *Rev. 12. 12, 13.* See also that Scripture, *Phil. 3. 20, 21.* where the Apostle saith, *He waited for Christ the Saviour from Heaven.* And what shall he do when he comes? Why, *He shall change our vile Body.* Mark it, it must be our vile Body that must be changed. But if it be changed, then how can it be the same? Not the same in Respect of Sin, or bodily Infirmities, but the very same in Respect of Substance: For, saith he, *It is our vile Body that must be changed;* and it is the very same, *It shall be fashioned like to his glorious Body.* And if you ask, How is it possible that this should be done? He Answers, *According to the working whereby he is able to subdue all Things unto himself,* *Phil. 3. 21.*

Quest. *But do you think this is certain? Methinks the Scriptures seemingly hold forth so much, yet I cannot believe it, for it is contrary to all Reason.*

Ans.

Ans. Truly the Scriptures do not only hold forth so much seemingly, but they do most really and plainly hold out these Things, to all those that have received the Spirit of the Lord Jesus Christ. For it is it, and it alone, that can reveal these Things. For no Man knows the Things of God, but the Spirit of God, 1 Cor. 2. 11. Now if thou wouldst know these Things, thou must first receive the Spirit of the Son of God, without which, thou canst not know so much as one of the fundamental Truths of the Gospel of our Lord Jesus Christ.

Quest. But there are those in our Days, who reject this Doctrine that you lay down, concerning the Lord Jesus Christ, as you lay it down, and they are for a Christ within, for a Cross within, for a Resurrection, and Intercession within; and they do not hold as you do, a Christ without, and a Resurrection of Christ without, and Intercession of Christ without; I, and they have very much Scripture for that which they say too: And therefore what should such as we do, that stand tottering and shaking in these distracted and dangerous Times? For our poor Souls are in very much doubt what Way to take.

Ans. Therefore I will speak a few Words to you by Way of Discovery of the falsity of such Opinions; and a Word of Direction, how you should understand the Truth.

First, Therefore, he that crys up a Christ within, in Opposition to a Christ without, that Man instead of having the Spirit of Christ in him, is possessed with a Spirit of Delusion; for where the Spirit of Christ is in Truth, that Spirit causeth the Soul to look to the Christ that was born of the Virgin, for all Justification; as it is written, *Howbeit, when he the Spirit of Truth is come, he shall lead you into all Truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will shew you Things to come,* mark the next Verse, *He (saith the Son of the Virgin) shall take of mine, and shall shew unto you,* John 16. 13, 14. He shall take of mine; What is that? Why surely it is, he shall take of my Godhead, my Humanity, my Birth, my Righteousness, my Blood, my Death, my Resurrection, my Ascension, and Intercession, my Kingly, Priestly, and Prophetical Offices, and shall shew you the Life, Merit, and Value of them. And this was it which was revealed to Paul by the holy Spirit, here spoken of, 1 Cor. 15. 1, 2. to the 8. Moreover Brethren, saith he, *I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand. By which also ye are saved, if ye keep in Memory what I preached unto you, unless ye have believed in Vain.* But what is this Doctrine? Why, *I delivered to you first of all, that which I also received.* What was that? Why, *How that*

Christ died for our Sins according to the Scriptures. And that he was buried, and that he rose again the third Day according to the Scriptures, (there is his Death and Resurrection preached) *And that he was seen of Cephas, then of the Twelve; after that he was seen of above five hundred Brethren at once, of whom the greatest Part remain unto this present, but some are fallen asleep. After that he was seen of James, then of all the Apostles. And last of all he was seen of me (saith Paul) as of one born out of due Time.* This is it, I say, that the Spirit of Truth doth hold forth to poor Sinners, a Christ Crucified without the Gates of Jerusalem, Luke 23. 32, 33. buried in Joseph's Sepulchre, v. 53. risen again the third Day, Luke 24. 6. ascended away from his Disciples in a Cloud into Heaven, as in Acts 1. 9, 10, 11. And there ever liveth, that very Man, with that very Body, to make Intercession for all that receive him, Heb. 7. 24, 25. Col. 1. 27. This is, I say, the Doctrine of the Spirit of Truth, whatsoever is the Spirit of Error.

Quest. But do not the Scriptures make mention of a Christ within, 2 Cor. 13. 5.

Ans. Yes, And he that hath not the Spirit of Christ, is none of his, Rom. 8. 9. But he that hath it, is led out of himself by it; and as I said before, it shews the Soul, what the blessed Son of the Virgin Mary hath done and suffered, and is a doing for it. Therefore hereby know we the Spirit of Truth from the Spirit of Error. Every Spirit that doth confess that Jesus Christ is come in the Flesh is of God; That is, that Spirit that doth confess, that Jesus Christ took Flesh upon him, and in that Flesh did bear our Sins, 1 Pet. 2. 24. Col. 1. 20, 21, 22. 1 Pet. 3. 18. 1 Pet. 4. 1. and after he was taken down from the Cross, and laid in a Sepulchre, rose again from the Dead; that very Man, with that very Body, wherewith he was crucified: That Spirit that doth believe and confess this is of God, and is the blessed Spirit of Christ, whereof he spake, when he was yet with his Disciples touching his bodily Presence: *For he (saith the Son of Mary) shall glorifie me, for he shall take of Mine and shew it to you,* John 16. 13, 14.

I have answered this already in my Epistle to the first Treatise. Therefore believe not every Spirit, but try the Spirits whether they be of God, for many false Spirits and Prophets are gone out into the World, therefore have a care how thou receivest the Voice that speaks to thee, but try whether they are according to the Truth of God's Word as it is written, *To the Law and to the Testimony, if it be not according to this Word, it is because there is no Light in them,* Isa. 8. 20.

Therefore try a little, Do they slight God's Christ, which is the Son of the Virgin, that Spirit is of the Devil, 1 Cor. 12. 3.

2. Do they say that that Blood of his which was shed without the Gates of *Jerusalem*, doth not wash away Sin, yea, all Sin from him that believes? That is a Spirit of *Antichrist*, 1 *John* 1. 7.

3. Do they say, that that Man that was crucified without the Gates of *Jerusalem*, is not risen again (with that very body wherewith he was crucified out of the Sepulchre) *Luke* 24. 38, 39. That is a Spirit of *Antichrist*.

4. Do they say that that very Man that was crucified with that very Body, is not now in the preience of his Father, absent from his people touching his bodily Presence, though present in Spirit? I say whoever they be, that say he is not there, they are of the *Devil*: For the Proof of this see *Acts* 5. 30, and 31, and compare it with *Heb.* 7. 24, 25. *The God of our Fathers* (saith the Apostle) *raised up Jesus*. But what *Jesus*? *Whom ye slew* (saith he to the *Jews*. Him, the very same whom ye slew) *hath God exalted with his right Hand to be a Prince and a Saviour, to give Repentance unto Israel, and Forgiveness of Sins*.

And indeed, here is my *Life*, namely, the Birth of this Man, the Righteousness of this Man, the Blood of this Man, the Death and Resurrection of this Man, the Ascension and Intercession of this Man for me; and the *Second coming of this Man to judge the World in Righteousness*, *Acts* 17. 31. I say, here is my *Life*, if I see this by Faith without me, through the Operation of the Spirit *within* me: I am safe, I am at peace, I am comforted, I am encouraged, and I know that my Comfort, Peace, and Encouragement is true, and given me from Heaven, by the Father of Mercies, through the Son of the Virgin *Mary*, *Mat.* 1. 21. *who is the way to the Father of Mercies*, *John* 14. 6. *who is able to save to the uttermost, all that come to the Father by him*, *Heb.* 7. 25. *Because he, that very Man, with that very body wherewith he was crucified, is ascended into Heaven*, *Acts* 1. 9, 10, 11. *and there ever lives to make Intercession for them that come to God by him*. This is the Rock, Sinner, upon which, if thou be built, the Gates of Hell, nor *Ranter*, *Quaker*, *Sin*, *Law*, *Death*, no nor the Devil himself, shall ever be able to prevail against thee, *Matt.* 16. 16, 17, 18. And here I leave thee to the Wisdom of the great God, who if he hath Chosen thee in his Son, and brought thee to him; and hath made thee by Faith to lay hold on him, thou needest not fear the

Devil with his Siftings, Snares, Wiles, and Fiery Darts, wherewith he doth destroy thousands; but mayest with the Apostle (if thou live in the Power and Life of the Love of God towards thee) cry out, *I am perswaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor Height, nor Depth, nor any other Creature shall be able to separate thee from the Love of God which is in Christ Jesus our Lord*, *Rom.* 8. 38, 39.

And now *Reader*, if thou be a true *Christian*, I am sure that these be the things that appear to be the glorious substantial Truths to thy Soul, and thou doest not care for that Comfort that doth not make *Man*, the Son of the Virgin precious to thy Soul, 1 *Pet.* 2. 7. for thou knowest, that it is he that hath deliver'd thee from the Wrath to come, 1 *Thes.* 1. 10. But as for you that are disobedient, except you mend your Manners, you will stumble and fall backwards, and be broken, and snared and taken, *Isa.* 28. 13. and wonder and perish because you believe not, *Acts* 17. 21.

A few Words more, and so I shall have done, and they are Words of Counsel to thee; Have a care thou receive not every Christ that is profered to thee, though it may appear very excellent to thy foolish Heart: For under the Name Christ, are Men deceived, as it is written, *many shall come in my Name, saying, I am Christ, and shall deceive many*, *Mat.* 24. 5. But have a care that thou receive that Christ that was born without thee, fulfilled the Law in his Humane Nature *without* thee; spilt his Blood without thee, is Risen again and Ascended without thee, and maketh Intercession without thee: And that he, that very Man that was born of the Virgin, will come again in the Clouds without thee; and this Truth must thou receive by that Spirit, that he hath promised to send and give to them that ask him: And that shall dwell in thy Heart, and shall shew thee what the Son of *Mary* the Virgin, the Son of Man, the Son of God, the true God hath in his Body done for thy Soul, *John* 16. 13, 14. And if thou receive him in Truth, then though thou do not boast, nor brag of thy Holiness, as those painted Hypocrites called *Quakers* do: Yet thou wilt do more Work for God in one Hour, than they, even all of them, can do in all their Life time.

Take my Counsel, and the Lord *Jesus Christ* have mercy upon thy Soul and Body.

Farewell.

Some Questions to the Quakers, or a few Queries to those who are possessed with a Spirit of Delusion in this Generation.

Be ready always to give an Answer to every Man that asketh you a Reason of the Hope that is in you, 1 PET. iii. 15. And I beseech you do it in Sincerity.

1. IF thou sayest that every one hath a Measure of the Spirit of Jesus Christ *within* him, why say the Scriptures that some are sensual having not the Spirit, Jude 19. And when Christ tells his Disciples of sending them the Spirit, he also saith, *The World cannot receive it*, Joh. 14. 17.

2. What is the Church of God Redeemed by, from the Curse of the Law: Is it by something that is done within them, or by something done without them. If thou answer, it is Redeemed from the Curse of the Law by something that worketh in them. Then I ask, why did the Man Christ Jesus hang upon the Cross on Mount Calvary, without the Gates of Jerusalem, for the Sins of the People? And why do the Scriptures say, that through this Man, is preached to us the Forgiveness of Sins. That is, through his Blood, Eph. 1. 7. which was shed without the Gates of Jerusalem, Heb. 13. 12.

3. What Scripture have you to prove, that Christ is, or was crucified *within* you, Dead within you, Risen within you, and, Ascended within you?

4. Is that very Man that was Crucified on Mount Calvary between two Thieves, whose Name is Jesus, the Son of Mary, I say, is he the very Christ of God, yea, or no?

5. Is that very Man, with that very Body, *Within* you, yea, or no?

6. Was that Jesus, that was born of the Virgin Mary, a real Man of Flesh and Bones, after his Resurrection from the Dead, out of Joseph's Sepulchre, yea, or no? For the Scripture saith he was, as in Luke 24. 39. If so, then did that Man that said handle me and see, for a Spirit hath not Flesh and Bones as ye see me have; I say, did that Man go away from his Disciples (and not into them, in his Body) as

these Scriptures declare, Luke 24. 39, 40. compared with verse 50, 51. also Acts 1. 9, 10, 11. or did he with that Body of Flesh go into his Disciples, as some fond Dreamers think.

7. Hath that Christ that was with God the Father before the World was, no other Body but his Church? If you say no, as it is your wonted Course. Then again I ask you, what that was in which he did bear the Sins of his Children? If you answer, *It was in his own Body on the Tree*, for so saith the Scripture, 1 Pet. 2. 24. Then I ask you further, whether that Body in which he did bear our Sins, (which is also called his own Body) was or is the Church of God yea, or no? Again if you say he hath no Body but the Church, the Saints, Then I ask, what that was that was taken down from the Cross, and laid into Joseph's Sepulchre, Luke 23. 51, 52.

Now I know, that as Christ is the Head of his Church, so the Church is the Body of the Head, which is Christ. But as Christ is the Mediator between God and Man, I say, as he is Mediator, so he is a Man, 1 Tim. 2. 5. and absent from his Saints in the World, as is clear, 2 Cor. 5. 6. Therefore as he is a Mediator, and a Man, so he hath a Body that is absent from his Church, which Body is Ascended from his Disciples, above the Clouds, into Heaven. If you say no, Then I ask you, *Did he leave the Body behind him, which was born of the Virgin Mary, which walked up and down with his Disciples in the World, was afterwards Hanged upon the Cross, Buried, Rose again from the Dead, with which Body he did Eat, Drink, and likewise walk with his Disciples after his Resurrection from the Dead, and did bid his Disciples see if he were not Flesh and Bones, yea, or no?*

Gal. 3. 3.
Acts 13. 38
1 Pet. 2. 24
Col. 1. 20,
&c.

Luk 24. 61
Acts 1. 9,
10, 11.
Luke 23.
26. and 33.
53.
Matt. 24.
v. 3. and 6.
and 15,
and 41,
42. and
39. and
50.
Acts 10.
41.

A VINDICATION

OF

GOSPEL-TRUTHS Opened;

According to the Scriptures, and the Opposition made against it by
EDWARD BORROUGH, a professed QUAKER, (but proved an Enemy
to the Truth) examined and confuted by the Word of God.

AND ALSO,

The Things that were then laid down, and declared to the World by me, are a second Time born Witness to, according to Truth: With the Answer of *Edward Borrough* to the Queries then laid down in my Book reproved. And also, a plain Answer to his Queries, given in Simplicity of Soul; and is now also presented to the World, or who else may read, or hear them; to the End (if God will) that Truth may be discovered thereby.

I have found David a Man after mine own Heart (saith God, Acts 13. 22.)

Of this Man's Seed hath God, according to his Promise raised up to Israel a Saviour, Jesus (saith the Apostle) ver. 23.

And when they had fulfilled all that was written of him, they took him down from the Tree, and laid him in a Sepulchre.

But God raised him from the Dead, ver. 29, 30.

And we declare unto you glad Tidings, how that the Promise which was made unto the Fathers, God hath fulfilled the same to us their Children, in that he hath raised up Jesus again, ver. 32, 33.

Be it known unto you therefore, Men and Brethren, that through this Man is preached unto you the forgiveness of Sins, ver. 38.

And by him all that believe are justified from all Things, from which they could not be justified by the Law of Moses, ver. 39.

To the READER.

SINCE it hath pleased the Lord to work in my Soul by his holy Spirit, and hath translated me in some Measure from Darknes to Light, I have seen and heard, that such Things have been done by those who did once pretend themselves to be the Servants of Jesus Christ, that it hath made me marvel: Partly, while I have beheld the vile Conversation of some, and also the seeming legal Holiness of others, together with their damnable Doctrine; which have, notwithstanding their Professions, made Shipwreck of the Faith, both to themselves, and their Followers. I having had some in-sight into such Things as these, was provoked to publish a small Treatise touching the Fundamentals of Religion, supposing that God might add his Blessing thereto, both for the establishing of some, and the convincing of others; which Things I doubt not but they have been accomplished; and will be still more and more. But as it was in former Days, so it is now: That is, some in all former Ages have been on Foot in the World, ready to oppose the Truth: So it is now, there are certain Men newly started up in our Days, called Quakers, who have set themselves against the Truth of our Lord Jesus Christ, and do in very Deed deny, that Salvation was then obtained by him, when he did hang on the Cross without Jerusalem's Gate. Now these Men do pretend, that they do verily and truly profess the Lord Jesus Christ; but when it comes to the Tryal, and their Principles be thoroughly weighed, the best that they do, is to take one Truth, and corrupt it, that they may thereby fight more stoutly against another. As for Instance: They will own that Salvation was obtained by Christ, this is Truth, that Salvation was obtained by Christ, but come close to the Thing, and you will find, that they corrupt the Word, and only mean thus much, That Salvation is wrought out by Christ as he is within; and by it (though not warranted by the Scripture) they will fight against the Truth: Namely, that Salvation was obtained for Sinners, by the Man
that

that did hang on the Cross on Mount Calvary, between two Thieves, called Jesus Christ. I say, by what he did then for Sinners in his own Person or Body, which he took from the Virgin Mary, according to the Word of God.

Secondly, They will own the Doctrine of Christ within. This is Truth, that Christ is within his Saints: But this Doctrine they will take to fight against the Doctrine of Christ without, ascended from his Disciples into Heaven, by whom Salvation was obtained, neither is there Salvation in any other, Acts 4. 12.

3. They will own the Resurrection of the Saints, but their meaning is only thus much, That the Saints are raised from the State of Nature to a State of Grace, and herewith they will fight against this Truth; namely, the Resurrection of the Bodies of Saints out of their Graves, into which they were laid, some thousands, some hundreds of Years before. And if they do say, they do own the Resurrection of the Saints out of their Graves, they do mean out of the Grave of Sin only, and nothing else.

These
Things I
am an Ear
Witness to

4. They will say, they do own the Second Coming of Christ to judge the World; but search them to the bottom, and you will find them only to own him in his coming in Spirit, within, in Opposition to the glorious coming of the Lord Jesus, the Son of Mary, from Heaven in the Clouds, with all his mighty Angels, to raise the Dead, and bring them to Judgment, according to the Scripture. And so for the Intercession of Christ, and the Truths of the Gospel, they only own them to be within; in Opposition to the glorious Intercession, and Mediation of the Man Christ Jesus in his own Person without, now in the presence of his Father, between us and him, pleading and making Intercession for his Children. These Things, together with many more, I might mention, but now I forbear, knowing that none shall be lost, nor altogether carried away by them, nor any Hereticks, but the Sons of Perdition. Now that they might the better make their Doctrine take Place in the Hearers, they endeavour to make a fair shew in the Flesh, that thereby they might now, as did their Fathers in Time past, compel and constrain them who are not by the Lord's right Hand planted into the Truth of Jesus, to follow their covered Errors, as it is written, Gal. 6. 12. For as many as desire to make a fair shew in the Flesh, That is, according to Works of the Law; do with good Words, and fair Speeches, deceive the Hearts of the Simple, Rom. 16. 18. And indeed it doth clearly appear, that those that are carried away, are such as are not able to discern between fair Speeches declared by Hereticks, and sound Doctrine declared by the simple-hearted Servants of Jesus.

2dly, Now I shall lay down several Grounds, not only why Errors are broached in the World; but also, why so many are carried away with them.

1. One Ground, why so many Errors do from Time to Time come into the World, is because those that are not indeed of the planting of the Lord's right Hand, might be rooted out, Mat. 15. 13. Now these are many Times carried away by deceivable Doctrines: And truly in this our God hath both a Care of his own Glory, and of his Churches welfare. For first, should they not be swept away by some Heresy or other, there might be great Dishonour brought to his Name by their continuing among his People: And secondly, that he might take away such Grievances as such may bring, had they continued still in the Society of his Children.

2. Another Ground why the Lord doth suffer such Errors to come into the World is, because, those that are Christians indeed, might be approved and appear. 1 Cor. 11. 19. For there must be Heresies among you, that those that are approved may be made manifest. Should not the Lord go this Way to work (sometimes) there would be many that would make People believe that they are Christians, and yet are not. And again that he might make it appear, that though there be Hereticks, yet he hath a People, inabled by his Spirit, to contradict, and oppose them, and plead to the Truth of our Lord Jesus Christ, and his glorious Gospel against them.

3. Another Ground why the Lord doth suffer, yea, even send Delusions among the People, is, That those who were so idle and slothful, as not to seek after the Lord Jesus Christ in sincerity, might be taken away, and violently possessed with Error, and be made to run greedily after the same; That they might smart the more for their neglect of the Truth. For always, those who were lazy in seeking after the Truth when it was profered, and afterward hasty after the Doctrine of Devils, when that is declared to them, shall be sure to have their latter Behaviour to rise up in Judgment against them, in that when the Truth was profered to them they were idle and did not receive it, and yet when Delusion did profer it self, they were industrious, and labouring. Now mark, that they all might be damned who believed not the Truth, but had Pleasure in unrighteousness; because they received not the Truth in the Love of it, that they might be saved. And for this Cause God shall send them strong Delusions, that they might believe a Lye, and be damned, 2 Thes. 2. ver. 10, 11, 12.

Now in the second Place, why so many are so easily carried away with Errors in this Day: The Grounds are these that follow.

1. Because Men count it enough to be Professors of the Truth, without seeking to be Possessors of the same. Now because Men are but only Professors of the Truth, not having it

in their Hearts in reality, they are carried away with an Error, if it come in never so little power more than the Truth they profess. And this is the Reason why so many are carried away with the Errors that are broached in these Days, because they have not indeed received the Lord Jesus by the Revelation of the Spirit, and with Power, but by the Relation of others only; and so having no other Witness to set them down withal, but the History of the Word, and the Relation of others concerning the Truths contained therein, (though the Knowledge of the Truth this Way shall abundantly aggravate their Damnation) yet they having not had the Spirit of the Lord to confirm these Things effectually unto them; they are carried away with Delusions.

2. Another Reason why so many are carried away with Delusions, is, those Differences that are among the Children of God about smaller Matters. O Friends! how is the Hand of the Enemy strengthened by our Carnality, while one saith, I am of Paul; and another, I am of Apollo; many a poor Soul is carried away with Delusion. And why so? They are not satisfied that this is the Truth, because the Children are at difference among themselves, about some outward Things. And again, it makes those that are not so desperately possessed with a Spirit of Delusion, as are others, but are meer moral Men, I say it makes them to say within themselves, and one to another; There are so many Sects and Judgments in the World, that we cannot tell which Way to take. And therefore you that have the Spirit, pray that these Things may cease, lest you blush for your Folly, at the appearing of Jesus our Lord.

3. The Pride, Covetousness, and Impiety of Hypocrites, and carnal Professors, are great Stumbling-Blocks to the poor World: And the Cause why many at this Day do drink down so greedily a deluding Doctrine, and especially if it come with a Garment of pretended Holiness: But as for these, they shall go to their Place in their Time, with the Curse of the Almighty poured out upon them, for their casting of Stumbling-Blocks before the Simple by their loose Conversations, if they do not hastily repent of their Wickedness, and close in reality with our blessed Lord Jesus.

4. Another Reason why Delusions do so easily take Place in the Hearts of the ignorant, is, because those that pretend to be their Teachers, do behave themselves so basely among them. And indeed I may say of these, as our Lord said of the Pharisees in another Case, all the Blood of the ignorant, from the beginning of the World, shall be laid to the charge of this Generation. They that pretend they are sent of the Lord, and come, saying, Thus saith the Lord; we are the Servants of the Lord, our Commission is from the Lord (by Succession) and the like, I say, these pretending themselves to be the Preachers of Truth, (but are not) do by their loose Conversation, render the Doctrine of God, and his Son Jesus Christ, (by whom the Saints are saved) contemptible, and do give the Adversary mighty Encouragement, to cry out against the Truths of our Lord Jesus Christ, because of their wicked walking. Now shall not his Soul be avenged on such a Nation as this, who pretend to be Teachers of the People in Goodness, when as for the most Part of them they are the Men, that at this Day do so harden their Hearers in their Sins by giving them, even their Hearers such ill Examples, that none goeth beyond them for Impiety. As for Example; Would a Parishioner learn to be proud? he or she need look no farther than to the Priest, his Wife and Family; for there is a notable Pattern before them. Would the People learn to be wanton, they may also see a Pattern among their Teachers. Would they learn to be Drunkards? they may also have that from some of their Ministers; for indeed they are Ministers in this, to minister ill Example to their Congregations. Again would the People learn to be covetous, they need but look to their Minister, and they shall have a lively, or rather a deadly Resemblance set before them, in both riding and running after great Benefices, and Parsonages by Night and by Day. Nay, they among themselves will scramble for the same. I have seen, that so soon as a Man hath but departed from his Benefice as he calls it, either by Death or out of Covetousness of a bigger, we have had one Priest from this Town, and another from that, so run, for these Tythe-Cocks and handfulls of Barley, as if it were their proper Trade, and calling, to hunt after the same. O wonderful Impiety and Ungodliness! are you not ashamed of your doings? If you say no. It is (perhaps) because you are given over of God to a reprobate Mind. Read Rom. 1. towards the end. As it was with them, so (it is to be feared) it is with many of you, who knowing the Judgments of God, that they who do such Things are worthy of Death, not only do the same, but have (as I may so say) pleasure also in them that do them. And now you that pretend to be the Teachers of the People in Verity and Truth, though we know that some of you are not: Is it a small Thing with you, to set them you say are your Flock such an Example as this. Were ever the Pharisees so prophane; to whom Christ said, ye Vipers, how can ye escape the Damnation of Hell? doth not the Ground groan under you? surely, it will favour you no more than it favoured your Fore-runners. Certainly the Wrath of God lies heavy at your Doors, it is but a very little while, and your Repompence shall be upon your own Head. And as for you that are indeed of God among them, though not of them; separate your selves: Why should the Righteous partake of the same Plagues with the Wicked? O ye Children of the Harlot! I cannot well tell how to have

Ezek. 13.
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done with you, your Stain is so odious, and you are so senseless, as appears by your Practices. But I shall at this Time forbear, having in some Measure discharged my Conscience according to the Truth against you; hoping if God do give me Opportunity, and a fair Call, that I shall a second Time in this World give Testimony against your filthy Conversations, though now I shall say no more, only thus much; Be ashamed of your earthly-mindedness, if you can; and be converted, or else you shall never be healed.

Here might I also aggravate your Sin by its several Circumstances, but I shall rather forbear; supposing that you may entertain wrong and harsh Thoughts of me, though I have spoken the Truth; therefore I shall at this Time rather keep Silence, and wish you to amend, than to rake in your Sins; for thereby would your Stink go more abroad in the World. Therefore I say, I forbear, And now to the Reader, I beseech thee to have a care of thy Soul, and look well to the welfare of it: And that you may do so, have a care what Doctrine it is that thou receivest. Be not contented until thou in Deed and in Truth, in the Light of the Spirit of Christ, see thy Sins washed away in the Blood of that Lamb, who did offer up himself a Ransom on the Cross on Mount Calvary, for the Sins of thy Soul and Body, together with the rest of the Saints of God.

And let not the legal Holiness of the one, nor the loose prophane Conversation of the other, beat thee off from pursuing after the Truths of Jesus, as the Truth is in Jesus, (and so laid down in this my discourse) Neither let the Plausibleness of the other beguile thy simple Heart. And now to you that are carried away with the Delusions at this Day broached in the World, by the Instruments of Satan, and that after a Profession of the Truth; I say to you, Turn again, (If you can) peradventure there may be hope, and that you may escape that Wrath which justly you have deserved: But if you shall still refuse the Lord that speaks now from Heaven in Mercy to you, you shall not hereafter escape the Lord, that in his own time will speak to you in his wrath, and vex you in his sore displeasure.

And now a few words to you that have indeed closed in with the Lord Jesus Christ, the Son of Mary, and they are these that follow. First, Be of good cheer, all your sins are forgiven you for his Name Sake, 1 John 2. 12.

2. Know, he that hath begun the good Work of his Grace in you, will perfect it, even to the second coming of our Lord Jesus Christ, Phil. 1. 6.

3. Know that though your Lord Jesus, who is in you by his Spirit, be absent from you touching his bodily presence, yet he is not forgetful of you, but is preparing a Place for you, Jo. 14. 1, 2, 3.

4. Consider, That he is also at this very present, in his very Person in the Presence of his Father now in the Heavens, praying and making intercession for you, that you may be brought safe to Glory. Heb. 7. 25. Father, I will (saith he) that those that thou hast given me may be where I am, that they may behold my Glory, John 17. 25.

5. Know also, That he hath overcome in his own Person (when he was in the World) Devil, Death, Sin, Hell, the Curse of the Law, the Power of the Grave, and all other Evils, in the Body of his Flesh for you, Heb. 2. 14.

6. Believe also, that while you are in the World, all things shall fall out for your good at the End, whether they be Temptations, Doctrines of Devils, Workings of Corruptions, all things shall fall out for your good, who love our precious Lord Jesus, Rom. 8. 28.

7. Be assured, that all your enemies shall very suddenly be under your feet, even Satan and all, Rom. 16. 20.

8. Consider, That there shall no Temptation befall you in the Days of your Pilgrimage, but God will enable you to bear it; I, and make a way also for you to escape the destroying danger of it, 1 Cor. 10. 13.

9. When the time of your dissolution shall come, your Jesus will deal with you, as he did with Blessed Lazarus, that is, he will send his Angels to fetch your souls away to Glory, Luke 16. 23.

10. Believe also, and know assuredly, that at the last day, he will also raise your Bodies out of their Graves, and make them also for ever Vessels of his glory, Rom. 8. 23. compar'd with John 5. 28. 1 Thes. 4. 14. to 19.

11. And lastly, consider, That though now by the world, and Hereticks, you be counted as not worth the looking after: Yet you have your Day a coming, when as the Dives's of this and all other ages, would be glad if they might have but the least favour from you, one Drop of cold Water on the Tip of your Fingers. O you despised begging Lazarus's (as in Luke 16. 24.) For the World, for all their Stoutness, must be forced to come to Judgment, before your Lord and you. 1 Cor. 6. 23. This honour have all his Saints, Psal. 149.

Now seeing that these things be so, I beseech you by (those) the Mercies of God, that you do give up your Bodies, as Hands, Tongue, Strength, Health, Wealth, and all that you have and are, to the service of God, your God, Rom. 12. 1.

2. Let your moderation in every thing be known to all men, (for) the Lord is at hand, Phil. 4. 5.

3. Study to walk as like the Lord Jesus Christ, as ever you can for your lives, Mat. 11. 29.

4. Let

4. Let that you strive for, be the Faith of the Gospel of your precious Lord Jesus, Phil. 1. 27. And not any earthly advantages.

5. Let your Conversation be as becometh the Gospel, Phil. 27.

6. Let your Hearts be always in Heaven, where our Lord Jesus is. Col. 3. 1, 2, 3.

7. Forbear and forgive one another, in love, and with all your Hearts, as God for Christ sake hath forgiven you, Eph. 5. 2.

8. Let your Light so shine before men, that they may see your good Works and glorify your Father which is in Heaven, Mat. 5. 16.

9. You are the Salt of the earth, have a care you loose not your savour, Mat. 5. 13.

10. Be forward to distribute to those that are in want, for this is well-pleasing to your most glorious loving Father, Heb. 13. 16.

11. Learn all one of another the Things that are good, for this is the command of God, and also commendable in Saints, Phil. 3. ver. 17.

12. And lastly, O Brethren, consider what the Lord hath done for you; he hath bought you, and paid for you with his Blood, and he doth now also make it his Business to pray for your safe Conduct to Glory, Heb. 7. 25. He hath delivered you from those that would have been your Ruin, and hath promised to you everlasting Life. Let the Love of Christ constrain you, let the Love of God win upon your Souls. What! he that spared not his own Son, but delivered him up for us all: How shall he not with him freely give us all Things. Hold out my Brethren, hold out, for you have but a little while to run: Hold fast unto the Death, and Christ will give you a Crown of Life, Revel. 2. 10. Farewell, dear Brethren; The mighty God of Jacob preserve and deliver you from every evil Work; and all the Days of our Pilgrimage let us pray one for another, that our God would count us worthy of this rich and glorious Calling, and fulfil all the good Pleasure of his goodness, and the Work of Faith with Power, to whom be Glory now and ever.

And now Reader, before I make an end of this Discourse, I think it meet to let thee understand, that though there hath been a Book put forth by Edward Borrough, in seeming Opposition to that of mine, called, Some Gospel-Truths opened according to the Scripture. Yet the Substance of my Discourse then published by me, standeth uncontrouled by Scripture, as from him or others. I do not say, he doth not wrangle with them, but I say, he doth not by any one plain Scripture contradict them.

As for Instance: The First great Thing that I do hold forth in that Discourse, is this; That that Babe that was born of the Virgin Mary, and that at that Time did give Satisfaction for Sin, was the very Christ of God, and not a Type of any Thing afterward to be revealed for the obtaining Redemption for Sinners within them. Which Thing my Adversary can find no Ground in Scripture to build an Opposition upon, see his Book, Page 12. but is forced to confess it in Word, though he do deny the very same in Doctrine, see his Book p. 29. at his sixth Query. And p. 27. where in answer to this Question of mine; Why did the Man Christ hang on the Cross on Mount Calvary? All the answer he gives, is this; Because they wickedly judged him to be a Blasphemer; and as in their Account (saith he) he died as an evil doer. And this is all the Ground he giveth: See his Answer to my second Query in this my Book, taken Word for Word as he laid them down.

2. The next Thing I do prove in that Book is, That that Light which every one hath, is not the Spirit of Christ; because the Scripture saith, some have it not, Jude 19. But Edward Borrough saith, it is given to every one, p. 18. of his Book: And he saith, they have it within them too, p. 26. of his Book, in answer to my first Question, though he have no Scripture to confirm the same, as I have had to contradict it. See his Book.

3. The next Thing I prove, is, That Jesus Christ did fulfil the Law in his own Person without us for Justification, and that his Blood then shed, hath washed away the Sins of the Children of God, as aforesaid. Which thing he would oppose, but finds no footing for his Discourse. See his Book, p. 12. where he saith, the Law is not fulfilled (read the latter end of that Page) contrary to Scripture, Col. 2. 14. Rom. 10. 4. which saith, He did fulfil all the Law for Justification for every one that believeth. Another Thing I prove in that Book is, That Christ is ascended into that Heaven without, above the Clouds and Stars; and that I prove by eight several Scripture Demonstrations, of which not one is confuted by Scripture, though secretly in his Book smitten against. Read his whole Book.

4. The next Thing I prove, is, That the same Jesus that was born of Mary, laid in the Manger, who is the Saviour, is at this Day making Intercession in that Body he then took of Mary; which Thing also is not confuted by him, by the Scripture; though cunningly smitten against in his Discourse, where he saith, it is only necessary to Salvation to preach Christ within, laying aside all that Christ did when he was in his own Person in the World. See p. 29. of his Book, Qu. 6.

5. Another Truth I prove, is, That the very same Jesus that was born of Mary, that very Man (that was also hanged on the Cross) will come the second Time, and that shall be to save his Children, and to judge the World at the last Day, that great Day of Judgment. And though they will not own, that he shall so come as he went away, which was a very Man without;

without; yet they could not at all by the Scripture contradict it. But the very Sum of his Discourses is a wrangling with the Thing laid down, as a Dog with a Bone; but hath not, nor cannot by Scripture overcome the same. This have I written, that the Reader into whose Hand this Book may come, may have the more certain Information concerning the Things before published by me, and also concerning the Opposition made against them by the Adversary. And here, because I am loath to be too tedious, I do conclude, and desire thy Prayers to God for me (if thou be a Christian) that I may not only be preserved to the end in the Faith of Jesus, but that God would enable me to be an earnest contender for the same, even to the last; and rest,

The Servant of the Lord JESUS,

JOHN BUNYAN.

READER,

WE, whose Names are here under-written, having (through Grace) some blessed Faith and Experience of the Truths declared in this Book, and knowing them so to be; having tried them by the Scriptures in the Light of the Spirit, thought it our Duty to bear Witness thereunto, together with our Brother, desiring the Blessing of God may go along with these Endeavours of his, for the doing good to our Christian Brethren, or any other who may read it. Farewell.

Tours in the Faith of our Lord Jesus Christ,

For which Faith we desire to contend,

Richard Spencly.

John Burton.

John Child.

A
VINDICATION
OF
GOSPEL-TRUTHS, &c.

IT is very expedient that there should be Heresies among us, that thereby those which are indeed of the Truth might be made manifest; and also that the Doctrine of GOD, and his Son JESUS CHRIST, might the more cast forth its Lustre and Glory. For the Truth is of that Nature, that the more it is opposed, the more Glory it appears in; and the more the Adversary objects against it, the more it will clear it self; which doth give me, and all that stand for it, and doth plead on its Side in the Wisdom of the Spirit, much Boldness and Encouragement, to venture without any slavish Fear upon those that have already, or shall hereafter, stand up to oppose it. I did some few Weeks past put forth a small Book, called, *Some Gospel-*

Truths opened, and so forth; and the Thing I looked for from them was, namely Opposition from the Adversary, which hath been accomplished in that, namely as I did look for it, so it did happen; not that it daunted me; for if it had so done, it might have made me kept those Truths within my Breast, which are now made manifest by me (as well as others) to the World. Now I have not only met with some Opposition from others Face to Face in secret, but there is one *Edward Burrough* (as I heard his Name is so, by some of themselves) that hath ventured to stand up against the Truth, with the rest of his Companions, and hath published a Book, called, *The true Faith of the Gospel of Peace contended for.* In which Book of his there is

is a very great Number of Heresies cunningly vented by him, and also many Things there falsely reported of me, which Things in this my Discourse I shall very plainly discover; and the Way that I shall take, shall be First, by laying down some of thy Expressions, and also some of mine; and by enquiring into the Truth of one, and the Error of the other, through the Assistance of the Spirit of CHRIST, and according to the Scriptures: Only by the Way, I think good to mind thee of thy cloathing thy self with the Words of the Prophets and Apostles, against whom thou doest fight (as will appear in my following Discourse) and also of thy endeavouring to wrest the Sword out of the Hands of the Saints, and art fighting against them bitterly, with a Parcel of scolding Expressions. But I wish thee to learn (if thou canst) to be sober, and to keep under thy unruly Spirit, and do not so much appear, at least not so grossly, a railing *Rabshakeb*; but contrarywise, if you would be looked upon to be holy, which (we know and believe that) as yet, many of you are not. Let at the least some Appearance of Moderation be manifest among you. After many Words that are flung into the Wind by thee my Adversary, in the 1st and 2d Page of thy Book, thou couldst not be contented therewith, as being too few to vent thy self withal; but thou breakest out in Page 3. with a false Testimony of *John Burton*, and his Fellow, saying, * *They have joined themselves with the broken Army of Magog.----- And have shewed themselves in the Defence of the Dragon against the Lamb, in the Day of War betwixt them.* When alas poor Soul we do know, and are bold to declare, in the Name of the Lord Jesus the Son of *Mary*, that our God hath owned us, with others of his Servants, in his own Work against the Devil's Devices and false Doctrine; as Instruments both for the comforting and establishing of his own, and also for the convincing and converting of some of them, who afore-time was not converted. And Friend, why doest thou say, that we join with *Magog* in the Defence of the Dragon against the Lamb, when thou seest the whole Drift both of my Brother's Epistle, and also of my Writing, is to exalt and advance the Firstborn of *Mary*, the Lord of Glory, and to hold on his Side, notwithstanding there are so many Tempests go through the World: And the rather, because we know that it is he, and he alone, that did bear our Sins in his own Body on the Tree, 1 *Pet.* 2. 24. for it is he that hath taken away the Sins of the World. Now I say therefore, do not thou thus accuse the Brethren, for speaking good of the Name of *Jesus*, lest thou be troubled at thy End for thus spending thy Beginning in taking part with the Devil to accuse God's Children.

N^o XXIV.

Then in the same Page thou sayest, thou hast numbered up part of our Work, and the Sum is, *A corrupted Grain of Babylon's Treasure*, &c. *Ans.* Friend, The Sum of our Discourse is of the Birth, Righteousness, Death, Blood, Resurrection, Ascension, Intercession, and second Coming of the Son of *Mary*, the Virgin, by which Righteousness, Blood, Death, Burial, Resurrection, Ascension, and Intercession we are saved. And dost thou count this a corrupted Grain of *Babylon's Treasure*? Have a Care what thou sayest, lest thou utter that with thy Mouth now which will lye heavy on thy Conscience for ever.

Then, as though this thy unwise speaking were too little, thou breakest out with a Taunt, or a Jeer, saying, A larger Portion, and more to the Purpose might have been brought in, but with such as you had, or could procure from your Neighbours are you come. *Ans.* Friend, Who hath despised the Day of small things. But again, we desire not to bring to others, no nor to know ourselves, any thing else but Jesus Christ (the Son of *Mary*) and him crucified for our Sins, 1 *Cor.* 2. 2. Then thou saist further in the same Page, That though thou hast not seen our Faces, yet our Spirit is tried, and we are clearly described to thee, (saist thou) to be of the Stock of *Ismael*, and of the Seed of *Cain*, whose Line reacheth to the murdering Priests, &c. *Ans.* Friend, thou art very censorious, and utterest many Words without Knowledge. We bless God, for the most Part of our Line, we do labour to stretch it out either in building up and exhorting the Saints of the most High, to cleave close to their Jesus, or else as much as in us lies, we labour to convince poor Souls of their lost Condition, according to the Word of God, and not to murder any. Nay contrariwise, we desire thro' Grace, if at any time we chance to see any of Christ's Lambs in the Teeth of any Wolf or Bear, be they never so terrible in Appearance; I say, we desire, we labour, we strive, and lay out ourselves, if it be possible, to recover the same, though with the Hazard of our Lives, or whatsoever may befall us in doing our Duty. And where as thou saist in the 4th Page, That we are found Enemies to Christ, revealed in his Saints. *Ans.* Thou doest us wrong, for we labour all that we may to countenance the same, where he doth indeed appear: and if at any time we do see or discern, that any Soul hath any breathing after the Knowledge of the Lord Jesus Christ, we are so far from disowning or discountenancing of the same, that we give them all the Encouragement we may: Nay, and we are so far from discountenancing the Doctrine of God, and his Son Jesus Christ, that we say plainly, some have not the Spirit of Christ in them, and they are Reprobates, according to that Scripture,

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Rom.

*This is a Lie, I bless God, spoken of the Adversary against me.

Here is one false Charge laid down by the Adversary against me.

Rom. 8. 9. *If any Man hath not the Spirit of Christ, he is none of his.* And again, *Some are sensual, having not the Spirit,* Jude 19. And again, we are so far from being against the Doctrine of the Spirit of Christ in his Saints, we bless God that we say, It is the distinguishing Character of a true Believer, from others: All which things do I also affirm in my Book, and hold forth, as doth also my Brother in his Epistle. Therefore, I marvel, that you should be overseen, as to utter so many false things together, in less than four Sides of Paper, I wonder what will be the end of your Discourse.

Well, now thou dost come and fall a wrangling with some of the Words of my Brother *Burton*, which are to this Purpose, (he speaking before of the Doctrine of Jesus) and this is quite contrary (saith he) to those commonly called *Familists, Ranters, Quakers, and others*, who on the other hand either deny Christ to be a real Man without them, blasphemously fancying him to be only God manifest in their Flesh, or else make his humane Nature with the Fullness of the Godhead in it, to be but a Type of God to be manifested in the Saints. Now first of all, the great Offence thou takest of some of these Words, is, because he doth join in his Discourse *Familists, Ranters, and Quakers* together. Friend, what harm is it to join a *Dog* and a *Wolf* together? a fawning *Dog* and a *Wolf* in Sheep's Cloathing; they differ a little in outward Appearance, but they can both agree to worry Christ's Lambs. But again, Friend, let us a little compare the Principles of a *Ranter* and a *Quaker* together, and it will clearly appear, that in many of their Principles (at least) they agree, or jump in one: As first, the *Ranters* will own Christ no otherwise, than only within; and this is also the Principle of the *Quakers*, they will not own Christ without them. 2. The *Ranters*, they cry down all teaching, but the teaching within: and so do the *Quakers*, (witness Thousands) and yet condemn their Principles by their Practice, as the *Ranters* also did and do. Now the Apostle saith the contrary Saying, *He that knoweth God beareth us*, (meaning himself with the rest of the Apostles and Servants of Christ) *He that is not of God beareth not us*, 1 John 4. 6.

Again, 3. The *Ranters* are neither for the Ordinance of Baptism with Water, nor breaking of Bread. And are not you the same? 4. The *Ranters* would profess that they were without Sin; and how far short of this Opinion are the *Quakers*. 5. The *Ranters* would not own the Resurrection of the Bodies of the Saints after they were laid in the Graves: And how say you, Do you believe that the very Bodies of the Saints, as the very Body of *Abra-*

ham, and the Body of *Isaac*, with the Bodies of all the Saints, notwithstanding some of them have been in the Graves thousands of Years, others hundreds, some less: I say, Do you believe the Resurrection of these very Bodies again, which which were buried so long since; or do you hold, as the *Ranters* do, nothing but the Resurrection from a sinful to an holy State in this Life.

And really I tell thee (*Reader*) plainly, that for the generality, the very Opinions that are held at this Day by the *Quakers*, are the same that long ago were held by the *Ranters*. Only the *Ranters* had made them thread-bare at an Alehouse, and the *Quakers* have set a new Gloss upon them again, by an outward legal Holiness, or Righteousness. But again, Why should you be so angry with my Brother, for joining of a Sinner and a Liar together? Is there any great Harm in that? Surely no. And the joining *Ranters* and *Quakers* together, is but so. The *Quakers* themselves confess, the *Ranters* are to be disowned, Page 4. Nay if they would not, yet God hath disowned them in the open View of the Nations. Now that the *Quakers* are Liars, I shall prove from their own Mouth. As first, from the several things that I did oppose even now, Page 1, 2, 3, 4, of his Book called, *The true Faith of the Gospel of Peace, &c.* Now lest they should be slighted and set at naught, I shall shew you clearly this Man's Lies manifestly laid down in his Book against me. As first, He saith of me in his Book, Page 11, 12. That I said positively, the Blood of Christ was shed before the World began. Whereas I said only this, *That in the Account of God* (mark it, *in the Account of God*) his Blood was shed before the World was, according to that Scripture, Rev. 13. 8. The Lamb slain from the Foundation of the World, in my Book, Page 3. Secondly he saith, that I cry aloud against Christ within, in Page 24. of his Book, *And again he saith, that all my Work is an obscure shooting against the Manifestation of Christ within.* Where he speaks very falsely of me, for I confess and own God's Christ within as well as without, as appears in my Book, Page 206. towards the End. And in the Epistle to my Book you may find the same held out by me for two or three Leaves together; besides, many other Places of my Book doth testify of the same; therefore, doth not he lie miserably in this also?

Again, he saith, that I am one of those that do preach for Hire, through Covetousness, making Merchandise of Souls, Page 23. of his Book, which is also an Untruth, as I shall shew further when I come to the Place.

Again he saith, in Page 30. that I said *Christ's coming in the Spirit was no Coming.* Here

Here also he uttereth Falshood. I never said so, as many of our Brethren can witness. But of this also in its Place, when I come to it, with many other Things which he hath very untruly vented of me, which I fear not but they shall be cleared, both now, and also at the second Appearance of the Man Christ Jesus. And therefore Friend (I say to thee) be not so pharisaical as to say within thine Heart, *I am not as this Publican*. Why am I reckoned with the *Ranters*? Thou art, both thou and thy Fellows, of the same Mind with them in many Things, and shall assuredly partake of the same Plague with them, if they and you repent not speedily.

Again, in Page 7. thou wouldest make us believe, that the *Quakers* do really and truly lay the Christ of God, God-Man, for their Foundation. Saying, *We prize the Lord Jesus Christ, God-Man, to be precious to us, and to all that do believe, and have owned him to be the Foundation, &c.* Now Friend, this is fairly spoken; but by Words in general we may be deceived, because a Man may speak one Thing with his Mouth, and mean another Thing in his Heart; especially it is so with those that use to utter themselves doubtfully; therefore we will a little enquire what it is to lay Christ, God-Man for a Foundation.

First then, To lay God's Christ, God-Man, for a Foundation, is to believe that Man that was born of the Virgin *Mary*, to be the Saviour.

How he was and is the Saviour, and therefore if you do indeed lay him for your Foundation, then you do believe that when the Man Christ did hang on the Cross on Mount *Calvary*, that then your Sins were satisfied for at that Time, as it is written, *He bare our Sins in his own Body on the Tree*, 1 Pet. 2. 24.

2. If the Christ of God, God-Man, be indeed your Foundation, then you do believe, that that evry Man in that very Body, did fulfil *all the Law*, in the Point of Justification, as it is written, *Christ is the End of the Law for Righteousness to every one that believeth*. So that now, believe aright in what the Son of *Mary* hath done without on the Cross, and be saved.

3. If you have laid Christ that Man aright for your Foundation, then you do believe, that when he was raised out of the Sepulchre into which *Joseph* had laid him, then at that Time was accomplished your Justification, *Rom. 4. 25*. How say you to these Things, Do you make an open Profession of them without Dissembling? Or do you not (notwithstanding your Talk of Christ) in very Deed deny the Virtue of the Death and Blood of Christ without, as for Justification and Life? If so, you have not laid him for your Foundation.

4. If you have indeed laid Christ, God-Man, for your Foundation, then you do

lay the Hope of your Felicity and Joy on this, That the Son of *Mary* is now absent from his Children in his Person and Humanity, making Intercession for them and for thee, in the Presence of his Father, (2 Cor. 5. 6.) And the Reason that thou canst rejoice hereat is, because thou hast not only heard of it with thine Ear only, but dost enjoy the sweet Hope and Faith of them in thy Heart; which Hope and Faith is begotten by the Spirit of Christ, which Spirit dwelleth in thee, (if thou be a Believer) and sheweth those Things to thee to be the only Things. And God having shewn thee these Things, thus without thee by the Spirit that dwelleth in thee, thou hast mighty Encouragement to hope for the Glory that shall be revealed at the coming again of the Man Christ Jesus, of which Glory thou hast also greater Ground to hope for a Share in, because that that Spirit that alone is able to discover to thee the Truth of these Things, is given to thee of God, as the first Fruits of that Glory which is hereafter to be revealed, being obtained for thee by the Man Christ Jesus's Death on Mount *Calvary*, and by his Blood that was shed there, together with his Resurrection from the Dead, out of the Grave where they had laid him. Also, thou believest that he is gone away from thee in the same Body which was hanged on the Cross, to take Possession of that Glory, which thou, through his Obedience, shall at his (the very same Man's) Return from Heaven the second Time, have bestowed upon thee, having all this while prepared and preserved it for thee, as he saith himself; *I go to prepare a Place for you. And if I go and prepare a Place for you, I will come again, and receive you to my self, that where I am, there ye may be also*, John 14. 2, 3.

Again, 5. If thou hast laid Christ, God-Man, for thy Foundation, though thou hast the Spirit of this Man Christ within thee, yet thou dost not look that Justification should be wrought out for thee, by that Spirit of Christ that dwelleth within thee, for thou knowest that Salvation is already obtained for thee by the Man Christ Jesus without thee, and is witnessed to thee by his Spirit which dwelleth within thee. And thus much doth this Man Christ Jesus testify unto us where he saith he shall glorify me, Mark, *He shall glorify me*, (saith the Son of *Mary*) But how? Why, *He shall take of mine* (what I have done, and am doing in the Presence of the Father) and *shall shew it unto you*, John 16. 14. I have been a little the larger in this, because it is of Weight.

But again, thou sayest further, *The rest of this first Epistle I shall say little to; only thus much is the Mind of the Penman's Spirit, *secretly smiting at the Doctrine of true Faith and Salvation, (to wit) Christ within.*

* Here again he speaks falsely.

Answer.

Ans. My Friend, by saying that my Brother doth strike at the Doctrine of true Faith and Salvation, thou dost him a great deal of wrong; for it is so far from him so to do, that he telleth Souls plainly, that without true Faith in the Blood of the Son of *Mary*, who was crucified on Mount *Calvary*, there is no Remission; for faith he, it is only through that one offering then given up to the Father, that you must be justified. And that is according to the whole Stream of Scripture: For by one Offering, What was that? Why, the offering up of the Body of Jesus once for all, (*Heb. 10. 10.*) he hath perfected for ever them that are sanctified. *For this Man when he had offered up one Sacrifice for Sins for ever, sate down.* Mark it: *This Man when he had offered up one Sacrifice for Sins for ever, sate down on the right Hand of God,* ver. 12.

And as for thy saying, that Salvation is, *Christ within*; if thou mean in Opposition to *Christ without*; instead of pleading for Christ, thou wilt plead against him; for Christ God-man without on the Cross, did bring in Salvation for Sinners; And the right believing of that, doth justify the Soul. Therefore Christ within, or the Spirit of him who did give himself a Ransom, doth not work out Justification for the Soul in the Soul; But doth lead the Soul out of it self, and out of that can be done within it self, to look for Salvation in that Man that is now absent from his Saints on Earth. *2 Cor. 5. 6.* Why so? For it knoweth that there is Salvation in none other, *Acts 4. 12.* And therefore I would wish thee to have a Care what thou dost, for I tell thee, that Man who is now jeared by some, because he is preached to be without them, will very suddenly come the second Time, to the great overthrow of those, who have spoken, and shall still speak against him, *Jude 14. 15.*

Thou sayest also the next Thing thou mindest, is this in the second Epistle, where a Question is asked, *Who are the Men that at this Day are so deluded by the Quakers, and other pernicious Doctrines, but they that counted it enough to be Talkers of the Gospel, &c.* This Man, saith the Quaker, is of the same Spirit with his Fellow, and will more abound in Lies, &c. And why? because he saith the Quakers are those Deceivers that at this Day beguile poor Souls by their Doctrine. Alas poor Man, why shouldest thou be angry for my speaking the Truth, in saying: The Quakers are Deceivers, this will easily appear. For first, they deny the Man Christ to be without them, and own Christ no otherwise, but as he is within, contrary to that Scripture, which saith, *For while we are at home in the Body we are absent from the Lord.* This is touching his bodily presence. And again, he was parted from them, *And a Cloud received him out*

of their Sight. And he was carried away from them, and so received up into Heaven, *Acts 1. 9, 10, 11.* Now he that denieth this is a Deceiver, as is clear, in that he doth speak against the Truth laid down in the Scripture.

2. The Quakers are Deceivers, in that they persuade Souls that Christ is crucified in them, dead within them, and kept down with some Thing within them, which was never taught by those that spoke the Scripture from the Spirit of God. Shew me a Scripture to confirm such a Doctrine as this, which hath been avouched over and over by the Quakers.

3. The Quakers are Deceivers, because they do persuade Souls, that that Man that was born of the Virgin *Mary*, is not above the Clouds and the Stars, when the Scripture saith, *A Cloud received him out of the Sight of his Saints.* And again, that he is above the highest Heavens, which must needs be above the Stars, for they are not the highest.

4. The Quakers are Deceivers, because they persuade Souls not to believe, that that Man that was crucified, and rose again Flesh and Bones, (*Luke 24. 38, 39, 40.*) shall so come again, that very Man, in the Clouds of Heaven to Judgment as he went away; and at the very same Time shall raise up all the Men and Women out of their Graves, and cause them to come to the Valley of *Jeholbaphat*; because there will he, that very Man, sit to judge all the Heathen round about. I say, they strive to beat Souls off from believing this, though it be the Truth of God witnessed by the Scripture, *Joel 3. 11, 12.* as also *Acts 1. 10, 11.* *This same Jesus which is taken from you into Heaven, shall so come* (mark, the very same) *in like Manner as ye have seen him go into Heaven.* And his Feet shall stand in that Day (the Day of his second coming) upon the Mount of Olives, *Zech. 14.*

4. Where is that? Not within thee, but that which is without *Jerusalem*, before it on the East-side. I say now, he that persuades Souls not to believe this, but makes them believe there is no such Thing, as the Quakers do, he is a Deceiver. Again, the Quakers make no Difference between that Light wherewith Christ, as he is God, hath enlightned all; and the Spirit of Christ he gives not to all, which I shall shew by and by to be a Deceit.

5. The Quakers are Deceivers, because they say, *That every one hath that which is like the Spirit of Christ*, even as good as the Spirit of Christ, Page 10. of his Book, which is desperate Blasphemy. The Scripture saith plainly, *That some are sensual, having not the Spirit.* And yet though they have not that, they have, says the Quakers, *that which is as good as that.* O wonderful Deceit, as I shall farther shew by and by when I come to the Place. But to cover,

ver himself, and so his Deceit, he doth apply that to himself that should be applied for the encouragement of the Children of God: saying, *the Children of God was always counted Deceivers, we (saith he) have a Cloud of Witnesses.* Answer, Friend, they were called Deceivers, and were not so; but you are rightly called so, as I have already shewed, and shall shew farther by and by. In the mean time know, that the Devil knows how to take Children's Bread, and cast it to the Dogs.

Another
false
Thing
spoken of
me by the
Quakers.

Then the next Thing that he is grieved with, is, because I said, there are none but a Company of *light Notionists, Ranters,* with here and there a Legalist, that was shaking in their Principles, that were carried away by the *Quakers*, &c. When this appears in all Mens Sight that can see, though you would not have it so (it is like.) And as for your saying, *Because all Sorts of People are brought to God, I am offended therewith;* I answer, No Friend I bless God my Soul can rejoice that Souls come in to Jesus Christ, though it grieves me to see, how some with a Spirit of Delusion are deceived, and destroyed, by its coming unto them as an Angel of Light. And whereas thou sayest I am like the Pharisees, who said, None believe, but a Company of poor People, which know not the Law. *Ans.* I bless God, I do know they are the poor that receive the Gospel; but Friend, I must tell you, that you and your Fellows may seek for Justification from the Law, and yet have no better a Recompence, than to be condemned by the Law.

Now passing many Railings, I come to the next Thing that thou dost stumble at, which is in that I say, some of those Delusions the Devil doth deceive poor Souls withal, is first, in that he doth persuade them, that Salvation was not completely wrought out for Sinners by the Man Christ Jesus, though he did it gloriously upon the Cross without the Gates of *Jerusalem*. Now these Words, *he did it gloriously on the Cross, without the Gates of Jerusalem*, thou leavest out. Therefore I ask, Do you believe that at that Time, when he did hang upon that Cross on Mount *Calvary*, that he did by that Death he died there, redeem all his Elect from eternal Vengeance? if not, whatever thou sayest, thou wilt certainly see, that Satan hath caught thee in his Snare, notwithstanding thy railing against the Lord Jesus. And Friend, thou mayest call thy Conscience the Man Christ Jesus, or the Light (as thou callest it) in thy Conscience the Man Christ Jesus; which if thou do, this is a Delusion, and a dangerous Doctrine. For a Spirit hath not Flesh and Bones, and so hath the Man Christ Jesus. Now it may be, you think farther that the Church, with the Spirit of Christ, is the Man Christ Jesus, which is also a damnable Heresy. Therefore, speak plain-

ly; Dost thou believe that the Man Christ Jesus is ascended from his People in his Person? And again, dost thou believe that he which ascended from his Disciples, did bring in everlasting Salvation for them, in that his Body which ascended from them? An Answer to this might give great Satisfaction to Souls, if also it might be made in Words easily to be understood. Again,

Thou art also offended with the second Deceit which I lay down in my Epistle, which is (say I) for the Devil to bid Souls follow that Light which they brought into the World with them, telling them, that that will lead them to the Kingdom. Now thou seemest gruelled, because I said, *Which they brought into the World with them.* If thou art offended at that, shew me when, and at what Time every Soul receives a Light from Christ after it comes into the World. Now this I say, That every Man hath not the Spirit of Christ within him. *Jud. 17.* And that there is nothing that can shew the Soul the Things of Christ savingly, but the Spirit of Christ, *1 Cor. 2. 11.* Then will not you your self confess, that he is deluded, that is persuaded to follow that Light that cannot reveal Christ unto him? But I must mind you of one filthy Error also which thou layest down in Page 10. Corrupting the Scripture to make it good, but in vain; where thou sayest, *That Light which every Man is lightened withal, will lead unto the Kingdom of Peace and Righteousness.* And then thou addest, for faith Christ, *I am the Light of the World, he that followeth me shall not abide in Darkness, or walk in Darkness.* *Pray mark.* First, thou callest it the Light of Christ, wherewith he hath lightned every one; and here thou comest a Step higher, and callest it, Christ himself; and then corruptest that Scripture, where the Son of *Mary* saith, *I am the Light of the World,* &c. Here thou wouldest very willingly have room to broach thy Folly, but it may not be; for though Christ be the Light of the World, yet he is not in every one in the World. But secondly, I pray where was Christ when he spake those Words? was he I say, within his Disciples, or without them, when he said, *I am the Light of the World?* He was without them, and walked up and down in the World with them from Place to Place, a very Man. Therefore, he did not mean at that Time, any Light within, but himself who was without. And indeed, they who will follow Christ aright, must follow him without, to the Cross without, for Justification on Mount *Calvary* without, (that is, they must seek for Justification by his Obedience without.) To the Grave without, and to his Ascension and Intercession in Heaven without; and this must be done through the Operation of his own Holy Spirit, that he hath promised shall shew these Things

unto them, being given within them for that Purpose, *John* 16. 14. Now the Spirit of Christ that leads also, but whither? It leads to Christ without, which said, being without, *I am the Light of the World, he that followeth me shall not abide in Darkness, but shall have the light of Life*, deny this, that Christ was without when he spake those Words (*I am the Light of the World*;) if you can.

But to come more close to the Thing. That Light wherewith Christ, as he is God, hath lightened every one that cometh into the World, is the Soul of Man, which is the Life of the Body, and yet it self is but a Creature, and made by the Creator of all Things, *Isa.* 57. 16. and is not the Spirit, as some do think it is. This Creature hath one Faculty of its own Nature, called Conscience, which hath its Place in the Soul, where it is as a Judge to discern of Things good or bad, and judge them accordingly, as the Apostle saith, speaking of the Heathens. *Their Conscience either accusing or else excusing one another*, *Rom.* 2. 14. This Conscience is that in which is the Law of Nature, *1 Cor.* 11. 14. which is able to teach the Gentiles, that Sin against the Law, is Sin against God: And yet it is called but even Nature it self, as he saith there, *Doth not even Nature it self teach you?* &c.

Now this Conscience, this Nature it self, because it can controul, and chide them for Sin, who give ear unto it, therefore must it be *Idolized*, and made a God of. O wonderful! that Men should make a God and a Christ of their Consciences, because they can convince of Sin. But thou goest ramping on, and sayest, there is nothing but the Light of Christ that will convince of Sin, and thou biddest me, mind that. Now dost thou mean the Spirit of Christ? dost thou say that that which thou callest the Light of Christ, is the Spirit of Christ? If so, then there is Conscience which is not the Spirit of Christ, but a poor Dunghil Creature, in comparison of the Spirit of Christ; yet will convince of Sin, as is clear, from that 8. of *John*. Where the Woman is mentioned, who was taken in adultery by the Pharisees, or others, who when they had brought her to Christ, and began to accuse her, Christ said, *He that is without Sin among you, let him cast a stone at her*. And what then? When they heard that, they were convicted by their own Consciences. Mark, he doth not say, by the Light of Christ in their Consciences. as some would have it be; No, but by their own Consciences they were convinced, and went out one by one. And were they all served so? Yea, from the eldest, even to the last; for they all had Consciences, though not the Spirit of Christ. So that Friend, here is something beside the Spirit of Christ, that can and doth con-

vince of Sin, even a Man's own Conscience, the Law of Nature; nay Nature it self, which no Man will say is as good as the Spirit of Christ, except they are guided by a deluding Spirit. Again, thou sayest, He that convinceth of Sins against the Law, leads up to the fulfilling of the Law. Friend, thy Conscience convinceth of Sins against the Law, follow thy Conscience, it may lead thee under the Curse of the Law, through its weakness; but it can never deliver thee from the Curse of the Law by its power. For if Righteousness come by the obedience to the Law, or by thy Conscience either, then Christ is dead in vain, *Gal.* 2. 21.

Again thou sayest, *That I and my Generation would leap over the Law*.

Ans. For Justification we look beyond it to the Son of *Mary*; yet we know that the Law is good, if it be used lawfully; but if it be used unlawfully, as those do use it, who seek to be justified by their Obedience to it, it is made an Idol of, and a Saviour, though it were given to no such purpose: For if there had been a Law given which could have given Life, verily Righteousness should have come by (thy Obedience to) the Law, *Gal.* 3. 21. Now at thy conclusions, sometimes thou dost utter thy self in this wise, *Learn what this means*.

Ans. Indeed thy Words are dark, and enough to deceive the Hearts of the Simple; but Blessed be God, he hath given me to understand, that thou dost all along in the Drift of thy Discourse, disown Christ without, by pretending to a Christ within; whereas hadst thou indeed the Spirit of Christ within thee, it would be thy great Business to extol and magnifie the Son of *Mary*, the Christ of God without thee, because it is the Nature of the same Spirit so to do, even to glorifie Christ without, who went away from his Disciples into Heaven, *Luke* 24. 50, 51, to prepare a Place for them.

Then thou further sayest (with a Kind of disdainful Spirit) *Many things more thou passest by in my Book, as being not pertinent to the Thing in hand*. But I believe they are so pertinent, that neither thou, nor thy Friends or Fellows are able to contradict without blaspheming, in the view of all them that have Eyes to see: for if they could, it should have been done by thee. And whereas thou sayest, *Fools must be meddling*. Answer, It must needs be, that the Saints of God should be call'd Fools by the Enemies of the Man Christ Jesus without, because that the Doctrine of the Man Christ Jesus, Crucified without for the Sins of poor Sinners, is also held to be Foolishness by them; although it be the Wisdom, and also the Power of God, *unto every one that believeth*, *1 Cor.* 1. 23, 24.

And further, thou sayest, that the *Pope* can

can speak as much of Christ without, as I. Answer, Friend, dost thou put no Difference betwixt the speaking of Christ without, and believing in Christ without? I tell thee, though there may be many that can speak of the Christ of God without, yet there are but very few that can, or do believe indeed in him without, by the Mighty Operation of his Holy Spirit within. Nay, you yourselves do testify this, who deny that the Salvation of Sinners was compleatly wrought out by that one Offering of Jesus Christ without upon the Cross on Mount *Calvary*, and that he is ascended from his Disciples above the Clouds, touching his Bodily Presence, as in *1 Cor. 5. 6.* compared with *Acts 1. 9, 10, 11.*

Then again thou sayest, *I do ask my self a question, and do also answer it my self deceitfully.* The question is, *Do not the Scriptures make mention of a Christ within?* And thou sayest, I answer it deceitfully my self. But I answer again, that I am not ashamed of that answer I then gave, because I know it is truth; and whereas thou sayest it is deceitful, and yet canst not find Fault with any point thereof, it confirms me, that had there been Falsity in it, such an Enemy to the Truth, as thou art, wouldst have taken that Advantage, as to have discovered, that thereby thou mightest have rendered the Truth the more odious. The answer I shall leave to the Christian Reader, which is so indeed; yet am confirmed my self concerning it, and shall give thee an answer to thy question, which is, *Doth not the Scriptures (say or) witness that all that have not Christ within are Reprobates?* Answer: Yes, the Scripture saith so, and it is true, they that have not the Spirit of Christ in them, are Reprobates. But there are some that are Reprobates, that you will confesse. Then by your own argument you must grant, that some have not the Spirit of Christ in them. Pray take notice, they that have not the Spirit of Christ in them are Reprobates. There are some who are Reprobates; therefore there are some who are sensual, *having not the Spirit of Christ in them.* (see thy Folly how it is made manifest) *Jud. v. 19.* The next thing thou art offended withal, is, because I say, the Devil deceives poor Souls by perswading them to follow the Light within (which all Men have.) Answer, Friend, I say, again, and again, That there is nothing less than the Spirit of Christ, that can give a Soul a Sight of Justification by the Blood of the Man Christ Jesus without, by following of it. Now as thou sayest thy self, some are Reprobates, and have not the Spirit of Christ.

Then is it any Heresy to say, that it is of the Devil to perswade a Soul to follow that Light which is no better than Conscience, or Nature it self, which are not

able to lead to Christ his things, being Foolishness to it, *Rom. 2. 14.* or is Conscience, which every one is lightened withall, the Spirit of Christ? give an answer in Sincerity.

Then thou sayest, that my whole purpose is a secret smiting at the Light wherewith *Christ hath lightened every Man.* I answer, My whole design in my Book, is, and was, these following things.

First, To shew Souls, where Salvation is to be had. Namely, in Christ without.

2. To shew Souls how they should lay hold of this Salvation; Namely by the Operation of the Spirit of Christ, which must be given within.

And 3ly, To forewarn poor Souls, that they should not deceive themselves, neither by Conscience, nor the Law; which are both inferiour, and much below the Spirit of Christ; even as much as he that buildeth the House, hath more honour than the House, *Heb. 3.*

And 4, to shew how poor Souls should know, whether they had the Spirit of Christ, or not, within them, or whether the Spirit of the Devil had exalted himself above the Spirit of Christ, by transforming himself into an Angel of Light.

Farther, thou thinkest I contradict my self, because I admonish poor Souls to beg of God to convince them by his Holy Spirit; and thou sayest, *This is my confusion.* When alas, Confusion is of, and from thy self, who wouldst make a defiled Conscience, the Law and the Spirit of Christ to be all one; as I shall further clear to the Reader by and by.

But I tell thee Friend, there are many who have not the Spirit of Christ, and yet are convinced of Sin by their own Consciences, *John 8. 9.* He doth not say, *by the Light of Christ in their Consciences*, that is a saying of your own, without warrant from the Word of God, *but by their own Consciences.* Mark that: Now I knowing, that a Man may be convinced, and yet not by the Spirit of Christ (for he may be without that) but by Nature it self, *1 Cor. 11. 14.* I do admonish every Soul, if they love themselves, to beg of God for Jesus Christ his sake, that he would not only let them be convinced by these poor, low, empty, beggarly things (their Consciences) (in respect of the Spirit of Christ) but that he would convince them by that Spirit of his effectually, which is not only able to shew their lost state because of Sins against the Law, but also, to lead them to the right Saviour, and plant them into him, which all other things are not able to do. And thus much in answer to thy scolding against my Epistle, the Truth of which I bless God through the Strength of Christ, I could be willing to seal with my Blood.

And now Friend, in love to thy Soul, I say, have a care of thy self, that thou do not

not satisfy thy self with any thing, until thou seest by the Operation of the Spirit of Christ (which thou must have given thee from Heaven, as being without it before Conversion) that the Blood of that Man Christ Jesus that was Crucified on Mount Calvary, did at that same time, when it was there shed, wash thee from all thy Sins, and be not so stout, and so stern against the Truth, because it suits not with thy beguiled Conscience. (Bear with me in patience) and seriously enquire into the Truth of things according to the Scriptures, *For they are they that testify of Christ*, and how Salvation doth come by him.

In thy entering upon my Book, the first Thing I find thee wrangling with, is first, by corrupting my Words, and then by calling me Liar.

Thou corruptest my words saying, That I said, *The Blood of Christ was shed before the World began*. Whereas I said, *that in the account of God*, (mark, *in the account of God*) *the Blood of Christ was shed before the World began*. Friend, art thou not able to distinguish, betwixt a Thing being done in God's account, or according to his Foreknowledge, and a Thing that is really and actually done? Surely it was either thy Folly to speak evil of the thing thou knowest not, or else thy madness doth much appear, in that though thou understandest these things, yet for to wrangle by corrupting my sayings here, as also in other places, as will afterwards appear. This is in page 11, of thine, page 3, of my Book.

Then thou goest on, Page 12. and quotest the Place where I say, Page 37. *How horribly are those deceived who look on Jesus* (but thou leavest out those Words, *the Son of Mary*) *to be but a Type*; which thing you say, you know none that do. And again thou sayest, that I say, he is of something afterwards to be revealed. My Words thou corruptest; thou wouldst fain gather thus much out of my Words by corrupting them. That though I denied Christ Jesus the Son of Mary to be a Type, yet I my self say, He was a Type of something afterward to be revealed. Which thing, as there in my Book, so here again I do most positively deny, and I quote the same Words again, for a second Confirmation of the same, saying as then I did; *How horribly are those deceived, who look on Jesus the Son of Mary to be but a Shadow, or Type of something that was afterwards to be revealed*. Whereas the Scriptures most lively hold him forth to be the Christ of God; and not a Type or Shadow of a Spirit, or Body afterwards to be revealed, but himself was the very Substance of all things that did any way hold forth, or type out Christ to come: And when he was indeed come, then was an end put to the Law for Righteousness or Justification to every one that believeth, Rom. 10. 4.

Here my
Words are
corrupted.

And therefore, Friend, though thou hast, or wouldest corrupt my Words, yet have a care of corrupting Christ's Words, lest thou dost even heap up Wrath against the Day of Wrath, and Revelation of the righteous Judgment of God. And whereas thou sayest, *Thou deniest not but Jesus is the Substance*. *Answe.* I doubt thou dost not speak thine Heart plainly, but hidest thy self with so saying, as with an Apron; if we enquire into what it is to hold forth Jesus the Son of Mary to be the Substance. Therefore he that holds forth Jesus the Son of Mary to be indeed the Substance, and not a Type; holds forth and believes, that that Jesus that was born of the Virgin Mary, did in his own Body of Flesh fulfil the Law, and impute the Righteousness of his Obedience unto them that he accomplished then without them; and that his Blood that was shed without on the Cross, doth, and hath washed away all Sin past, present, and to come, from him that believeth this; as it is written, *For what the Law could not do in that it was weak through the Flesh, that is, through our Flesh: God sending his own Son in the likeness of sinful Flesh, and for Sin condemned Sin in the Flesh*. That is, he was condemned in the Flesh that he took on him the Virgin Mary, Rom. 8. 3. And again, he bore our Sins in his own Body on the Tree, which was the Cross on Mount Calvary.

Jesus also (saith the Apostle) that he might sanctify the People with his own Blood, suffered: Where? Not in any Believer, but without the Gate of Jerusalem, Heb. 13. 12. How say you, do you really believe that at that Time when Jesus did hang on the Cross without Jerusalem's Gate, even at that Time he did give the Justice of God a full and complete Satisfaction for all the Sins of all Believers, that have been formerly, or are now, or hereafter shall be? Or do you look upon Jesus at that Time to be but a Shadow, or Type of somewhat that was afterwards to be done within? Answer plainly, yea, or no; that the simple may understand you.

Now I come to answer thy Query laid down Page 12. in these Words; *Did Christ Jesus put an end to the Law, for them who live yet in the Transgression of the Law? Or doth he justify that which the Law condemneth?* Indeed a right Answer to this will be great Satisfaction to some, though I think some Trouble to others. And therefore in Answer to thy Question I shall lay down these following Things:

First, Christ Jesus did put an end to the Law for Righteousness, for all that the Father hath given him; as it is written, the Body of Jesus was offered once for all, for all that shall be saved; for he shall not be offered a second Time: No, but once for all, Heb. 10. 10. *Once in the End of the World hath he appeared, to put away Sin by the Sacrifice*

Sacrifice of himself; and he hath done it once by himself for all, *Heb. 9. 26.* Otherwise he must have often suffered since the World began: But that must not be; for he dieth no more, *Rom. 6. 9.* But say you, *Did he put an End to the Law for them who still live in Transgression?*

2. *Ans.* There are many poor Souls that are given unto Christ, who yet live in their Sins. But Christ did at that Time, when he hanged on the Cross, give a full and complete Satisfaction for them. *In due Time Christ died for the ungodly*: For scarcely for a righteous Man will one die, but peradventure for a good Man some one would even dare to die. I, but God commendeth his Love to us-wards, in that while we were yet Sinners Christ died for us. While we were yet Sinners, yet ungodly, *Rom. 5. 6, 7, 8.* Nay, he did not only die for those who still live in Sin, but he also makes Intercession now at the Throne of his Father's Grace for them. *And he made Intercession for the Transgressors, Isa. 53. 12.* He hath ascended on high, he hath led Captivity Captive, and received Gifts for Men. For what Men? Even for the rebellious also, *Psal. 68. 18.* To what End? That the Lord God might dwell amongst them.

And whereas thou askest; *Doth he justify that which the Law condemneth, before the Work of the Law be finished?* I answer:

That at that very Time when Jesus Christ did hang on the Cross on Mount *Calvary*, was buried, rose again from the Dead, and ascended above the Clouds from his Disciples, at that very Time was all the Law fulfilled for Righteousness. He is the end of the Law, mark; he is the end of the Law for Righteousness. But if there were any Thing yet to be done for Justification, which was not then done; there could not be an end put to the Law for Righteousness, for every one that believeth. But in that there is an end put to the Law for Righteousness by Jesus for all the Elect of God, Christ having once fulfilled it for them; It is manifest, that there was not any Thing then left undone by Christ at that Time, which was afterward to be done by his own Spirit in his Children for Justification, only believe what the Man Christ, at that Time did do, and be saved; *Acts 13. from ver. 29. to ver. 39.* and whereas thou asketh, whether *Christ did justify that which the Law condemneth?*

I answer, *Fourthly*, That though Christ Jesus did not justify Sins of Ungodliness, yet he justifieth the ungodly. *Now to him that worketh is the Reward given, or reckoned; not of Grace but of Debt: But to him that worketh not, but believed on him that justifieth the ungodly (mark the ungodly) his Faith is counted for Righteousness.* He is he that justifieth, having finished the Righteousness of the Law in his own Person for

them. *My own Arm brought Salvation*, saith he, but how? Even by his bleeding on the Cross. *You have Redemption through his Blood*, *Eph. 1. 7.* which was shed without the Gate, *Heb. 13. 12.* I, and though the Law condemneth a Sinner, yet let but that Sinner believe in Christ, in what he hath done in his own Person, *and he shall be justified from all Things, from which he could not be justified by the Law of Moses*, *Acts 13. 39.*

And whereas thou askest me the Meaning of that Scripture, *Not one tittle of the Law shall fail till all be fulfilled.* I answer. That the Law hath already been fulfilled for Justification, for every one that believeth: And a believer is to do nothing for Justification, only believe and be saved; though that Law be a Rule for every one that believeth to walk by, but not for Justification. But if you do not put a Difference between Justification wrought by the Man Christ without, and sanctification wrought by the Spirit of Christ, within; teaching believers their duty to their God, for his love in giving Christ; you are not able to divide the Word aright: but contrarywise, you corrupt the Word of God, and cast stumbling blocks before the People; and will certainly one Day most deeply smart for your folly, except you repent. Here is a plain answer that may satisfy the simple. The Lord God grant that they may lay it to heart effectually.

Now this I say further, that if God enable any to receive this Doctrine aright (namely what I said even now) it will more engage the Soul to God, than all the Threatnings, Thunder-claps, and Curses that come from the Law it self. And a Soul will do more for God, seeing it self redeemed by the Blood of the Lamb the Son of Mary, *John 1. 29.* than if he had all the Conditions of the Law to fulfil, and might be sure to have Heaven for the fulfilling of them. Now as to the assurance thou speakest of at the end of thy question. I know in the first place, that though believers themselves do sin, yet they have an Advocate with the Father, Jesus Christ the Righteous, *1 John 2. 1, 2.* And though the Doctrine of the Gospel be to abstain from all appearance of evil, yet our Lord Jesus Christ is so pitiful, as not altogether to deprive his Children of an Assurance of their Salvation, * though some-
 And whereas you would lay an assurance on our obedience to the Law; I say, our assurance comes through our believing, and our obedience to the Law is a fruit of our believing; for every one that hath this hope, that he is one of the Children, or Sons of God, by Faith in Jesus, *1 John 3. 3.* purifieth himself as he is pure. Holiness of Life, if it be right, flows from an assurance of our being justified by Christ's

* For the proof of this, read the good love of God to David, Peter, and others, which did most woefully sin again after they were converted.

Death on the Cross, on Mount *Calvary*; as it is written again, that he might sanctifie his People with his own Blood, he suffered without the gate.

But again, *page 12.* thou seemest offended, because I say, *They are deceived, who think to obtain Salvation by following the Law, which they call Christ, though falsely.* Why shouldst thou be offended at this, when the Scripture saith plainly, *That by the works of the Law shall no flesh living be justified in his sight; for by the Law is the knowledge of Sin,* Rom. 3. 20. But this is thy frothy argument, *The Law convinceth, and is our Schoolmaster to bring us to Christ; therefore the Law is not taken away,* sayest thou. Friend, what is this to the purpose? must we seek for Justification by the Works of the Law, because the Law convinceth? you may as well say, we must seek for Justification from our Consciences, because they do convince: Now where the Scripture saith, the Law was our Schoolmaster to bring us to Christ; do you think it means, we must be first fitted by Purification of our selves by, or according to the Law, before we can be saved by Christ from the Curse of the Law? if you say, yea. Then doth not this follow, that Christ Jesus did not come to save Sinners, but to save the Righteous; and if so, then you must say, that *Christ, Peter, Paul,* and all the Servants of the Lord are Lyars, who have testified that *Christ* died not for the Godly, but for the Ungodly and Sinners.

But where the Scripture saith, The Law was our Schoolmaster to bring us to Christ: I ask again, is it the Ceremonial Law, or the Moral Law that is meant in this place? if you say the Moral, or the Ten Commandments. I answer; That doth not lead to Life and so not to Christ; but is properly the Ministration of Condemnation, 2 Cor. 3. That is, the proper Work of the Moral Law, or Ten Commandments, is to condemn, if it be not obeyed; and yet not to bless, until it be every jot fulfilled, which is impossible to be done by any Man for Justification, in that exact and severe way which the Law calls for; which makes the Apostle say, as many as are of the Works of the Law, are under the Curse. Mark, he doth not say, as many as are of the Works of Sin, are under the Curse, though that be true; but as many as are of the Works of the Law, are under the Curse: for it is written, *Cursed is every one that continueth not in all things that are written in the Book of the Law to do them.* But that no Man is justified by the deeds of the Law it is evident, *For the Just shall live by Faith,* Gal. 3. 10, 11.

If it be meant of the Ceremonial Law, as I am most inclinable to believe, because he saith it was our Schoolmaster; he doth not say it is, but it was our Schoolmaster

to bring us to Christ, being a Tutor or Governor; holding and significations forth Christ to come by its Types until the time appointed of the Father, which appointed time (and so that Law) was to have an end, when God sent forth his Son made of a Woman, *Jesus* the Son of *Mary*, who was made under the Law, to redeem those that were under the Law.

Now the Ceremonial Law did bring or lead to Christ these two ways: *First*, In that it did continue in full force until he did come into the World, and had done that which was by it held out for him to do.

Secondly, in that the several Types and Shadows, as the Blood of Bulls and Lambs, with diverse other services did lead to, or hold forth Christ that was to come: But the Moral Law, or Ten Commandments, is so far from leading us to Christ by our following it, that it doth even lead those that are lead by it under the Curse. Not because the Law hath an evil end in it, but because of our Weakness and inability to do it; therefore it is forced, as it is just, to pass a Sentence of Condemnation on every one, that in every particular fulfils it not.

In the next place, thou art offended because I said, *It is not of Works least any Man should boast, as those fond Hypocrites, called Quakers would do.*

Thou art offended it seems, because I call you boasters. You need not, for I do not know your fellows for boasting under Heaven, in that you, (Pharisees like) do cry up your selves to be the Men, and condemn all others; when you are the Men that are the greatest enemies to the *Christ* of God without (who is the Saviour) of any Man under Heaven. And in that you pretend you are perfect, when you are the notablest Lyars and Corrupters of the sayings of the People of God, yea, and of the Scriptures also, that ever I came near in all the Days of my Life; and I doubt not but before I have done with you, I shall make it appear to them that read or hear my lines aright. The Query in *page 13.* runs thus. *Will that Faith which is without Works justify?* I answer, No, neither will those Workers which are without Faith sanctifie. What then, Is it Faith and Works together that doth justify? No, it is only Faith in the Blood of the Man Christ, that did hang on the Cross on Mount *Calvary*, that doth justify in the sight of God and the Soul, and it is the Fruits of Faith, good Works, which do justify in the sight of Men. So that when it is said, we are justified by Works; it is not meant that Works will justify in the sight of God. No, but shew me (or shew Men) thy Faith, or justify thy Faith to be true and right before Men by thy Works. Shew Men thy Faith by thy Works, it is in the sight of Men. So that we conclude a Man is justified

fied by Faith without the Works of the Law in the sight of God, and so his own Soul also; and his Faith is justified, or made manifest to be indeed that which is right, both to Believers, and to the World by its Works. Though I must confess, that both *Paul* and *Peter*, and the rest of the Saints, may sometimes be deceived in the Truth of the Faith of others by their Works.

Gal. 2.20. Again in Page 17. thou seemest to be offended, because, *I say living by Faith, is to apply the Lord Jesus Christ, his Benefits, as Birth, Righteousness, Death, Blood, Resurrection, Ascension, and Intercession, together with the glorious Benefits of his second coming to me, as mine, and for me, &c.*

Friend, methinks thou shouldest find no Fault with this, but that the Man Christ Jesus, the Son of *Mary*, is not very pleasant to thee, because thou hast swallowed down secretly another Doctrine; but Friend, I speak of applying these Things, and thou speakest of talking of them, I know that there are many who talk of Christ, that will fall short of Heaven and Glory.

But tell me, what sayest thou to him that doth apply all these Things to his Soul, is there not enough in them to justify him, that doth really and truly in the Power of the Spirit, believe this to be true which I have said? or dost thou deny it, and preach another Gospel? and whereas thou sayest, the Word of the Gospel saith not, who shall ascend, to fetch Christ from above for Salvation. Though there is never a Scripture that sayeth these Words, Word for Word; yet the Scripture saith, *The Word is nigh thee, even in thy Mouth, and in thy Heart*; But mark, it is the Word of Faith, not the Man Christ Jesus, but Faith which layeth hold on him, *Rom. 10. 8, 9.* read the 9th Verse, which is this, *That if thou shalt confess with thy Mouth the Lord Jesus* (who was born of the Virgin, *Mat. 1. 21.*) *And shalt believe in thine Heart, that God raised him from the Dead. Thou shalt be saved.* These great and precious Scriptures, with which by corrupting of them, the *Quakers* have beguiled many, have this meaning, that if thou shalt confess with thy Mouth the Lord Jesus; that is, in Profession and Practice, own him, and believe him to be the *anointed Saviour*. And shalt believe in thine Heart, there is the Word of Faith, if thou shalt believe in thine Heart, that God raised him from the Dead, thou shalt be saved: For with the Heart Man believeth unto Righteousness, and with the Mouth, Confession is made unto Salvation. But what should Men believe with the Heart? Namely this, that God raised him (that is Christ) from the Dead, *ver. 10.* And therefore, I wonder thou shouldest so scold, as thou dost, against the Truth: If this be not Truth, blame the Scripture which do testify of these Things for Truth. For I am ruled, and would be ruled by them through the Spirit.

But farther, thou art offended that I should say, *They are deceived who own Christ no otherwise than as he was before the World began.* This Question I briefly ask thee, *Had Christ a Body of Flesh before the World began?* If you say no, as you must, if you say true; then do not I say true, when I say, they are deceived who own Christ no otherwise than as he was before the World began? because they own him not with that Body of Flesh which he took of the Virgin *Mary*, and so are *Antichrists*, as the Scripture saith. And how say you? Do you believe that the same Christ who was before the World, without a Body, did in Time come into the World and take a Body from the Virgin, and in that Body did obtain everlasting Redemption for Sinners; and is gone with that very Body into the Presence of his Father above the Clouds into Heaven from his Saints on Earth, tho' in them by his Spirit. A plain Answer to this would unlock your double Meanings. Again, thou sayest the Saints drank of the spiritual Rock that followed them.

Friend, I confess, that that spiritual Rock that did follow the Fathers, and long after, was from the same Loins with them, even from the Loins of *Abraham*, and the rest of the Children of the Promise, according to the Promise, was the Meat and Drink of Saints, *Rom. 9. 4, 5.* But to look upon Christ no otherwise than as he was before the World was, which was a Spirit only, and not to own him now clothed with a Body, absent from his Children touching the same Body, I dare be bold to say, they are no *Christians*, but *Antichristians*, yea *Antichrists*. *He that confesseth not that Jesus Christ is come in the Flesh is Antichrist, and of Antichrist.* Again,

At this also thou wranglest, because I said, that every Spirit that confesseth not that *Jesus Christ, who was with the Father before the World was, did in the appointed Time of the Father, come into the World, take a Body upon him, and was very Man as well as very God: and did in that very Body suffer what did belong to the Sons of Men, &c.* So my Book, Page 42, 43, 44.

I answer, if thou didst indeed believe the Truth, thou wouldest own these things. But being deceived, rather than thou wilt let this pass for Truth, though thou darrest not oppose it with open Face, yet thou wilt put on a Vail, and venture upon it thus, saying, *If every Spirit were of God, which doth confess in Words this, then is not the Pope himself Antichrist.*

Ans. Friend, it is one thing to confess the things in Words, and another thing to believe them, and to make a Life out of them; and therefore is thy Life made out of Christ without thee, by the Operation of his Spirit within thee, yea or no?

Then in answer to my bidding People receive no Christ except God's Christ, thou saist

saist thus, *That Christ is a Mystery, and unto him is Light, and shall be Salvation where his Person never came.* This Question I ask thee, Did or doth Christ obtain Salvation for any, without that Body which he took of the Virgin? And yet thou saist, it cannot be said, here is the Place where the Son is not.

I answer: As the Son of God is also very Man, so it may be said, Here is the Place where he is not, and there is the Place where he hath not been, tho' as he is God it is otherwise: Let him that reads understand.

And now passing by many things that I might justly examine, and also many unseemly expressions, I come to the next thing, and that is; where you say, you wrest not the Scripture in *Job. 1. 9.* But it is evident, that you do most horribly wrest it, in that you, though you seem to take it in the plain Words, yet would hold, that that Light is the Spirit of Christ, notwithstanding here is no such thing mentioned in that Scripture. For Mark, as I have sometimes said, and now also will say, that that Light wherewith Christ, as he is God, hath lightened every one with, is not the Spirit of Christ, as is clear, in that some are sensual having not the Spirit, which they must needs have, if it were given to every one that comes into the World, and therefore, in that you say, I say you lay down that Scripture false; I say again, that you say many things which I do know to be blasphemy, as I shall prove clearly anon, as also I have already. And therefore, to take thee off from this, I shall say, that Christ as he is a Mediator, a Man between God and Man, so he doth not lighten every man that comes into the World, though as he is God he doth. And that is manifest, where he often (as he was Man) saith, These things are spoken to them that are without in Parables; that seeing, they might not see; and hearing, they might not understand, *Luk. 8. 10.* And again, where *Judas* (not *Iscaiot*) said; Lord, how is it, that thou wilt manifest thy self to us, and not unto the World? He saith, *if a man love me, he will keep my sayings, and my Father will love him, and we* (I as Mediator, and my Father as reconciled in me) *will manifest our selves unto him,* *Joh. 14. 21. 23.* And again, *No man knoweth the Father but the Son:* That is, no man knoweth him as a Father, but the Son, and he to whom the Son will reveal him, *Mat. 11. 27.* But above all, take that Scripture where the Son saith, *I thank thee O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them to Babes,* ver. 25. Here the Son and the Father are speaking one to another; the Father he hides the glorious things of the Gospel from the World, *Mat. 11. 25, 26, 27.* and the Son he rejoices in so doing. At that same Hour Jesus re-

joiced in Spirit, and said, *I thank thee O Father, &c.* Therefore understand thus much, that though Christ as he is God, doth give to every man a Light, which is Conscience, otherwise called Nature, *Rom. 2. 14. 1 Cor. 11. 14.* yet it doth not follow, that every man hath Enlightning from Christ as he is Mediator. No, Christ as he is Mediator doth neither pray for the World, *Job. 17. 9.* neither doth he give his Spirit to all that are in the World; for some are Sensual, and have it not. But now the Argument that thou do'st bring to colour the contrary with, is this; For what the Father doth, sayest thou, the Son doth also. *Ans.* Though this be true, that the Son doth what the Father doth; yet it doth not appear, that either the Father or the Son hath given the Spirit to every one that comes into the World.

Again thou sayest, thou deniest those that say, *That Light which every one hath as he comes into the World, is Conscience; though some call it Christ falsely.* *Ans.* Friend, What wilt thou have it called; Christ. No. if not Conscience, then call it Nature it self; for all have not the Spirit. Jude 19.

But another great Argument thou bringest in *Page 15,* is, *The Light of Christ doth convince of Sin.* Now do you call Conscience the Light of Christ? that will convince of Sin, *Job. 8. 9.* And they being convinced by their own Consciences, &c. if thou doest call the Law the Light of Christ, that also will convince of, or make known Sin; For by the Law is the Knowledge of Sin, *Rom. 3. 20.* If thou do'st call even Nature it self, the Light of Christ; That also doth shew, that Sins are a shame, even those Sins which some leap over, *1 Cor. 11. 14.* and Ruffian-like they will wear long hair, which Nature it self forbiddeth, and is commended for the same by the Apostle. The Spirit of Christ also will convince of Sin. What, because these several things will convince of Sin, therefore will they needs be the Spirit of Christ? Or do they altogether make but one Spirit of Christ? Dost thou profess thy self to walk in the Light, and art not able to know these things? Or, if thou doest know them, art thou so unfaithful, as not to tell poor People of them, who are some of them at their wits End, by Reason they are not inlightned into these things.

Another of thy Arguments, is, *They saw the eternal Power and Godhead, by that which was made manifest of God in them.*

Ans. The Scripture say not so word for word, but thus: *Because that which might be known of God, was manifested in them.* But how: For he hath shewed it unto them. But how; Why the invisible Things of him from the Creation of the World are clearly seen, being understood by the things that are made (which Words in thy charge against me thou didst leave out) But mark:

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The invisible Things of God from the Creation of the World are clearly seen, being understood by the Things that are made. But how then doth it say, that the Knowledge of God is manifest in them? Why, because God hath shewed it unto them by the Things that are made, even by the Creation of the World. So that this Scripture holdeth forth thus much; that the invisible Things of God, as his Power, Holiness, and common Goodness to the Sons of Men are clearly seen, being understood by the things that are made. But how feeble an Argument is this, to prove such a Doctrine as this: That every one hath the Spirit, when this Light discovers God only by his Works in the World. Friend, if they that know God, because he doth shew himself to them by his Works in the World, have the Spirit of Christ, then the same Argument will serve to speak thus much; that the Devils themselves have the Spirit of Christ, which would be wonderful Blasphemy once to affirm. And Friend, the very Devils, both for the Knowledge of Sin, and also for the Knowledge of God's eternal Power and Godhead, have more Experience, than all the unregenerate Men in the World; and yet have not the least spark of the Spirit of Christ in them.

Other lame Arguments thou tumblest over, like a blind Man in a Thicket of Bushes, which I pass by: But one thing more thou hast, and that is this; Thou askest me, *whether I do know this Light which God and Christ hath given to every Man?* First, I deny that Christ as he is Mediator, hath given to every Man his Spirit: And Secondly, I deny, that Christ as he is God hath given to every one his Spirit; but this I say as I have often said, it is Conscience of Nature it self that every one hath, take it in either of this Scripture Terms, as I have proved at large. And whereas thou askest me, *Whether that Light, which Christ as he is God hath lightned every one with that comes into the World, be sufficient in it self for Life and Salvation.* I answer plainly, No; for then Christ Jesus needed not to have come into the World to die for Sinners; for every one had that Light before Christ did come into the World.

And secondly I answer, it is not able, for then it would have been a needless Thing for Christ to tell his Disciples of sending them his Spirit, to lead them into all Truth. They might have said, Why dost thou talk of sending us thy Spirit, who have that that can do the deed already, if that could have done it.

3. Because the Scripture saith, *Some are sensual, having not the Spirit.* Now a Man cannot lay hold on Christ, nor believe in him savingly without the Spirit, because Faith is the Work of the Spirit.

And 4thly, Because then it had been in vain for the Lord to have given the Scrip-

tures to teach Men out of, either concerning himself or themselves: Why? Because without it they had a sufficient Light to guide them: That Thing must not be so.

And whereas thou askest, whether the Fault be then in God, or in that thou callest his Light, or in the Creature? I answer; What if God, willing to shew his Wrath, and to make his Power known, endured with much Patience the Vessels of Wrath fitted to Destruction; and that he might make known the Riches of his Glory on the Vessels of Mercy, which he had afore (before the World was, *Eph. 1. 4.*) ordained unto Glory? And secondly, O vain Man! What is that to thee if God should make some Vessels to dishonour: hath not the Potter power over the Clay, of the same Lump to do therewith as he pleases, *Rom. 9.* from *ver. 16.* to *ver. 22.*

And where I say, *Christ as he is God hath lightned every one that cometh into the World:* To it thou givest a glavering Answer; but having touched on this before, I pass it by.

To the next Thing, where I say, *Men's neglecting this Light, or Law, will be sure to damn them, though their Obedience to the Law will not save them.* Here thou sayest I have confessed Truth, (and I know it is true by Experience) and thou commentest on those Things laid down by me thus: *Then surely (sayest thou) It is good not to neglect it; that is, not to neglect following the Law.* To which I answer, as their Obedience to the Law will not save them, so their neglect of Obedience to the Law will be sure to damn them; these Things thou canst not deny. But is this all the Wit thou hast? Because the neglect of the Law will be sure to damn them; therefore wouldst thou put poor Souls to follow that which will not save them? (O wonderful Ignorance.) Nay, but thou shouldest have said, then surely the best Course is, for a poor Soul in this Case, to fly to the Lord Christ, even the Man Christ Jesus, who was slain on Mount Calvary for the Sins of poor Sinners. And the rather, because he did so willingly, of his own Accord lay down his Life for them. Methinks, I say, thou shouldest rather have said, then let us follow the Son of Mary, the Man Christ Jesus, the Lamb of God that taketh away the Sins of the World, by his Blood on the Cross; who is now also at his Father's right Hand making Intercession for all those that do come to the Father by him; but they that are not for the Truth, will advance any Thing but the Truth. And as for that which thou callest the second Clause, which is, *The Law (sayest thou) must be obeyed.*

I answer, Christ Jesus hath done that in his own Person, and justified me thereby; and for my Part, I will not labour now to fulfil the Law for Justification, least I should

undervalue the Merits of the Man Christ Jesus, and what he hath done without me: and yet will I labour to fulfil, if it were possible, ten thousand Laws, if there were so many: And O! let it be out of Love to my sweet Lord Jesus (2 Cor. 5. 14.) *for the Love of Christ constrains me.* And thus much to thy 16th Page.

In the next Place, *thou art offended with this*, because I say, though Christ doth give a Light to every one that comes into the World, yet it doth not therefore follow, that this Conscience, (or Light) is the Spirit of Christ, or the Work of Grace wrought in the Heart of any Believer. This I shall pass also, as having spoken to it already, only mind thee of thy Weakness, in that thou shouldest make this Conscience; that Christ hath given to every Man to be the same with the Spirit of Christ. And thou sayest further, that the Light, that Christ hath lightned every one with, is the same in Nature with the Spirit of Christ. O wonderful! that a Man should be so foolish, and so much besides the Truth, as to compare that Nature, or Conscience, that is given to every Man; equal to the Spirit of Christ: Nay, thou sayest that it is one with it in Nature. Didst thou not blush when thou laidst it down? If thou didst not, thou mightest have done with shame enough. As I said before, because thy Conscience will convince thee of Sin, therefore thou wilt call it Christ, or as good as Christ. What! because the Law will convince of Sin, therefore the Law must be called Christ. What Ignorance is this? Nay, Nature it self, that must have the Preheminency, even as high as Christ Jesus, because it can tell a Man that it is a shame for him to wear long Hair.

Then thou askest me, can there be a surer Thing for the Creature to walk by, than by the Light of Christ, which thou confessest every one hath, that cometh into the World. *Answer*, Friend, to the Law, and to the Testimony (*sayeth the Scriptures*) for they testify of Christ. And if thou or any else, shall leave the Scriptures, to follow the Convictions of their own Conscience; ye are not like to know Christ Jesus the Lord, for they may be defiled. And again, it is through the Promises laid down in the Scriptures, *that we may partake of the divine Nature*, 2 Pet. 1. 4. *and not by our following of the Law, or Conscience*, Gal. 3. 1, 2, 3, 4.

But again, where I say, *Heathens, Turks, Jews, Atheists, &c.* have that which doth convince of Sin, and yet are so far from having the Spirit of Christ in them, that they delight to do Iniquity; and to serve their Lust. Upon this thou movest this Query; do they, or I, or any other serve Sin and Lust, because Christ hath not given us Light, or because we hate this Light.

Answer. This I do really confess, that every *Heathen, Turk, or Jew*, in this World, hath a Conscience within them, that doth convince of Sin; for the Gentiles which have not the Law, that is, not the Law in Tables of Stone, or written as we have; these do by Nature, the Things contained in the Law; these having not the Law, are a Law unto themselves; which shew the Work of the Law written in their Hearts, their Consciences also bearing them Witness, &c. And all Men and Women shall be left without Excuse, even by the Convictions of their own Consciences, or the Law. But now that these Things are the Spirit of Christ, that I deny. For Conscience is but a Creature, a Faculty of the Soul of Man, which God hath made. Neither is the Law the Spirit of Christ; for the Law is not of Faith. They that are of the Works of the Law are under the Curse, but they that have the Spirit of Christ, they are the Children of God, and under Grace, and delivered from the Curse, as it is written Gal. 3. *As many as are of the Works of the Law are under the Curse.* But what is it to be of the Works of the Law, or under the Law? *Answer*. Why to seek to be justified by their Obedience to the Law. *Israel which followed after the Law of Righteousness*, Mark. They that follow after Righteousness, do not attain to the Law of Righteousness; if they seek it not by Faith: But as it were by the Works of the Law, Rom. 9. 30, 31. But Christ hath delivered us from the Curse of the Law, being (in our Nature) made a Curse for us, Gal. 3. 10, 11, 12, 13.

But whereas thou sayest, this Conscience or Law, which you would fain have called the Spirit of Christ; works in all Men either to justify, or condemn. I do plainly deny, that either Conscience, or the Law can justify, though they can condemn. *Mark*, The Law is called the Ministration of Condemnation, but not of Life.

The Gospel is called the Ministration of Life, but not of Condemnation; the Law ^{2 Cor. 3. 9} was given that Sin might be discovered. The Gospel was sent, that Sin might be taken away. The Law worketh Wrath; but the Gospel is a Gospel of Peace, Rom. 10. *The Law makes nothing perfect*, Heb. 7. 19. But Christ justifieth from all those Things from which we could not be justified by the Law of Moses, Acts 13. 39.

And whereas thou askest me whether any Thing doth convince of Sin contrary to, or besides the Spirit of Christ.

I answer, There is Conscience, and the Law, yea, and Nature it self that doth convince of Sin; as before I have proved at large. Yet neither is Conscience, the Law, or Nature it self the Spirit of Christ; no, but are much inferior to it, as being Things of no Glory in Respect of it.

And again, that something doth convince of

of Sin besides the Spirit of Christ, it is evident, for the Law saith, *Cursed is every one that continueth not in all Things that are written in it to do them*, 2 Cor. 3. 10. But the Spirit convinceth Men of their unbelief, together with other Sins. Now Mark, The Law also convinceth to work for Life, the Spirit convinceth to believe for Life; the Law saith, *he that doth not fulfil me, shall be damned. The Spirit saith, he that believeth in Christ shall be saved*. Now observe the Terms of the Law and of the Gospel, are different one from another as to Justification. If Men seek for Life by the Law; then the Law saith, *fulfil me perfectly, and thou shalt live*. The Spirit saith, that Christ Jesus came into the World to save those that by Transgression had broken the Law. For, for this Cause saith the Spirit he (*Jesus the Son of Mary, the Man Christ between God and us*, 1 Tim. 2. 5.) *is the Mediator of the New Testament*. For what? That by Means of Death for the Redemption of the Transgressions that were under the first Testament, *they which are called might receive the Promise of eternal Inheritance*, Heb. 9. 15. Now I would not be mistaken; I do not say, that the Spirit of Christ doth give the least Liberty to Sin; God forbid. But it's Convictions are of a more saving and refreshing Nature than the Convictions of the Law, and do more constrain the Soul to Holiness than that.

The Law saying, *Work for Life*; the Spirit saying, *Now to him that worketh not (for Life) but believeth on him that justifieth the ungodly, his Faith is counted for Righteousness*, Rom. 4. 5. as thus, if I should owe to two Creditors ten thousand Talents; the one should say unto me, thou owest me five thousand Talents, pay that thou owest; the other should say, thou owest me five thousand Talents, and I frankly and freely forgive thee all. Now these Expressions are contrary one to another: Even so is the end of the Convictions of the Law, not according to the end of the Convictions of the Spirit of Christ; the one saying, *pay me that thou owest*, the other saying, *thou art frankly and freely forgiven all*.

The next Thing thou utterest is, where I say, *Those that are alive unto Sins, have not the Spirit of Christ*. But sayest thou, *it is given to every Man*. Mark, thou sayest, *It is given to every Man*: The Apostle saith, *some are sensual, having not the Spirit*, Jude 19. Who must we now believe, the Apostle or you? Certainly your Doctrine is not according to Truth, but a Lie; as is clear, in that you will affirm, that which the Apostle doth deny.

Then thou sayest, I bring other vain Arguments to prove, that every one hath not the Spirit of Christ. This one is enough to prove it, that the Apostle saith, *Some Men have it not*. But that which thou callest vain, I am sure neither thou, nor any

of thy Fellows, are able to answer. One is to this Purpose; the Devils are so convinced of Sin, that they did fear the Torment that was to come upon them for their Sins; and did fear also that the Son of Man was come to torment them for their Sins; and yet the Devils have not the Spirit of Christ. So that it is evident, that we may be convinced of Sin, and yet not by the Spirit of Christ. A second Argument which thou callest vain, is this, Man in his coming into the World, hath this Conscience given him, which doth convince of Sin, Job. 8. 9. yet Man in his coming into the World, or as he cometh into the World, hath not the Spirit of Christ given him, for that must be received ordinarily afterward by the preaching of the Word, which is preached by the Ministers and Servants of Jesus Christ, Acts 10. 44. While Peter yet spake to the People, the Holy Spirit fell on all them that heard the Word.

But farther, thou saist, *Until I prove the Light of Christ contrary to the Spirit of Christ, thou wilt say, that every Man hath that which is one in Union, and like the Spirit of Christ, even as good as the Spirit of Christ in its Measure*.

Answer. Friend, I have proved already that every Man hath not the Spirit of Christ, though they have that which thou dost call the Spirit of Christ, which is Conscience and Nature itself. And this I say again, that thou hast laid open thy Weakness very much, to say that every Man hath that which is as good as the Spirit of Christ. Friend, seeing the Scriptures say, some have not the Spirit of Christ, how durst thou so blaspheme, as to say, then it is as good as the Spirit of Christ in its measure. Was there ever such a deal of Ignorance discovered at one time by a Man, as to say, that every Man hath the Spirit, or that which is as good as the Spirit; though the Spirit saith plainly, that some have not the Spirit, as I have proved plainly, Jude 19. Friend, what is there besides the Spirit that is as good as the Spirit? Be silent, and say no more so, lest thou dost through Ignorance, or Presumption, set up thy Conscience or Nature, as high and as good as the Spirit of Christ, when indeed they are not worthy to be compared with it, being weak, and not able to do that which is and hath been done by the Spirit of Christ.

Then thou art offended, because I said the Devil doth deceive poor Souls by bidding them listen within, and see if there be not that which doth convince of Sin. Friend, all Men have not the Spirit, though they have that Conscience that doth convince of Sin, John 8. 9. Now seeing all Men have not the Spirit, is it not a great Deceit of the Devil to perswade poor Souls, that because they are convinced for Sin by their own Consciences, therefore they have the Spirit

Spirit of Christ: Surely it is from the Devil. First, because he would make thee believe that Conscience which is but a Creature, is the Spirit of Christ, by whom the World was made. Again, because the Soul being persuaded that it hath the Spirit (when it hath it not) as all Men naturally are without it, *Eph. 3. 13.* it is kept off from seeking and begging for it, being already persuaded (falsly) that it hath it.

And whereas thou saist, the Voice of the Gospel is to bid listen within the Heart, as *Paul preacheth*. I deny that *Paul* biddest listen within. But the Scripture that you would fain make Shelter for your Error is this, where he saith, *The Word is nigh thee, even in thy Mouth and in thy Heart.* That is, *The Word of Faith which we preach.* Now, Friend, Faith is that which layeth hold of, or believeth the Gospel. And that this is the Meaning read the next Verse: That (saith he) *If thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thine Heart that GOD hath raised him from the Dead, thou shalt be saved.* So that it is clear that the Word of Faith, is to believe assuredly from the very Heart, that God hath raised up Jesus from the Dead, out of the Grave into which he was laid by *Joseph*; and that he was raised again for my Justification, *Rom. 5. 25.* as it is written, *1 Cor. 15.* Moreover Brethren, saith he, *I declared unto you the Gospel which I preached unto you at the first, which also you have received, and wherein you stand, by which also you are saved, if you keep in Memory, or assuredly believe, what I preached unto you, unless you have believed in vain:* But what was that Gospel you preached? Why, saith he, ver. 3. *I delivered unto you first of all, that which I also received; How that Christ died for our Sins according to the Scriptures: and that he was buried, and that he rose again the third Day according to the Scripture, and that he was seen of the Brethren after his Resurrection, &c.* The Word of the Gospel, my Friend, is, Christ died for our Sins according to the Scriptures, and that he rose again according to the Scriptures; and that he is ascended from his Disciples, to prepare a Place for them according to the Scripture.

That he ever liveth to make Intercession in his own Person without, as Mediator between God and Man, according to the Scripture, *Heb. 7. 25.*

^{1 Thes. 4. 16, 17.} That he will come again in the Clouds with all his mighty Angels, and before him shall all Nations be gathered, according to the Scriptures, *Mat. 25. 31, 32.* after which time, his Saints shall be ever with him according to the Scriptures.

Again, thou art offended in that I said, Now the poor Soul finding this to be so (that it is convinced of Sin) all in haste (if it be willing to profess) through Ignorance of the Gospel, claps in with the Motions of

its own Conscience, which doth command to abstain from this Evil, and to practise that Good. Which Words of mine thou corruptest, and wrestest, and layest down in another Form, as are to be seen in thy Book, *Page 18.* But now, Friend, is not he ignorant of the Gospel, which thinks his own Conscience will lead him to eternal Life, by commanding to abstain from this Evil, and practise that Good? Surely, if Salvation comes by our Conscience, or by the Convictions or Commands thereof, *Christ Jesus died for nothing,* *Gal. 2. last Verse.*

And whereas thou askest, what, and how doth the Light of the Gospel work, if not in the Conscience. I answer, Though the Light of the Spirit of God and the Gospel be in the Hearts of the Elect of God; yet the Gospel Light is hid, and doth not shine so much as unto, much less into the Consciences of some of them that be lost, *2 Cor. 4. 3, 4.* that though the Light of the Gospel doth shine, and that gloriously too in the Hearts of God's Elect, yet it doth not follow, that the Convictions of Conscience is the Gospel; no, nor the Convictions of the Law neither. And again, though every one of God's Elect have the Light of the glorious Gospel shining in them, what Argument is this to prove all Men have the Light of the Gospel shining in them. No, saith Christ, *I thank thee, O Father, that thou hast hid these things (the things of the Gospel) from the wise and prudent, and hast revealed them to Babes.* And whereas thou saist (as I gather by thy Words) that I call Conscience the Light of Christ, I say, if thou meanest by these Words (the Light of Christ) the Spirit of Christ, I do deny that every Man hath it: but if thou callest Conscience the Light of Christ, or the highest Light that is in an unconverted Man the Light of Christ; then, I say, that the highest Light that is in a natural or unconverted Man (which you call the Light of Christ) is not able by all its Motions and Convictions, nor yet by all the Obedience that a Man can yield to these Convictions; I say, they are not able to deliver him from the Wrath to come; for Deliverance from that is obtained by the Blood of Jesus, which was shed on the Cross, without the Gate of Jerusalem (as I have often said) *Eph. 1. 7.* compared with *Heb. 13. 12.* and not any Light within a natural Man.

And whereas thou saist that I said, the Devil counterfeits the new Birth by persuading to follow the Light of the World: I answer, * Thou hast most naughtily belied me. The Words that I said (speaking of the Devil before) are these; Now he counterfeits the new Birth (said I) by persuading them that it is wrought by following the Light that they brought into the World with them; as is clearly seen in my Book, *Page 76.* Friend, I wonder that you should so boldly profess yourself to be led by the Spirit

* Here is another of his false Accusations of me.

Spirit of Christ, when you make it manifest that you are guided by the Spirit of Satan. Was not he a Liar? and hast not thou been led by a lying Spirit also, in wresting of my Words as thou hast done?

But I do freely declare again, that Satan doth deceive those Souls, whom he persuades the new Birth is wrought in, by following the Light they brought into the World with them; for Men as they come into the World, do not receive the Spirit, for it is given the Elect afterwards; neither have all Men the Spirit. And he that hath the new Birth, must have it by, and thro' the Spirit; as it is written, *Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of Heaven.* Therefore, if Men do not bring the Spirit into the World with them; and if nothing without the Spirit, or nothing but the Spirit will or can work the new Birth in a Man: it must needs follow, that they who think the new Birth is wrought by that Light or Conscience which they brought into the World with them, must needs be beguiled by Satan.

I do pass by many of thy raging expressions, which I might justly charge with much Unrighteousness; but I know the time is short, and then whatsoever thou hast done in secret, shall be laid open upon the House Tops, therefore I forbear them.

Again, thou art offended because I said, now Satan makes the Soul believe he is its Friend, and that he is a Gospel Minister, 2 Cor. 11. 14. and if the Soul will be led by what shall be made known to it, from the Light or Conscience within, it shall not need to fear, but it shall do well, *page 76. of my book.* I said it then, and I say it now; and I know that he that doth think to be born again by following his Conscience, or any other Light that is in an unregenerate Man, will be deceived, and shall one Day know, that there is a difference between Conscience and Christ; between the Light of Nature, and the Spirit of God. But you may say, how can you prove that Conscience is not of the same Nature, of the Spirit of Christ: *Ans.* *They that are unbelieving, even their Conscience is defiled, Titus 1. 15.* But so cannot be the Spirit of Christ.

2. Conscience is not of the same Nature with the Spirit of Christ, *for Conscience may be hardened or seared with an hot iron:* as it is written 1 Tim. 4. 3. But so cannot the Spirit of Christ.

3. Our Consciences naturally are evil, having (saith the Scripture) our hearts sprinkled from an evil Conscience, *Heb. 10. 22.* But so is not the Spirit of Christ.

But again, whereas you said, that I said, they will not speak except the Spirit move them, &c. thou doest falsly speak of me, and again doest corrupt my Words; * for I said, now they will not speak except their Spirit move them, (I do not say the

Spirit of Christ) (said I) Friend; if you can be led to life by your own Spirit, if your own Spirit will learn you the things of the Spirit of God; and if you can speak them with and in your own Spirit, in that demonstration that they are spoken, when they are spoken in the Spirit of Christ; (which all Men have not) then say that I speak false things; but till that time hold your Peace. Thus I pass by thy 19. *page,* leaving many of thy scolding terms to thyself.

The next thing thou sayest, is, that I did run but was not sent, like unto my forefathers: and therefore sayest thou, I do not profit the People at all. *Ans.* Which accusation of thine, I shall leave to be taken notice of by the People of God in the Country where I dwell, who will testify the contrary for me, setting aside the Carnal Ministry, with their retinue; who are as mad against me as thyself.

But farther, thou art somewhat distempered, and discontented that I said, *Many sad and horrible Doctrines are vented by you.* And you said, I named nothing. *Ans.* I need not, thine own speech betrayeth thee, that thou art one of them, that do such things; and I need go no further than thy own mouth and Doctrine. But if it will be more satisfaction to tell you wherein, they of your Society do hold sad Doctrine I shall.

First, therefore your Society do hold and affirm, that that Man which was hanged on the Cross between two Thieves, called Jesus; in his Person is within you, contrary to the Scripture, *Acts 1. 11.*

Secondly, you say that Christ is crucified within, dead within, risen and ascended within; which also you have no word of Scripture to prove.

Thirdly, your Society affirm, that the coming of the Spirit into the Hearts of Believers, is Christ his second coming. When the Scriptures do plainly hold forth, that the coming of Christ in the Spirit was before his coming in the Flesh; as in 1 Pet. 1. 10, 11. where the Apostle speaking of the Prophets inquiring into the great Salvation which was afterwards to be accomplished, saith, Searching what, or what manner of Time the Spirit of Christ which was in them did signify; when it testified before hand the Sufferings of Christ, and the Glory that should follow.

Mark, here is the Spirit of Christ in the Prophets, long before the first coming of Christ in the Flesh, which was when he was born of Mary the Virgin, the Spirit of Christ, *saith he,* did testify before hand the Suffering of Christ, to the Prophets, which were before Christ came in the Flesh, as the Scriptures hold forth plentifully.

But again, you deny the second coming of that very Man, with that very Body, which was born of the Virgin Mary; and say, his second coming is not his coming again

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gain personally, but his coming in the Spirit only; and that is all you look for, when the Scripture saith; That same Jesus (who appeared to his Disciples after his Passion, *Acts* 1. 3.) shall so come, even as they did see him depart from them into Heaven; which was a very Man, as well as very God. And will come again, a very Man as well as very God, at the End of the World. For it is that Man; namely, he that was crucified, whom God raised again, must be the Judge of quick and dead, *Acts* 10. 39, to 42. seriously compared.

Again, you say, that every Man hath the Spirit of Christ, which is a sad Doctrine, because contrary to the Scripture, *Jude* 19. And you say, there is that in every Man which is as good as the Spirit of Christ; which is a blasphemous Doctrine. Besides many other things which they of your own spirit have most sadly spoken; which I shall not mention, being so commonly known to the Saints of the Lord, before whom you have openly, and without Fear (at least in shew) spoken. Which will doubtless be laid open to your Sorrow and great Amazement, at the appearing of our Lord Jesus Christ.

Then thou art offended because I said, I wonder that the Lord doth not either cause the Ground to open her Mouth and swallow you up; or else suffer the Devil to fetch you away, to the astonishing the whole World. Certainly, *Korah, Dathan* and *Abiram* did not so horribly transgress, as you have done. Yet his hand on them (no question) was as it were the Astonishment of the World. Therefore I may well wonder that you are not served so. Only this I consider, it may be you have not yet filled up the Measure of your Wickedness, therefore is not the Hand of God as yet upon you.

The next Thing I take Notice of is, that thou findest Fault with mine Answer to this Question. *But doth not the Scripture say, that it is the Spirit of Christ that doth convince of Sin?* Thou saist it is a good Question, but I have confounded it in the Answer, and not answered plainly. Wherefore I shall not at all stick at the Pains, to give the Reader in brief some of the Heads of the Answer I then gave to it Word for Word, or to the same Purpose. The Answer was, Yes, the Spirit doth convince of Sin; but for the better understanding of this Place, I shall lay down this, *said I*. That there are two Things spoken of in Scripture, that do manifest or convince of Sin. First, the Law, *Rom.* 3. 20. *For by the Law is the Knowledge of Sin.* Secondly, the Spirit of Christ doth also the same, as it is written, *And when he is come, he will convince the World of Sin, Joh.* 16. 7, 8, 9. Now say I, sometimes the Law it self, by its own Power doth manifest Sin, as in the case of *Judas*, who was so far

from having the Spirit of Christ, that the Devil had very great Possession of him. Which things my Adversary doth wrangle at, yet dares not affirm the contrary: only saith this, he had the righteous Law of God written in his Heart: which thing is not the Spirit of Christ. The Law is not of Faith. The Law is not the Comforter, but rather a Tormentor: yet the Spirit of Christ is a Comforter. Again say I, the Spirit of Christ doth take the Law, and doth effectually convince of sin, &c. Then I put forth another Question, saying, *But how should I know whether I am convinced by the Law alone, or whether the Law be effectually set home by the Spirit?* To which I answer, when the Law doth convince by its own Power, it doth convince only of Sins against the Law; as lying, sweating, stealing, &c. pronouncing an horrible Curse against thee if thou fulfil it not, and there leaves thee, but gives thee no Power to fulfil it compleatly and continually, which thou must do, if thou be saved thereby. With which my Adversary is much offended; also saying, that I am confounded in my Discourse, and so leaves me, confuting none of my Words by holy Scripture, but falls a railing, because I reckon Pharisees and Quakers together.

Only thus much he saith; That I make it a light thing to be convinced by the Law, and then brings in that Scripture; *This is the Condemnation, that Light is come into the World, and Men love Darknes rather than Light*; cunningly corrupting of it, and would fain have you understand it as spoken of the Law, when the Son of *Mary* speaks it of himself, which was not the Law, but the Saviour. And that he might the better go away undiscerned, he saith, and the Law is Light, therefore the Light is the Law (*saith he*). But I perceive that he doth not yet understand the Difference between the Light of the Law, and the Light of the Gospel; but would fain make the Law and Christ one Saviour: the one being but only a condemning Light, and nothing else; the other a saving comfortable Light. And whereas thou sayest, I make it a light thing to be convinced by the Law, I answer; the Law is good, if a Man use it lawfully; and I honour it in its Place; yet if they make a Saviour of it, they make an Idol of it, and wrest it out of its proper Place. Also, if they think that it is Christ, they are much deceived.

But farther, he put me to prove any such Distinction in Scripture as that there is any thing made Mention of therein that doth convince of Sin, besides the Spirit of Christ: which thing I have already answered, where I said the Scripture saith, *By the Law is the Knowledge of Sin, Rom.* 3. 20. And again, doth not even Nature it self teach you, that it is a shame for a Man to wear long Hair, *2 Cor.* 11. 14. and also

also Conscience, which are neither of them the Spirit of Christ, but much inferiour to the same; yet this also convinceth of Sin, *John 8. 9.*

But to the other thing, which is the answer that I give in my Book to this Objection: But I am not only convinced of my Sins (may some say) but have also some Power against my Sins; so that I do in some Measure abstain from the Sins forbidden in the Law. And because I say, this thou mayest have and do, as thou thinkest, perfectly too [*as thou thinks*, mark that] as those fond Hypocrites, called *Quakers* [think] that they also do, and yet be but a Natural Man. Here my Adversary is very much offended, and calls me *Perverter* of the right way of the Lord; and saith, Shew me any Natural Man in the Scripture that hath done it. Whereas had he been but willing to have laid down the Scripture I brought to prove it, he needed not to have looked for a second Answer. But because he would have it again, I will therefore shew you, that Natural Men meerly by Nature may be convinced, and abstain from those things forbidden in the Law, and think they do it perfectly, nay, they do the things contained in the Law. For saith the Apostle, *Rom. 2. 14.* When the Gentiles which have not the Law, do by Nature [*mark, do by Nature*] the things contained in the Law; these [the Gentiles] having not the Law, are a Law to themselves. Mark; the Gentiles do by Nature the things contained in, or held forth, or made Mention of by the Law; the Light also that they have, it is themselves, being a Law to themselves; that is, their Consciences (being of themselves) bearing them Witness, and their Thoughts the mean while accusing, or else excusing one another, though they cannot be saved thereby, *ver. 15.* Again, when *Paul* was a Natural Man, and a Persecuter of Jesus Christ, he saith of himself, that then he was, touching the Righteousness of the Law, Blameless, *Phil. 3. 6.* And whereas thou sayest, thou hadst rather chuse to be one of those who abstain from those things forbidden in the Law, and to have Power over Sin, than to live in the Transgression of the Law; this is fair spoken, and it doth shew that thou art under the Convictions of the Law; and if it be no worse, I fear thy state the less, though it be bad enough; yet this I say, if thy Soul be not saved freely, by the Blood of that Man who was Crucified on Mount *Calvary*, and by his Merits alone done by himself in his own Person, thou, notwithstanding wilt fall short of eternal Life. For by the Works of the Law, shall no Flesh living be justified, *Rom. 3. 20.* Though by it be the Knowledge of Sin, and a Command to abstain from the same. And thus have I spoken to thy 21. Page.

But farther thou sayest, that thou fearest

I worship the name *Mary*, because I mention her Name so much.

Answe. If thou hadst said, I worship her Son, thou hadst said truly (I hope) But is not thy Spite more against her Son, than her? I doubt it is; for neither thou, nor thy Companions can endure that one should say, he is still the same that was born of *Mary*, Flesh and Bones, a very man, now absent from his People, though in them in his Spirit. There are more offended at this besides the Quakers.

Again, thou sayest I said, *That as he is God, Christ lightneth every Man that comes into the World*; which thing again I say. What then? Then say you, I will mind you of one Scripture which you your self have quoted, which saith, *The Law is Light*, *Prov. 4. 23.* Therefore sayest thou, *The Light is the Law*. Give me leave here to take thy Words in twain: First, if when thou sayest, then the Law is Light, thou mean, the Light of the Law is the Light of the Law, and no more, thou sayest Right. But if thou mean, the Light of the Law, is the Light of the Gospel, or the Spirit of Christ, I must needs reprove thee. For I tell thee again, the Law is not of Faith, the Law makes nothing perfect, *Heb. 7. ver. 19.* The Law is but a weak and unprofitable thing, as to Justification, *Heb. 7. 17.* though as I said before, it is good if it be used lawfully; which is, not to seek or look for Justification thereby, nor yet to say, it is the Spirit of Christ.

Then farther thou art offended, because I said, When the Spirit of Christ convinceth, it convinceth of more Sins than the Law. Friend, will the Law shew a Man that his Righteousness is Sin and Dung? No, for though the Law will shew a Man that his failing in the Acts of Righteousness is Sin; yet I question, whether the Law will shew, that a Man's own Righteousness is Sin. For there is in Scripture saith, it doth, or can. Secondly, shew me, if thou canst, that the Sin of Unbelief is spoken against in all the Ten Commandments, or that called the Moral Law. But now the Spirit of Christ convinceth of Unbelief, that is, it sheweth, that if Men do not believe, that they have Redemption by the Obedience of that Man who was laid in the Manger, hanged on the Cross, &c. I say, it sheweth, that those who do not lay hold on what he hath done and suffered without them in his own Body on the Tree (through the Operation of his Spirit, which he hath promised to give to them that ask him) or else they have not yet been convinced of the Sin of Unbelief, and so are still in a perishing Condition; notwithstanding their strict Obedience, to the Light within them, or to the Law. And now tell me, you that desire to mingle the Law and the Gospel together, and to make of both one and the same Gospel of Christ: Did you ever see your selves undone and lost, unless

unless the Righteousness, Blood, Death, Resurrection and Intercession of that Man Christ Jesus (in his own Person) was imputed to you? and until you could by Faith own it as done for you, and counted yours by Imputation, yea, or no? Nay, rather have you not set up your Consciences, and the Law, and counted your Obedience to them better, and of more Value, than the Obedience of the Son of Mary without you, to be imputed to you? and if so, it is because you have not been savingly convinced by the Spirit of Christ, of the Sin of Unbelief.

Other Things thou dost quarrel against, but seeing they are in effect the same with the former, I pass them by; and shall come to the next Thing thou dost think to catch me withal, and that is, because I say, that *God only is the Saviour, there is none besides him*. Therefore sayest thou, how contrary is this to that in Page 24. where I say, how wickedly are they deluded, who own Christ no otherwise than as he was before the World began. Now this is no Contradiction as thou wouldest have it; for though I say there is none but God our Saviour, yet I did also then in my Book shew how he was our Saviour, namely, *in that he came into the World, being born of a Virgin, made under the Law, that he might redeem them that were under the Law, by his Obedience in that Nature, by suffering in that Nature, by his rising again in that Nature, and by carrying that Nature into Heaven with him, as the Scriptures at large declare; and therefore though I say God is our Saviour, and none besides he; yet they that own him to be the Saviour no otherwise than as he was before the World began, are such as deny that he is come in the Flesh, and so are of Antichrist, 1 John 2. For before God could actually be a Saviour, he must partake of another Nature than the Divine, even the Nature of Man, Heb. 2. 14, 15.*

Again, thou sayest, it is a Slander put upon the *Quakers*, to say, they slight the Resurrection: *Ans.* What say you, Do you believe the Resurrection of the Body after it is laid in the Grave? Do you believe that the Saints that have been this four or five thousand Years in their Graves shall rise, and also the Wicked, each one with that very Body wherein they acted in this World; some to everlasting Life, and some to everlasting Contempt. Answer plainly, and clear your selves, but I know you dare not, for you deny these Things.

But if you speak doubtfully, or covertly in answer thereunto; I doubt not but God will help me to find you out, and lay open your Folly; if I shall live till another Cavil by you be put forth against the Truth.

The next Thing thou cavillest at is, that Query raised from *Eph. 4. 10.* and thou saist I have not answered it. You should have answered it better, or else have confuted that Answer I gave unto it, and then you

had done something: But the great Thing that troubles thee is, because I say, (further in my Book) he that ascended from his Disciples, was a very Man, *For handle me and see, saith Christ, a Spirit hath no Flesh and Bones as you see me have*. Now let the Adversary shew by the Scripture (said I) that there is in them any Place called Heaven, which is able to contain a Man of some four or five Foot long (or a competent Man of Flesh and Bones) for the space of fifteen or sixteen hundred Years, but that above the Clouds, which troubles thee so, that it makes thy Tongue run thou canst not tell how; but know, that when the Son of Man shall come from Heaven to judge the World in Righteousness, that which thou callest Foolishness now, thou wilt find a Truth then to thy own Wrong, if thou close not in with him, who said, handle me and see, *for a Spirit hath not Flesh and Bones as you see me have*, Luk. 24. 38, 39, 40.

Another Thing that thou art troubled at, is, in that I do reckon the *Quakers* to be of the deluding Party; when alas, all Men that have Eyes to see, may easily discern, that you are of that Generation, as will appear in Part by your own Expressions, both now, and also at other Times. But that you may take off the Brand from your selves, you say, that the false Prophets and Antichrist, were in the Apostles Days, as though there should be no false Prophets now, when the very Time we live in doth manifestly declare, and hold forth, that there are many, who at this Day seek to beguile unstable Souls, of which Sort you are not the least, though for ought I can learn as yet, you are the last, (that are come into the World) but that you may the better shift it from your selves, you say, that in those Days there was not a *Quaker* heard of; namely, in the Days of *John*. Friend, thou hast rightly said, there was not a *Quaker* heard of indeed, though there were many Christians heard of then. By this you your selves do confess, that you are a new upstart Sect, which was not at other Times in the World, though Christian Saints have been always in the World. Friend, here like a Man in the dark, in seeking to keep thy self out of one Ditch, thou art fallen into another; instead of proving your selves no false Prophets, you prove your selves no Christians, saying, there was not a *Quaker* heard of then. But if *Quakers* had been Christians, then they would have been heard of to the Glory of God, and his Christ.

Again to defend thy self thou throwest the Dirt in my Face, saying; If we should diligently trace thee, we should find thee in their Steps, meaning false Prophets, through famed Words, through Covetousness, making Merchandise of Souls, loving the Wages of Unrighteousness.

Friend, dost thou speak this as from thy own

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Accusa-
tions.

own Knowledge, or did any other tell thee so? However, that Spirit that led thee out of this Way, is a lying Spirit. For though I be poor, and of no repute in the World, as to outward things; yet through Grace I have learned by the example of the Apostle to preach the Truth; and also to Work with my Hands, both for mine own living, and for those that are with me, when I have Opportunity. And I trust that the Lord Jesus, who hath helped me to reject the Wages of Unrighteousness hitherto, will also help me still, so that I shall distribute that which God hath given me freely, and not for filthy Lucre's sake. Other things I might speak in Vindication of my Practice in this thing: But ask of others, and they will tell thee that the things I say are Truth: and hereafter have a Care of receiving any thing by Hear-say only, lest you be found a Publisher of those Lies which are brought to you by others, and so render yourself the less credible; but be it so.

And as for your thinking, that to drink Water, and wear no Hat-bands, is not walking after your own Lusts; I say, that whatsoever Men do make a Religion out of, having no Warrant for it in the Scripture, is but walking after their own Lusts, and not after the Spirit of God. Thus have I passed thy 23d Page.

And lest you should think that the Quakers are not such as condemned me and others for preaching according to the Scriptures; as you would fain clear yourselves of this Charge laid against you in my Book, by your saying, you deny the Accusation to be true upon any of the Quakers. I shall therefore tell you of your Sister *Anne Blackly*, who did bid me in the Audience of many, *To throw away the Scriptures*. To which I answered, *No, for then the Devil would be too hard for me*.

And again, because I said, *The Man Christ Jesus was above the Clouds and the Heavens, now absent from his People in the World, touching his bodily Presence*; She said, *I preached up an Idol, and used Conjur-ation and Witchcraft*. Which things I should rather have desired her to repent of, than to make her a publick Example for others to take Warning by, but that it is expedient that your Folly be laid open, that others may fear to do as you have done.

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But farther, thou chargest me with a loud * crying out against Christ within. This is thy throwing of Dirt in my Face again, for I have said it often, that if any Man have not the Spirit of Christ he is none of his.

§ Here is
another
Lie made
of me.

Again thou saist, that in Page 203, I do take in Hand to prove or discover that the Doctrine of Christ within, § is a false Opinion.

Thou dost also here speak falsely of me, for all that I take in hand to prove, is this, That they hold a false Opinion (and Princi-

ples too) who hold up a Christ within, in opposition to Christ without, who is the Saviour; as doth plainly appear by my following Discourse, if you read from Page 203. to the end of my Book.

But in the next Place, after much railing, thou comest to the Place where I again ask this Question, *Doth not the Scripture make mention of a Christ within?*

To which I answer, Yes, and he that hath it not is none of his. But to lay open thy Folly at last thou saist, *Doth not the Scripture say, Christ is within you, except you be Reprobates?* and is not this thus much, are not all they Reprobates (say you) but they in whom Christ is within?

Answe. They are indeed Reprobates who have not Christ within them; but now, how is thy folly manifest? that in one Place thou shouldest confess some are Reprobates, who have not Christ within; and yet in Page 18, of thy Book thou saist, it is given to every Man. And in Page 26, of thy Book, thou saist, that a Measure of the Spirit is given to every Man, and is given within him too, though the Scripture declareth the contrary, and thy self also now at last. It is well thou dost recant so much, as to eat thy first Words at the last, or at least to shew thy self unstable in judgment: Friend, thou maist see, the more thou dost fight against the Truth, the more thou soilest thy self: Partly by helping of it, and partly by contradicting thy self.

One thing more thou dost befool thy self with, and that is; in that thou in the first Place saist thou ownest the Words in my Book, and yet hath spent some four Sheets of Paper to vent thy thoughts against them.

But peradventure thou wilt say; those Words that I own are not those that I speak against, but the other. To which I answer. There are many things in my Book spoken of by me that are Truth, which if you own, you must leave professing your self a Quaker.

As first, That that Man that was born of the Virgin Mary, called Jesus, (I say you will not own) that he in his own Person, by himself without us, did compleatly bring in everlasting Life for us, by offering up himself once for all upon the Cross.

Secondly, that Christ who wrought out Redemption for his Children, did after he had wrought it out, go away from them, and not into them in his Person.

Thirdly, that he ever-liveth, that very Man to make Intercession in his Person, in the Presence of his Father without, untill the End of the World.

Fourthly, that that very Man who did go away from his Disciples into Heaven, will come again Personally the same Man the second time, and before him shall be gathered all Nations, and he shall judge them

for their Sins: and take his to himself, who shall Soul and Body be with him to all Eternity; these things (I say) thou couldest not own, though they are the Truth of God. But leaving thee to the great God, who will give thee according to thy Works, in this as in other things: I shall come to thy Answers to my Queries.

The first Query that I propounded is, If thou saist that every Man hath a Measure of the Spirit of Christ within him, why say the Scriptures, *Some are sensual, having not the Spirit.* And when Christ telleth his Disciples, of sending them the Spirit, he saith, the World cannot receive it. Here in the first Place thou hast not only answered deceitfully, but hast also corrupted my Words in laying down the Query, in that thou didst leave out some Words; for thou didst lay it down thus: *If thou saist that every Man hath a Measure of the Spirit of Christ within him, why say the Scriptures, Some are sensual, having not the Spirit,* and Christ saith, *The World cannot receive it.* (Reader, compare them both together.)

Now thy Answer, is, *Some are sensual, having not the Spirit, because they receive it not, and some cannot receive it, because they believe not on him from whence it comes.* Yet sayst thou, *The measure of the Spirit is given to every Man to profit withal,* as the Scriptures say: When there is no Scripture saith, a Measure of the Spirit is given to every Man to profit withal. But again, see here thy strange Confusion. 1. *To say, some have it not.* 2. *To say every Man hath it.* But you would make a Difference between having and receiving: but I tell thee, he that hath it hath received it, *Gal. 3. 2.* and he that hath not received it, hath it not, *Jude 19.*

My second Query was, *What is the Church of God redeemed by from the Curse of Law? Is it by something done within them, or by something done without them?* If you say, it is redeemed by something that worketh in them, then why did the Man Christ Jesus hang on the Cross on Mount Calvary, without the Gate of Jerusalem, for the Sins of his Children? and why do the Scriptures say, That through this Man is preached to us the Forgiveness of Sins?

The answer thou givest is, *The Church of God is redeemed by Christ Jesus, which is revealed in all Believers. And Christ Jesus wrought in them mightily; And it was he that wrought in them to will and to do.*

This is plain Scripture, and the Man Christ Jesus (sayest thou) hanged on the Cross on Mount Calvary; because, they wickedly judged him to be a blasphemer, and through their Envy persecuted him to Death; because he bare witness against them, and as in their account he died, and hanged on the Cross, for an evil doer. And this is one Ground (at least) why he hanged on the Cross, &c.

Ha Friend? I had thought thou hadst not been so much hardened; art thou not ashamed thus to slight the Death of the Man Christ Jesus on the Cross; and reckon it not effectually for Salvation, but sayest, the Church is redeemed by Christ Jesus which is revealed within. And to confirm it, thou dost also corruptly bring in two Scriptures.

The one saith, *whereunto I also Labour according to his Working, which Worketh in me mightily.* By which words Paul signifies thus much, *That as God was with him in the Ministry of the Word, so did he also strive according to his Working which wrought in him mightily.* What is this to the purpose? See *Col. 1. 26. to 30.* And also, the other Scripture makes nothing to prove, that the Church of God is redeemed by Christ within, as he is within. Only you must corrupt the Scriptures, and be transformed (though Ministers of Darkness) into an Angel of Light, if you will do any mischief.

And now, that thy Answer is false, I shall clearly prove. First, because thou denyest, that Redemption was wrought out for Sinners by the Man Christ Jesus on the Cross, or Tree, on Mount Calvary; when the Scripture saith plainly, that when he did hang on the Tree, then did he bear all our Sins there in his own Body, *1 Pet. 2. 24.*

And secondly, in thy saying it is redeemed by Christ within, by being within; when the Work of the Spirit of Christ in Believers, is to make known to the Soul by dwelling within, which way and how they were redeemed by the Man Christ Jesus on the Cross. And this I prove farther, because when thou art forced to answer to these Words, Why did the Man Christ Jesus hang on the Cross on Mount Calvary for the Sins of his Children? Thou sayest, because they wickedly judged him to be a Blasphemer. Friend, I did not ask thee why the Jews did put him to Death? But why was he crucified there for the Sins of his Children? But thou willing to cover over thine Error, goest on cunningly saying, and through their Envy they persecuted him to Death, for an evil Doer, *This is one Ground at least, &c.*

Friend, but that thou art ashamed to own the Gospel of Jesus Christ, thou wouldest have said, he was crucified there for the Sins of the World; and by his offering up of himself upon the Cross, he did for ever perfect them that are sanctified. Nay, thou wouldest have studied to exalt his dying there; first, by shewing what a sad Condition we were in without it; Secondly, by holding forth the manifold and great Privileges that we have by his dying for us there. But thou art at Enmity against the Things of God, as is clearly seen by those that have indeed the Spirit of God in

in them, and are enabled thereby to discern you. And though you say, there is no other that can forgive Sin, nor the Blood of any other that can take away Sin, but the Blood of God. Yet thou deniest, that the Blood of him, who was, and is truly God as well as Man, Christ Jesus: I say, thou deniest that his Blood that was shed without *Jerusalem Gates*, doth wash away Sin from the Saints of God: and cunningly (though not at this time uttered) concluding that the Blood of God was shed for Sin on a Cross within. If it be not so, then call me Lyar; but it will clearly appear so to be in your answer to my third Query.

3d. Query is, What Scripture have you to prove, that Christ is, or was Crucified within you, Dead within you, risen within you, ascended within you?

Thy answer is, There is no Scripture that mentions every of our Names in particular. And thy Query (saist thou) is raised from a misunderstanding of us, so I judge. But Christ is within us, that we do not deny, and he is the Lamb that was slain in the Streets of the great City, which is spiritually called Sodom, and Egypt (mind spiritually) and he is now risen, and ascended, this we know, and leave thee to receive a farther Answer from them that are led by a Spirit of Delusion.

Friend, How dost thou run about the Bush, seeking to scrabble up an Answer, but findest not a right one, and wouldest also fain hold out, that Christ is, or was crucified within, dead within, risen and ascended within; but seeing thou canst not with or by the Scriptures give an Answer; then seeing thy self left of them, through the strength of carnal Reason, thou goest about this Way. Is there any of our Names made mention of in Scripture, or to that Purpose, and wouldst fain infer from thence, that because we have Names, though not mentioned in Scriptures, therefore, Christ is, and was crucified within, though not mentioned in the Scriptures. Friend, Thy Sophistry deceives thee.

The second Argument which is like the first, is this, *He is the Lamb slain in the Streets of the great City, spiritually called Sodom and Egypt.* Now from the Word (spiritually) thou wouldest willingly infer also, that Christ is and was crucified within, dead within, and risen within you, and therefore thou saist, mind spiritually. Friend, I may well mind thy spiritual Wickedness, by which thou wouldest willingly cover thy Heresy, but it will not be. Though thou dare not speak plainly in so many Words, yet the Thoughts of thy Heart are made manifest, by the Words that flow from thee.

Ab Friend! That thou couldest but close with the Truth, and venture thy Soul upon what was done by Jesus on the Cross

without the *Gates of Jerusalem*, for it is by and through that Blood that was there shed that we have Redemption, Heb. 13. 12. compared with Col. 1. 20. and Remission of Sins, Eph. 1. 7. and 1 Pet. 2. 24.

My fourth Query was, Is that very Man that was crucified between two Thieves, whose Name was Jesus the Son of Mary, is he the very Christ of God, yea, or no?

Thy Answer is, Yes, he is the very Christ of God, which was before the World was, by whom the World was made, who was made manifest from Mary's Womb, and was persecuted to Death by the Scribes and Pharisees, in whose Steps thou treadest, in asking subtle Questions to ensnare the Innocent, as they did. Read thy Example (saist thou) and thy self to be an Enemy to God's Christ.

This Answer is doubtfully given, I did not ask thee whether he was the Christ of God, that was before the World was; but I asked thee whether he was the Christ of God, that did hang between two Thieves on Mount Calvary. Now I know the Christ of God was before the World was; but thou art afraid to look upon him, as suffering on the Cross on Mount Calvary, between two Thieves for our Sins. But contrariwise, wouldst willingly own him to be no otherwise, but as he was before the World, which Thing is very dangerous; for he that doth so, doth lay aside all Things, that in his own Person he did in the Flesh that he took from the Virgin Mary, as to Justification and Salvation; only supposing him to be but an Example, and so bespatters all his Merit and Righteousness by your false Conclusions, which in his own Person he accomplished for our Justification.

And Friend, hadst thou not been afraid of thy self, thou wouldst have been so far from calling these my Queries, subtil Questions, that thou wouldst have owned them, and have given a sober Christian Answer to them, instead of a railing Accusation. But it matters not, it hath but made thee shew thy self the more, which peradventure for a Time might otherwise have lien hid.

My 5th Query was, Is that very Man with that very Body within you, yea, or no? To which thou answerest: The very Christ of God is within us, we dare not deny him; and we are Members of his Body, of his Flesh, and of his Bones, as the Ephesians were: They that are led with a Spirit of Delusion, shall answer the rest of this thy Query, if they will.

Thy Answer is nothing to the Question, for I did not ask, whether the Spirit of Christ was in thee? (though I question the Truth of that) But I asked you whether that very Man, with that very Body, (or the Body of Christ that was hanged on the Cross) be within you? But I see you are minded to fumble, and will not answer plainly.

plainly. But thou answerest, saying, *We are Members of his Body, of his Flesh, and of his Bones, as the Ephesians were.* This is nothing to the Purpose neither; for it is one thing for a Man to be a Member of the Flesh and Bones of Christ, and another thing to have the Flesh and Bones of Christ within him. What, because Believers are Members one of another, must they therefore be also one in another? No. Even so, though a Believer be a Member of the Body, Flesh and Bones of Christ; it doth not therefore follow, that Christ, Flesh and Bones is within him. But thou art loth to discover thy self in plain terms, though thou art made manifest full sore against thy Will; for thou dost here also, though very cunningly, signify, that thou ownest Christ no otherwise, but as he is within. And to own him no otherwise, is still against the Gospel and Faith of the Apostles, who said, they were absent from him while they were at home in the Body, or here below, 2 Cor. 5. 6.

My sixth Query was this, *Was that very Jesus, that was born of the Virgin Mary, a real Man of Flesh and Bones after his Resurrection out of Joseph's Sepulchre, Yea, or Nay. The Scriptures say he was; and if so, then did that Man go away from his Disciples, and not into them, as the Scriptures declare; or did he with that Body of Flesh go into his Disciples, as some fond Dreamers think.*

Thy Answer is, What the Scripture speaks of Christ, we own to be Truth, and own him to be what the Scriptures speak of him; and all Mens Imaginations of him we deny, and their false Interpretations of the Scripture concerning him. And let the fond Dreamers, who err in their Thoughts, be reprov'd: for we dare own nothing but what the Spirit of the Lord bears witness of according to the Scriptures. And thus far I answer in Behalf of the *Quakers*; and let them that are led with a Spirit of Delusion answer the rest, which concerns themselves.

This Answer hath some pretended Fairness in it. But yet we know you, that you can wrest the Scriptures to your own Destruction; and that is clear, in that though you say you own him as the Scriptures speak of him, yet you deny him as the Scriptures speak of him in part. And if at any time you plead one Truth, it is that you might by your corrupt Dealing with that, clash again another; as for Instance:

You profess you own Christ within, but withal, with that Doctrine you will smite against the Doctrine of Christ Jesus in his Person without, and deny that, though that is a Truth, as is also the other.

2. You do use that Truth of the Resurrection of Saints from a State of Nature, to a State of Grace, to fight against that Truth of the Resurrection of the Bodies of Saints

out of their Graves; together with other things that I might add, as your holding forth the Intercession of the Spirit of Christ within, in opposition to the Intercession of Christ in his Person without in the Heavens. Which Things being thus done, they shew forth a great deal either of Ignorance or Presumption, knowingly to fight against the Truth. And in this that thou answerest so generally, and not particularly to the Question, it is evident, that thou dost not plainly declare thy Mind, but dost keep that in thy Bosom which thou darest not manifest to the World.

My seventh Query was, *Hath that Christ that was with God the Father before the World was, no other Body but his Church?* If you say No, as it is your wonted Course; then again I ask you, *What was that in which he did bear the Sins of his Children?* If you say, *In his own Body on the Tree;* then I ask, *Whether that Body in which he did bear our Sins, was, or is, the Church of God, Yea, or No?* Again, If you say he hath no other Body but his Church, then I ask, *What that was that was taken down from the Cross?* But here thou puttest a Stop to the rest of my Words, with an &c.

Thy answer is, In this thou hast not only queried, but slandered; therefore thy slander (saist thou) I do remove. It is our wonted course, saist thou, to say, that Christ hath no other Body but his Church. Thou art here a false Accuser. But we say, the Church is Christ's Body; and it is sufficient for Salvation to know Christ Jesus to be head in us, and over us, and our selves to be Members of his Body; which thou saist, is his Church. And what thou intendest by making so many foldings in one query, saist thou it may be judged it is to insnare; and in that thou answerest, thou answerest thy self for us in some things, that thou mightest have a further Ground to lay a deeper Snare; we do deny thee and thy Spirit, and see thee to be only feeding in thy Imaginations upon the report of things, without the Life: And thy Religion stands in Disputes and Controversies, and Queries, and many Words. But our religion stands in the Exercise of a pure Conscience towards God, and toward Man; whether we speak, or be silent: These are thy Words,

Answe. Now in my Query thou saist I slander, in that I say, You Quakers allow of no other Body of Christ, but the Church of Christ; yet dost thou not clear thy self at all, only thou wouldest say something to dazzle the Eyes of the Ignorant. But Friend, if thou wouldest have made it appear that I slandered, in saying, you own no other Body but the Church; you should have said Yes, we do own this, That Christ hath a Body that is now in Glory, ascended from his Disciples, according to the Scripture, *Acts 1. 3.* compared with *ver. 9, 10, 11.* But thou doest only fling up a few Words into

into the Air, that thou mightest thereby puzzle thy simple Reader. But I bless God, for my part I do see thee, that thou doest like a beguiled Man, seek by all means to beguile others. And whereas thou saist, It is sufficient to Salvation, to know Christ Jesus as Head in us, and over us. To this I answer, whatsoever thy meaning is by these Words, yet there is none shall be saved, but those who through the mighty Operation of the Spirit of Christ, are enabled to apply what the Man Christ Jesus the Son of Mary hath done and suffered, and is now a doing for Sinners and Saints, (and for him) in the Presence of his Father, now ascended in his Body of Flesh and Bones, from his Children which are alive in this World. I say, there is none shall be saved, but those that are thus established, or shall be so, as is clear from these (1 Pet. 1. 18. 19. and 2. 24. and 3. 18. 22. and 4. 1. 2 Pet. 1. 17. Heb. 7. 24. and 10. 7. 9. and 7. 24. 25. and 13. 12. 1 Tim. 2. 5. 6. Eph. 1. 7. Acts 12. 37. 38. 39.) with many other Scriptures. And again, when you say, I answer you in something, if you mean, that the Body in which he did bear the Sins of his Children, is his Church (for that is partly my Query), then I do say, that your Doctrine is desperate and devilish; and you do thereby undervalue the Death, Blood, Resurrection and Ascension, Intercession and second coming again of that Man for Salvation; and therefore for a better Satisfaction to all who may read your Book, I intreat you to answer, *Did he bear our Sins in that Body which is his Church, or did he bear our Sins in that Body that did hang on the Cross on Mount Calvary?* Answer plainly I beseech you.

And now Friend, passing by the rest of thy Bawlings, I shall come to thy several Queries, and shall answer to them in the Simplicity of my Soul, not laying down any doubtful Expressions, but in all Plainness, and not as you do; for the better understanding of them, by those that read them.

These be the Quakers Queries, and my Answers to them.

1. Quer. *Is any Man justified in the Sight of God, but he that followeth Christ; and is it not a Work to follow Christ, yea or nay; and what is the Sight of God?*

Ans. He that followeth Christ aright, must first believe in Christ; for how shall they follow him, in whom they believe not. Now then the Scripture saith, *He that believeth on the Son hath everlasting Life*, John 3. 16, 17, 18. so then we are justified by believing; and if so, than to follow Christ, is rather a Fruit of our believing, than Justification it self. And whereas you ask, *What is the Sight of God?* I answer, To be justified in the Sight of God by Jesus Christ,
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is for God to look on such poor Creatures as we are; as compleat, without spot or wrinkle, in the Obedience of the Man Christ Jesus; who otherwise could not behold them in Love, because of their Iniquity, *Hab. 1. 3.*

2 Query. *Whether will that Faith justify a Man which hath not Works, seeing the Scripture, or the Apostle saith, Faith without Works is dead; and what is that which worketh Faith; and where is it, within, or without?*

Ans. That Faith that hath not Works is Dead, being alone. Yet it doth not follow, that all that have Works, have Faith. No; but contrariwise, Men may have Works, yea, the Works of the Law of God too, and yet be under the Curse; which they could not be if they had saving Faith. So then, if Faith without Works is dead; ^{Gal. 3. 10, 11, 12, 13.} and again, if Men may have Works, and yet no Faith, no saving Faith, I mean: Then it will be good to enquire, what it is to have a right Faith, which doth bring forth right good Works; and who have Works without a right Faith.

And first, a right saving Faith, is, for a Man to be enabled of God's holy Spirit, to lay hold on what the Man Christ hath done in his own Person, when he was in the World? as his Birth, Righteousness, Death, Blood, Resurrection, Ascension and Intercession; and to apply the Virtue and Merit thereof to himself, so as to see himself saved thereby, *Rom. 3. 24, 25.* Being justified freely by his Grace: How? Even through the Redemption that is in Christ Jesus. Whom God hath set forth to be a Propitiation, or Reconciler, through Faith in his Blood, &c. Again, Be it known unto you, that through this Man is preached unto you the Forgiveness of Sins, and by him all that believe: Mark, all that believe (namely, in his Blood which was shed on Mount Calvary) are justified from all things, from which they could not be justified by the Law of *Moses*. If the Faith ^{Acts 13. 38, 39.} that applies these things be of the Operation of God, it is very much accompanied with good Works. For the Love of Christ constrains us: because we thus judge, that if one died for all, then were all dead. And that he died for all, that we which live (namely by the Faith of this, that Christ died for all, *Gal. 2. 20.*) should not henceforth live to our selves, but to him, that died for us, *2 Cor. 5. 14, 15.*

But Secondly, They that deny the Merits of the Birth, Death, Righteousness, Blood, &c. of the Man that was born of Mary, which he fulfilled in his own Person, by himself, *Heb. 1. 2.* I say, they that do not venture their Souls on these glorious, mysterious Truths, but deny the Belief of them to be sufficient of themselves to save from Hell, and all other Things, and doth expect that Salvation should be obtained by something

something that worketh in them, by working in them. It is impossible that these, though they may be, touching the Righteousness of the Law blameless, (as Paul was while he was a Persecutor, Phil. 3.) to be saved hereby. Wherefore? because they seek it not by the Faith of Christ, but as it were by the Works of the Law, Rom. 9. 30, 31.

And whereas you ask me, *what is that which worketh Faith? And where is it, within or without?* I answer, That which worketh saving Faith, is the holy Spirit of God, which is renewed through the hearing of the Word, preached by the Apostles or Ministers of Jesus Christ: Now the Spirit when it doth work, it entrencheth into the Soul, and as I said before, doth enable the Soul to believe, and lay hold on the Merits of the Son of Mary, Jesus Christ. *For saith he, when he is come, he shall glorify me, for he shall take of mine, and shew it unto you,* John 16. 14.

3d Query. *Whether any be justified but he that is born of God? And whether doth he that is born of God commit Sin? And is that within the Creature, or without, that worketh the new Birth?*

Ans. Justification may be taken two Ways, either in the Sight of God or in the Sight of the Soul, or Creature; My Meaning is, *that all that are or shall be saved, are justified in the Sight and Fore-knowledge of God before the Foundation of the World,* Eph. 1. 4. According as he hath chosen us in him before the Foundation of the World, &c. Having predestinated us to the Adoption of Children by Jesus Christ unto himself. And again, *Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified,* Rom. 8. 30. Mark, all these things are spoken as being already done; *predestinated, called, justified, glorified.* He doth not say, they shall be, but he hath done it, that is, in and according to the Fore-ordination of God.

2. Saints are said to be justified in their own Sight or Knowledge, as when God doth make manifest to the Soul, what he had determined before should be done. *Be of good Cheer, thy Sins are forgiven thee.* This is Justification in the Sight of the Creature. And whereas you ask me, *Do they that are born of God commit Sin?* To this I answer,

They shall never commit the Sin against the Holy Ghost, as is the Meaning of that Place, 1 John 3. 19. *There is a Sin unto Death, and there is a Sin not unto Death.--- He that is born of God sinneth not, but keepeth himself; and that wicked one, mark, that wicked one, the Sin unto Death, toucheth him not: But they that are born of God notwithstanding, do daily sin, as it is evident,* Jam. 3. 2. *In many things we offend all, saith he, I and you, all of us.* And again, *If we say that we have no Sin we deceive ourselves,*

and (instead of having no Sin) *the Truth is not in us,* 1 John 1. 8. *And who can say, my Heart is clean? There is none righteous, no not one.* And again, *There is not a just Man upon Earth that doth good, and sinneth not.* And I am confident, that while some would persuade others that they have no Sin, their own Consciences tell them they lie; and if it be not so in the rest, it is because they are hardened, and given to believe a Lie.

As to the latter Part of your Query, I answer; The new Birth is wrought through hearing of the Word preached. And yet not by Conscience, nor by the Obedience to the Law, or Dictates of Nature; but by the Spirit coming into the Soul, and shewing its lost Condition without the Obedience of the Son of Mary, the Son of God; and his Freeness and Willingness to communicate, or give himself, and all his things unto it; which being done, the Man is thereupon given up to God, and is become a new Creature. I might spend much time in speaking to this, but I forbear, because of itself it is enough to fill up a small Volume.

4th Query. *If Christ hath lightened all Men as he is God (as thou confellest) then hath he not lightened all Men as he is the Son of God? and is not the Light of God sufficient in itself, to lead to God all that follow it, Yea, or Nay?*

Ans. Christ as he is God, doth lighten every Man that comes into the World, which Light is Conscience, or otherwise Nature itself, which doth also convince of Sin, John 8. 9. Yet Christ as he is God; doth not give unto every Man that Spirit that doth lead to eternal Life, *for all Men have it not,* Jude 19. Secondly, Christ as he was and is the Son of God before the World was, being one in Power, and being with his Father, hath lightened every one that comes into the World, as aforesaid; but hath not so neither given them his Spirit. *Some are sensual, &c.*

3. Christ as God-man, or as he came into the World to die for those whom before as God he knew and loved; I say, he doth not in this Way neither lighten every Man with the saving Light of Life, or give unto them his Holy Spirit. No, they that have been, and now are Believers, do know and can remember, that all the time of their unregenerate State, they were without Christ, Eph. 2. 12. So that here is no way or room for your Doctrine, take it how you will, Christ hath not given to every one his Spirit.

Second Part of the Query, *Is not the Light of God sufficient in itself, to lead to God all that follow it, Yea, or Nay?*

Ans. First, As I said before, *Some are sensual, and have not the Spirit of Christ.* Secondly, *No Man can come to God as a Father by Adoption, but by Jesus Christ; then* it

it must needs be that all Men, though they do follow that Light which is given to every Man, it is not able to lead to God as a Father in the Lord Jesus Christ. Yet this Light that every Man hath, will shew a Man there is a God, and that this God is eternal; and also will clear out something of him to them by the things that are made. But now, if this Light would lead to everlasting Life, then might the Devils also be delivered from everlasting Damnation, seeing they also do know God as a Creator, and Revenger of Sin, more perfectly than any natural Man in the World, though not as a Father by Adoption.

But you say, Doth it not lead to God all that follow it? *Ans.* Not to be saved, though to be condemned, thro' the Weakness and Unprofitableness of that Light, or Conscience, or the Law, call it either, and I clear it thus: Because, if that Light that every Man receives, were able by our following it, to save us, then Christ needed not to have suffered, seeing all Men had that Light.

2. If that Light that every Man hath, which is Conscience, were able to lead a Man to Justification by following it; that Promise was made in vain by Jesus the Son of Mary, when he said, *I will send you; Mark, I will send you the Spirit, and he shall lead you into all Truth:* For they had a Light before. But it is evident, that that was not sufficient, because they must have another sent them by Jesus Christ, and that must be the Spirit.

5th Query. *Whether is not the same Light in him that hates it, as it is in him that loves it, John 3. If there be a difference in the Light, shew it wherein; whether in the Nature, or otherwise?*

Ans. First, that Scripture quoted in *John 3. Light is come into the World, &c.* is not meant of that Light, or Conscience, that every Man hath; but the Man Christ Jesus is speaking there of himself, as God-man, come into the World, born of the Virgin, if thou compare, *ver. 19, 20, 21.* with *ver. 14, 15, 16, 17, 18.* of the same Chapter, it is clear, for they all do speak of the same Thing; namely, the Son of Mary. And again, saith he, *I am the Light of the World.* Now the Man Christ, though he was then in the World, and walked up and down in the same, yet he was not within any Man in the World as Man, (though he calls himself the Light thereof) though he was in some; I say, in some, as God by his Spirit. Now the Light, which was the Man Christ, was the very same, whether loved by some, or hated by others; but if you conclude every Man hath Christ, or that Light spoken of there, *John 3.* within him; That I deny having proved the contrary. But Secondly, Whether is there a difference in the Light? *Ans.* First, there

are more Lights than one, there is a Light that may be suspected to be Darkness, where he saith; *if the Light that is in thee be Darkness, &c.* Again, there is the Light of the Law, *Prov. 6. 23.* Again, Conscience also will convince of Sin. Now there is none of these that can save a Sinner from the evil of his Ways. Take the best of them, which is the righteous Law of God, that cannot. For had there been a Law given, which might have given Life, then verily Righteousness had come by the Law: But if you conclude that Righteousness, or everlasting Life cometh by the Law, you must conclude this again; that Christ did die in vain, *Gal. 2. 21.* So then these Things being not able to save the Soul, the next Thing is, the Son of God, the Son of Righteousness arising with healing under his Wings, he is also a Light, and indeed the saving Light, far surpassing all the other mentioned.

Now though Christ doth not differ in himself, yet there is a difference in the Power of these Lights, the Law and Christ, the one not being able to save, the other being able. And again, there is also a difference in the Nature of them; the one being a condemning Light, the other a saving Light. It is *Moses* that accuseth you (saith Christ) even *Moses* in whom ye trust: But do not think, saith Christ, that I will accuse you to the Father: No, saith he, it is *Moses*, or the Law given by him. But again, where Christ speaks for himself as a Saviour, he saith God sent not his Son into the World to condemn the World, but that the World through him might be saved, *John 3. 17.* so that I say, *First*, that Light spoken of *John 3.* which is the Man Christ, is not in every Man that comes into the World. *Secondly*, That the Man Christ, or the Light spoken of there, is not against himself. *Thirdly*, There is the Light of the Law, Conscience, and Nature it self, which are in all Men, which Things are altogether insufficient to save a Man from Death, by his seeking of Justification thereby. Again, There is Jesus Christ he is the Saviour, but not in all Men. And again, neither is the Man Christ Jesus the condemning Light.

6th Query, *Whether is it possible, that any can be saved, without Christ manifested within? If no, then whether is not the Doctrine of Salvation, which is only necessary, to preach Christ within: And is it not the whole Mystery of Salvation, God manifest in the Flesh.*

Ans. There can none be saved, but they that have the Spirit of Christ given unto them. But it is not the Spirit of Christ given to the Elect, that doth work out the Salvation of their Souls within them, for that was obtained by the Blood of the Man Christ Jesus on the Cross, *Heb. 9. 12.* compared with *Heb. 13. 12.*

Again, every one that is, or shall be saved

ved, must, and shall have the Spirit of Christ within them; yet doth it not follow, that to preach Christ (only) within, is the only Doctrine of Salvation. For then also the preaching of the Blood of Christ shed on the Cross, as I said before, must be of none effect. But he that doth preach the Doctrine of Salvation aright, must first begin to preach that Doctrine that Paul preached in 1 Cor. 15. 1, 2, 3, 4. *For I delivered unto you (saith he) first of all how that Christ died for our Sins according to the Scriptures: and that he was buried, and that he rose again according to the Scriptures.* Now Christ, or the Spirit of Christ, is received by such preaching as this is, as is clear from that Scripture, Acts 10. 38, to 44. *Where Peter speaking of the Word that was published throughout all Judea: How God anointed Jesus of Nazareth (or which dwelt at Nazareth) with the Holy Ghost, and with Power, who went about doing good, and healing all that were oppressed of the Devil: for God was with him. And we are Witnesses of all those Things which he did, both in the Land of the Jews, and in Jerusalem (saith Peter) whom they slew, and hanged on a Tree: Him God raised up the Third Day, and shewed him openly; not unto all the People, but unto Witnesses, chosen before of God; Even to us who did eat and drink with him, after his Resurrection from the dead. And he commanded us to preach to the People, and to testify that it is he which was ordained of God to be the Judge of quick and dead.* And is that all? No, *But to him give all the Prophets Witness, (to him, even Jesus of Nazareth whom the Jews crucified on the Tree) that through his Name, whosoever believeth in him, shall receive Remission, or Forgiveness of Sins.* Now mark. *And while Peter yet spake these Words, the Holy Ghost fell on all them that heard the Word.* While Peter spake these Words, that by Jesus of Nazareth Forgiveness of Sins was preached to them that believe in his Name, *the Holy Ghost fell on all them that heard the Word.* Namely, which Peter spake: This is the Way in which the Spirit is given? Namely, by preaching a crucified Christ.

But now, no Man can be saved without Christ, or the Spirit of Christ be given to him, because he cannot be able to lay hold savingly of, and to hope for that Glory that Christ as he is God-man hath accomplished in his own Person without, unless he have the Spirit. But farther, thou saist; It is not the whole Mystery of Salvation, God manifested in the Flesh?

Ans. Truly to know that God out of Love to poor Sinners, did in the Fulness of Time send forth his only begotten Son, who is equal with his Father, to be born of a Woman, and made under the Law, to redeem them that are under the Law, that we might receive the Adoption of Sons; this is to

know the Mystery of Godliness. Therefore, when the Scriptures say, God was manifested in the Flesh, they mean, *God sent forth his Son, which was and is the Word of God, God himself, and he was made Flesh, John 1. 14. And so in the Nature of Man he did become the Lamb of God, or the Sacrifice of God, that doth take away the Sins of the World, ver. 29.* Now here I might enlarge abundantly, but that I would not be tedious.

7 Query. *Whether is it not possible, that many may profess as much of Christ without, as thou hast said of him, and yet be damned; and if this be the Faith to profess him born, dead, risen and ascended without; then is there any unbeliever in England? seeing all in the outward sound believes, and professeth as much as thou hast said. Yea, or nay?*

Ans. I know there are many that do profess in Word, that Christ was born, dead, risen, and ascended without, and yet may be damned. Yet he that doth really, with the Faith of the Operation of God believe these things, and doth also apply the Virtue and Merit of the same to themselves for Justification and Life shall be saved. *If thou shalt confess with thy Mouth the Lord Jesus: and shalt believe in thine Heart that God raised him from the dead, thou shalt be saved, Rom. 10. 9. And also 1 Cor. 15. 2. By which ye are saved, if ye keep in Memory what I preached unto you.* What was that? Why, how that Christ died for our Sins according to the Scriptures, that he was buried, and rose again, &c.

2. It is not Faith, only to talk of him with the Mouth, but as I said before, to believe the same by the Operation of the Spirit in our Hearts.

If this be Faith, (saist thou) to profess him born, dead, risen and ascended without, then is there any Unbeliever in England?

Ans. All that profess this do not truly believe it; for to profess in word alone, and believe in Heart, are two things. Secondly, if to profess this were the Faith, yet were there a good many Unbelievers in England, for the Quakers will not profess him ascended without, neither making Intercession without, but contrarywise strike at this Doctrine.

8 Query. *Whether hath that Man Faith in Christ that is not changed in the Nature, and is not the Liar and Slanderer an Unbeliever, and of the cursed Nature, yea or no?*

Ans. He that hath Faith in Christ is a new Creature: and the Liar and Slanderer is an Unbeliever: and if he live and die in that Condition, his State is very sad, tho' if he turn there is Hope for him; therefore repent and turn quickly, or else look to your selves, for you are the Men, as is clear by your Discourse.

9 Query. *Whether any receive Christ, who receive him not into him? if not, shew how Christ can be received, and whether many*

ny profess him not which never receive him.

Ans. Christ as he is Man, as he was a Sacrifice for Sin, cannot be received really and personally into any, but yet, he that doth indeed receive the Gospel, and believe that he was a Sacrifice upon the Cross for his Sins, doth and hath also received his Spirit into him, which giveth him the Comfort of these things, *John* 14. 26. And *secondly*, there are very many that profess him, that at the Day of Judgment will fall short of eternal Life, notwithstanding all their Profession; for as I said before, it is not the Professor, but the sound Believer that shall be saved by him. But let the Reader mark, how thou condemnest thy own Doctrine by this *Query*, for thou grantest many profess Christ that never receive him. How then hath every Man Christ, or the Light of Christ within him? If it be within him, either he must receive it, or snatch it by Force against the Will of another, however the Scripture saith, what is it that thou hast not received; (yet all Men have not received that) *Jude* 19.

10 *Query*, *Whether to preach for Hire, for Gifts and Rewards, and to divine for Money, and to make Merchandise of the People for so much a Tear for preaching to them, be not true Marks and Signs of false Prophets? or can any give truer Signs of false Prophets than Isaiah and Micha give, yea or nay?*

Ans. There are a Company of dumb Dogs that are crept into the Nation, that love, give ye, and desire to bear rule by their means; and they are every onfo 1 his gain from their Quarter. *Secondly*, there are a Company of Wolves crept out also, having wrapped themselves about with sheeps clothing, and these are both alike abominable to the Lord. Neither can a Man give a more right Description of a false Prophet, than the Prophets and Christ with his Apostles did give, therefore examine your selves.

11 *Query*, *Whether must not the Devil be changed before Christ reign, and what is that which chains him, and whether art thou come to one of the Days of the Thousand years, yea, or no?*

Ans. Christ hath two several times wherein Satan must be bound by him, one is at the Conversion of Sinners, the other when he shall come the second time, and personally appear, and reign, in the World to come.

Again, *whether I am come to one of the Days of the thousand years?*

Ans. No, because he that doth reign with Christ one of these Days, shall live and reign with Christ a thousand years, *Rev.* 20. 4. But there is never a Believer in the World, that doth, or in any likelyhood shall live half so long, before they die or be changed at the coming of the Man Christ Jesus.

12 *Query*, *Whether dost thou know any Christ, preach or profess any Christ, who hath not lightened every Man that comes into the World with the Light of Life, or of Condemnation; And is he not a Deceiver that exhorts People for Salvation to any other thing than the Light of Christ, yea, or no? And how hath Christ lightened every Man if not within him?*

Ans. That Christ I preach, is the Christ of God, who as he is God hath lightened every Man that comes into the World with Conscience, and the Law, which is the Light of Condemnation, but not of Life; for the Law is the Ministration of Condemnation, *1 Cor.* 7. 8. And all Men have the Law and Conscience: but these will not save them. Again, there are some that do indeed enjoy the Light of Life. And whereas thou askest, is not he a Deceiver, that exhorts People to any thing else than the Light of Christ? *Ans.* He that telleth any Man, that the Ministration of Condemnation will save him, which is the Law, he is a Lyar, and a Deceiver: but he that exhorts People to lay hold on what the Man Christ Jesus hath done in his own Person for Sinners, and presseth Souls to venture upon that for Salvation, preacheth the Truth. *Thirdly*, Christ hath given to every one the Law, and Conscience within him: yet these are not able to save him, but let him follow the Righteousness of the Law never so much, yet if he be not directed of God to fly to Jesus the Son of Mary, and to what he hath done in his own person for them, he shall never be saved, *Acts* 4. verse 12.

Friend, Thus have I with all Plainness of Speech answered thy *Queries*, and I fear not at all but I have spoken the Truth as it is in Jesus. And as for committing them to the Judgment of others, as thou wouldst have me; let others say what they will, I am sure I have spoken the Truth of God; and I make no question but at the second Coming of my Lord Jesus from Heaven to judge the World, these things I shall not be ashamed of; neither am I now; but am ready, if God shall give me Life, to speak the same things to any Man, Face to Face; and I desire thee, and all, even as many as shall read or hear this Treatise, to consider, and look to themselves, lest they sin against God so much in their Lifetime by rejecting these Truths, that it shall never be forgiven them to all Eternity, tho' they repent them of their rejecting the same. There is one thing more to which I shall speak a few Words, and that is to a few Words written at the end of thy Book, which is called the Postscript, wherein is several Charges against myself and some others, which I shall speak somewhat to.

The first is against *John Burton*, thus; *John Burton* said in a Discourse with some Friends, that Christ had two Bodies, and

one of them is out of the Sight of the Saints. *Ans.* My Brother *Burton* being absent, I shall answer for him concerning the Charge laid against him. And therefore, that Christ, who is and was before the World began, God equal with his Father, did in the fullness of time take upon him a Body from the Virgin *Mary*, which was so prepared by God his Father, it is evident in Scripture; and in it after he had lived a while in the World, he did hang on the Cross, was taken down thence again, and laid in *Joseph's* Sepulchre, was raised again, and ascended away from his Disciples therewith into Glory, *Acts* 1. 3, 9, 10, 11.

Again, he hath another Body, and that is his Church, *Eph.* 1. ver. the last. Now that he is out of the Sight of his Saints in one of the Bodies; namely, that which did hang on the Cross, it is also evident, *1 Tim.* 6. where *Paul* speaking of that very Jesus, who did bear a faithful Witness before *Pontius Pilate*, saith in ver. 16. *Who only hath Immortality, dwelling in the Light which no Man can approach unto, whom no man hath seen, nor can see.* That is, not with their mortal Eyes, in that Glory as yet. If you say still, notwithstanding this, that Christ as he was before the World began, hath but one Body, and that to be his Church, I ask you what that was that was taken down from the Cross, and laid into *Joseph's* Sepulchre, *Luke* 23. 52, 53.

The second charge is against my self, and is this; *John Bunyan* said, Christ's second coming is not his coming in Spirit, for his coming in Spirit is no coming.

The former part of the Words, namely, Christ's second coming is not his coming in Spirit, those I own. But the other namely, *For his coming in Spirit is no coming, is a Lye, made of me by the Author, *Edward Borroughs*.

The former Words were spoken at a meeting in *Bedford*, some Quakers being present contradicting and blaspheming: And now they could not be content with that; but they must make up all with a Lye, and publish it in print. A Quaker there and I had some discourse concerning Christ's second coming, and he would affirm, that his coming in Spirit, was his second coming spoken of in Scripture. Then I asked him, which was his first coming? He answered, when he was born of the Virgin, and took Flesh upon him from her. Then said I, I shall easily prove, that his coming in the Spirit is not his second coming, for I will prove that his coming in the Spirit was before that which the Scripture and you also do call his first coming; and proved it by that plain Scripture, where *Peter* speaking of the Prophets, saith, *searching what, or what manner of time the Spirit of Christ which was in them* (the Prophets) *did signify, when it testified before hand of the Suffering of Christ, and the Glory that should follow,* *1 Pet.* 1. 10. 11. and 3.

18, 19. *where speaking of Christ's being put to Death in the Flesh, but quickened in the Spirit. By which Spirit he preached to the Spirits (now) in prison; but when was this, only when once the long suffering of God waited in the Days of Noah,* ver. 20. Which was long before the first coming of Christ, so called in Scripture, for that was, as I said, when he took a Body from the Virgin *Mary*.

But secondly, it seems clearly by these Words, that you do look for no other coming but his coming in Spirit. O! how suddenly and unexpected of you, will the Son of Man break down from Heaven, with all his Mighty Angels in flaming Fire, and call you together, with all Nations to Judgment. And though now peradventure you are ready to slight the personal appearing of the Lord Jesus Christ, that Man to Judgment, only looking for a judgment within, yet you will I am certain, very suddenly be made to pass under another Judgment, which will be more exceeding great than any Judgment you shall have here, and more terrible. As for the latter Part of the charge, which is a very Lie; though I shall not trouble my self to lay it to your charge (you have so manifestly declared your selves already what you are) yet I beseech you, that hereafter you would not be so ready to receive Lies from others, and publish them to the view of the World, least you appear to all Men (as you do to some) to be such as are of an accusing lying Spirit.

But farther, That Christ's coming in the Spirit is not his second coming, it is evident; partly, in that the coming of Christ in Spirit, was before that called in Scripture, his first coming. Secondly, he that comes the second time is he that came the first time. Now he that came the first time was very God and very Man, and not a Spirit only; for handle me, saith he, a Spirit hath not Flesh and Bones, as you see me have, *Luke* 24. Now this same Jesus that was very God and very Man, so born of *Mary*, saith, *I go and prepare a Place for you; and I, the very same* (as also *Acts* 1. 10, 11.) *will come again, and take you to my self; that where I am, there ye might be also,* *John* 14. 1, 2, 3. Here I might spend many Words, but it needs not, the whole current of Scriptures do confirm this thing; and therefore I shall forbear, and content my self with this, He that will be filthy let him be filthy, for the Day is at hand.

The 3d Charge is also against me, saying, *I said, there was nothing in me, nor any Man, to be taken notice of.*

Though in some Sense I do not deny these Words, yet I know, and am sure, that directly in this Form of Words, I did never lay them down, but I pass that. Now in this Sense I do not deny them, there was nothing in me, as I was in my unregenerate Estate; nor in any Man else in the same

Estate,

This is a
false thing
spoken of
me.

Estate, that is worthy to be taken Notice of for Justification. First, because every unregenerate Man is without Christ, before he be converted, *Eph. 2. 12.* Wherefore remember, that ye being Gentiles in the Flesh (unconverted) that at that Time ye were without Christ. Now a Man that is without Christ, and hath not his Spirit in him, as some, yea, most Men are, *Jude 19.* What is there in that Man, that is worth the taking Notice of to justify him.

Also converted *Paul* saith, *I know that in me, that is in my Flesh, dwelleth no good Thing, Rom. 7. 18.*

As for others that are charged with Things, because their Names are not also mentioned, I shall pass them by; only thus much I shall say further to the last charge. That there is nothing in any Man by Nature, before he be converted, that is worth the taking Notice of, as to seek Justification thereby. And that that Light which every Man hath, being at the best but Conscience, Nature, or the Law, let a Man take Notice of it, follow it, obey it never so much, it is not able to justify the Soul: For if Righteousness come by the Law, then Christ is Dead in vain. And as I said before, every Man hath not Christ to take Notice of, though every Man hath Conscience, or the Light of Nature in him, which is also able to convince of Sins against the Law of God, yet is not able to deliver from that Curse pronounced by the Lord, against them that disobey the Law. Nay the Law it self is not able to save them that do follow it, being too weak for such a Thing: And indeed God did not give it to that end, that Saints should have Life by it. No, compare *Gal. 3. 21.* with *Rom. 5. 20.* you may clearly see why God gave the Law, namely, that Sins or Offences might abound. But how? By discovering Sin by its Workings. Now then you that follow the Law, and seek Life by it, this is all you are like to have of it: First, you shall see your Transgression against it, made known to you by it, *Rom. 3. 20.* and an horrible Curse pronounced against you, because you cannot give a complete continual Obedience to every Tittle of it.

And now Friend to thee, who hast taken in Hand to answer my Queries laid down in the end of my Book; I say, thou hast only wrangled and quarrelled at them; but hast not given one plain and right Answer to any one of them. Therefore I shall leave them still to be answered by you, or others of your Spirit. You will find them at the end of the foregoing Discourse: And I beseech you to answer them in all plainness of Heart, and with as moderate a Spirit as you may. It is like there may be some Addition to them: But as I have dealt plainly and sincerely with yours, so do you deal uprightly and plainly with mine, for the Satisfaction of those who shall read

them. And here I shall draw towards a Conclusion, only speak some Words to those who unawares to themselves may be carried away with the Doctrines of the *Quakers*: And I shall be brief in speaking to it. The Way that I shall take, shall be very plain to be understood; for I shall not lay down any doubtful Sentence in my Speech to them, nor others.

And first, I shall shew you that the Doctrine of the *Quakers* is an Error, and how.

2. Who they are that are carried away with it, and why.

3. The Way Satan takes to make this Delusion, or filthy Doctrine to take Place in the Soul.

That the Doctrine of the *Quakers* is false, or an Error, I shall shew, first, by discovering the Doctrine it self. Now the Doctrine of the *Quakers* is plainly this; Namely, *that every Man that comes into the World, hath the Spirit of Christ in him.* Now that this is an Error is clear, because the Word of God saith plainly, *That some are sensual, having not the Spirit, Jude 19.* And again, *The unregenerate Man, in the Time of his unregenerate State, is without Christ, Eph. 2. 12.*

2. He that will but observe the Motions of that Light which every Man hath within him (say they) so as to obey and close in with it to follow it, shall undoubtedly be saved from the Wrath to come. Now this is clearly a gross Error; for first, If all Men have not Christ, as they have not, then is it not an Error to press Men to seek for Life, by following that which is not able to give Life. Yet this they do, who labour to persuade Men, yea, the Souls of Men, that it is no less than the very Spirit of Christ in every Man, that doth convince of Sin, when the Scriptures say plainly, the Law, *Rom. 3. 20.* Conscience, *Rom. 2. 15.* and Nature it self, *Rom. 2. 14. 1 Cor. 11. 14.* will and doth convince of Sin, yet none of these is the Spirit of Christ. And the great Argument that they bring to prove that it is the Spirit of Christ, is, because the Spirit doth also convince of Sin. Now what a poor Argument is this, to say, That because the Spirit of Christ doth convince of Sin, therefore whatsoever doth convince of Sin, must needs be the Spirit of Christ. As much as to say, because the Saints are called the Light of the World, *Mat. 5. 14.* Therefore the Saints are the Saviour of the World, seeing Christ also doth call himself the Light of the World, *John 8. 12.* or because the Moon hath, or is Light, therefore the Moon is the Sun. This is but sophistical arguing, and doth beget most damnable Errors and Heresies in the World; but this is the Way that they take, to intangle poor Souls with their sad and erroneous Doctrine, see *Page 22.* of his Book, *Line 12,* and *13.* They say, that it must be Christ with-

in

in them, that must within them work out Justification for them; when it is evident from the whole current of Scripture, that the Son of *Mary* was delivered to be crucified for our Offences, and his Resurrection, through Faith in it, is our Justification; as all along through Grace I have declared and cleared. And the Work that the Spirit doth in Point of Justification, is, to shew us what the Son of *Mary* hath done and suffered in his own Body on the Tree, and is now doing in the Presence of his Father, in the highest Heaven.

And to help us to apply this to our Souls by Faith now, for a preservative against these and the like Delusions, observe, *First*, As I said before, *All have not the Spirit of Christ*, Jude 19. Eph. 2. 12.

2. That the Law, with all our Obedience to it, is not able to save, or justify any poor Soul, *Rom.* 3. 20. For by the Works of the Law shall no Flesh living be justified, though it gives the Knowledge of Sin.

3. That there is none other Way to be justified in the Sight of God, but by laying hold of what the Son of *Mary* (*Jesus*) did do and suffer in his own Person, when he was in the World. For it is by him (and what he hath done in his own Person by himself, *Heb.* 1. 2.) that any Man is justified from his Sins, and the Wrath of God due to the same, by believing that his Blood was shed for their Sins; as it is written, *By his Stripes we are healed*, *Isa.* 53. 5. as if their own Blood had been shed for their own Sins; and that his Righteousness is theirs by Imputation, as if they themselves had actually fulfilled all the Law of God for their own Justification, *Rom.* 10. 4.

The second thing is, who are they that are carried away with this Delusion, and why?

Answer. First, not one of God's elect whom he foreknew, shall be utterly destroyed thereby (I do not say they shall not be led away for a time; but they shall not be utterly destroyed); for they are kept by the mighty Power of God through Faith unto Salvation. But they are such as are not indeed the elect of God, nor chosen in Christ before the World began. *Though Hymeneus and Philetus fall away, and overthrow the faith of some, yet the Foundation of God stands sure, having this Seal, The Lord knoweth them that are his*, 2 Tim. 2. 18, 19.

Secondly, they are such as in time past; for the Generality of them were either but light, frothy Professors, or else were shaken in their Principles, and unstable therein, as saith the Scriptures, They that are Deceivers do beguile unstable Souls. Or if they were such as were in Appearance sober and serious in the Account of others, it was either from those Convictions they had from the Law, or else from high Notions

they had of the Gospel; which have both such Influence at some time on the Soul (though not savingly) that the Soul will go very far in Obedience to them; as for example, *Herod* who was an Enemy to the Truth, yet for a Time had such Heart-workings, being convinced by the preaching of *John the Baptist*, that he feared him, and observed him, and when he heard him, he did many things, and heard him gladly, *Mark* 6. 20.

Now the Reason why such People are carried away with such Heresies as these, or the like is,

First, That as they were not of the elect of God, so God by suffering them to be carried away finally, may make it appear, that they were not of his Elect. They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us. But they went out from us, that it might be made manifest (or that Men might see) that they were not all of us, 1 *John* 2. 9.

2. Because God will not have his Church so disturbed always with such as are not of the Truth. Now there are some Men that have their Time to walk with the Church of God by permission; and these Men are ever and anon ready to broach their Errors, even while they are among the Saints, to their Trouble. Now God having a Care of his Church, hath a Time to suffer the Devil to run through the World with some erroneous Doctrine or other, which when these Men taste, being spirited beforehand for that purpose, do presently close in with the same, to the purifying of the Church, and the Manifestation of themselves. And thus every Branch which the Lord's right hand hath not planted, shall and must have a Time to be rooted up, *Matth.* 15. 13.

3. Because others that are of the right grafting in, may notwithstanding not presume but fear, lest they also fall through the same Example of others who are already fallen, or may fall hereafter, *Heb.* 4. 1, 2, 11.

4. Because others may see, that it is not by their own Strength that they do stand, but freely by the Grace of God, and his Power and Love towards them in the Lord Jesus Christ. God hath chosen some before the Foundation of the World. Now to manifest this, though they are even as bad as the worst by Nature, yet I say, because God will shew his Power and his Love, he doth preserve some to eternal Life, though others fall into eternal Damnation. *Of all that thou hast given me, saith Christ, have I lost none but the son of perdition, that the scripture might be fulfilled*, *John* 17. 12. Many other Reasons might be given why these Things must and shall be; but I rather choose to forbear. Only thus much I have spoken, because I know it is my Duty to speak

ſpeak a few Words unto you, that you may either cloſe in with the Truth, or elſe the more clearly be left without Excuse at the great day.

The *third* and laſt Thing, is the Way that Satan takes to make thoſe Deluſions take place in the Soul.

Now the Way whereby he makes theſe or any other Deluſions to take place in the Soul, is, *firſt*, to perſuade the Soul that they are the Truth; and *ſecondly*, to ſtir up in the Soul an Enmity to any Thing or Perſon that ſhall declare the contrary.

Fiſt, They are given over to believe a Lie; that is, to believe falſe Doctrine to be the Doctrine of God and of Chriſt. And that he might bring this to paſs, he goeth about to change the Names of Things; and becauſe the Law, Conſcience, and Nature itſelf can convince of Sin, therefore he calleth them Chriſt, or the Light of Chriſt; ſaying to a natural Man, one that is not yet converted, *Mind the Light within you.* If they aſk what Light? ſay they, *That which doth convince of Sin.* If they farther aſk, Why, what is that? They ſay, *It is the light of Chriſt, the light of life, or Chriſt within.*

Now theſe Things are nothing elſe but Conſcience, Nature, or the Law, for a natural Man hath nothing elſe that dwelleth within him to convince him of Sin: only theſe Things have a new Name put upon them. And poor Creatures hearing the Name Chriſt, being ignorant of the Nature of Chriſt, do preſently cloſe in with theſe Things, ſuppoſing, nay, verily believing that theſe are the Spirit of Chriſt. Which Things being thus received, if at any time one come and oppoſe them, and tell them that it is an Error that they have taken up, to think that that which is in an unregenerate Man is the Spirit of Chriſt, and contrariwiſe telleth them plainly, that it is but their own Conſcience that doth convince them, or the Law written in their Hearts by Nature. Nay, ſay they, it is the Light of Chriſt in the Conſcience, when there is no Scripture hath any ſuch manner of expreſſions, only a Fancy of their own, taken up without ground from the Word. But the Soul being poſſeſſed with this Doctrine, preſently its Heart riſeth againſt any thing that doth contradict it, and is filled with a ſecret Enmity againſt it. Now the Way that Satan takes to bring this about, is to perſuade poor Souls, that all theſe Thoughts that do any wiſe contradict the Principles received, is but a Temptation of the Devil. And if at any Time there be the Doctrine of Jeſus held forth in Truth, his Death, Burial, Reſurrection, Aſcenſion and Interceſſion; now without in the Preſence of his Father for Sinners, and that there is Salvation no where elſe but in the Merits of the *firſt born of Mary, which is Jeſus Chriſt, without the Works of the Law*, Rom.

3. 28. Preſently with Envy they are enraged and cry, *Doeſt thou not know that every Man hath a Measure of the Spirit given to him? Follow that, liſten to that, turn thy Mind to that, and walk in the Light of that.* When alas there is no ſuch Thing as the Spirit of Chriſt in every Man, as I ſaid, and proved before at large; only the Devil hath gotten this Way to call Conſcience Chriſt, the Law Chriſt; and hereby to entangle the Soul with the Name of a Thing, without the Thing itſelf.

But now the Soul is ſet down in its Principles, and he that doth any way confute that Spirit, preſently it falls a raging, and cries out, *Serpent, Liar, Wolf, Dragon, Devil*, be ſilent with thy ſerpentine Wiſdom, and Smoak of the bottomleſs Pit. Now in this the Devil is wonderful cunning: for leaſt he ſhould indeed be diſcovered, he doth ſet the Face hard againſt the Truth, and counteth it ſuch a deadly Enemy, that he will not, cannot bear it; but lets fly againſt it all the helliſh Words and Madneſs he can: And now he begins firſt to cry, Avoid Satan. All which is only to harden him in whom he doth dwell, more and more againſt the Truth. Now he doth alſo harden Souls in Deluſions, by preſenting the ugly and baſe Converſations of a Company of covetous Wretches, who do profeſs themſelves to be the Miniſters of the Goſpel, but are not; now poor Creatures being ſhaking and doubtful what way to take, ſeeing the Converſation of theſe Men to be wicked, and the Doctrine of theſe Deluders covered with a ſeeming Holineſs; they preſently embrace it, ſaying, ſurely theſe Men are in the right way; they cry down the Prieſts, whoſe Lives we alſo ſee to be profane, they are very ſtrict in their Ways, and if ſuch be not good Men, who are? But yet that which is moſt taking is (through the Corruption and Pride that is naturally in the Heart of Man) theſe Men propoſe ſuch a way to Salvation, as is in the Compaſs of a Man's own Ability, even Works of Righteouſneſs done by him, which is very agreeable to Man's Nature, which would willingly be ſaved, but would not be altogether beholden to God for it: and theſe Works not being wrought by the Prieſts or National Miniſters, but by the other, though in Oppoſition to the Righteouſneſs of Chriſt, the Meſſias God-man, poor Souls not only ſuck in theſe erroneous Principles, but are hardened in them againſt the Doctrine of God and his Son Jeſus Chriſt by their ungodly Converſation, and thus diſhonour the Son of God. But come Brethren, let us be patient, ſtabliſh our Hearts, wait but a while, and I doubt not but you will ſee that thoſe who diſhonour our Jeſus ſhall ſoon be brought down, both *Ranters, Quakers, Prieſts*, and People alſo, that ſhall continue in oppoſing him either in Doctrine

or Practice; for our God hath said, *Ab! I will ease me of my Adversaries.*

Now, a few Words more to those who do believe in Christ aright, and lay him for their Foundation.

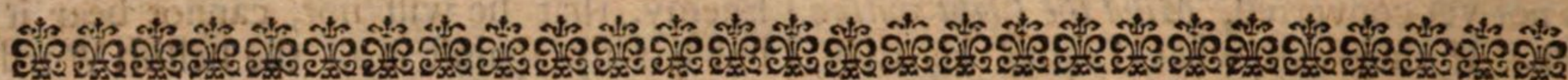
First, Bless God that you are not carried away with the Delusions that are on foot in this Generation.

Secondly, See that you are Labourers after a more experimental Knowledge of our Lord Jesus Christ; fly more to his Birth, Death, Blood, Resurrection, Ascension and Intercession; and fetch refreshing for your Souls more and more from him without, through the Operation of his Spirit within; and tho' the Fruits of the Spirit be excellent, and to be owned where they are found; yet have a care you take not away the Glory of the Blood of Christ shed on the Cross without the *Gates of Jerusalem*,

and give it them; which you will do, if you do content yourselves, and satisfy your Consciences with this; that you find the Fruits of the Spirit within you, and do not go for Peace and Consolation of Conscience to the Blood of Jesus shed on the Cross.

Therefore learn of the Saints, or rather of the Spirit, *Rev. 5.* who teacheth to sing this Song, *Thou art worthy to take the Book, and to open the Seals thereof, for thou wast slain, and hast redeemed us to God by thy Blood.*

And as for you that cannot yet well endure to think you should be justified by the Blood of the Son of *Mary* shed on the Cross without the Gate, I say to you, *Kiss the Son lest he be angry, and you perish from the way, when his Wrath is kindled but a little, blessed are all they that put their Trust in him, Psal. 2. 12.*



Light for them that sit in Darknes.

O R,

A Discourse of Jesus Christ:

And that He undertook to accomplish, by Himself, the Eternal Redemption of Sinners.

A L S O,

How the Lord Jesus addressed himself to this Work; with undeniable Demonstrations that he performed the same.

Objections to the Contrary answered.

Christ hath redeemed us from the Curse of the Law, being made a Curse for us. Gal. 3. 13.

The Author to the READER.

Gentle Reader,

IT was the great Care of the Apostle Paul to deliver his Gospel to the Churches in its own Simplicity, because, SO it is the Power of God unto Salvation to every one that believeth. And if it was his Care so to deliver it to us, it should be ours to seek so to continue it: And the rather, because of the Unaptness of the Minds, even of the Saints themselves, to retain it without commixture. For, to say nothing of the Projects of Hell, and of the cunning Craftiness of some that lie in wait to deceive even the Godly themselves, as they are dull of Hearing, so much more dull in receiving and holding fast the Simplicity of the

the Gospel of Jesus Christ: From their Sense, and Reason, and Unbelief, and Darknes, arise many Imaginations and high Thoughts, which exalt themselves against the Knowledge of God, and the Obedience of Jesus Christ, wherefore they themselves have much ado to stand compleat in all the Will of God. And were they not concerned in electing Love, by which they are bound up in the Bundle of Life, and blessed with the Enjoyment of Saving Grace, which enlightheth their Souls, and maintaineth their Faith and Hope, they would not only be assaulted, and afflicted with their own Corruptions, but as others, overcome thereby.

Alas! How ordinary a Thing is it for Professors to fall from the Knowledge they have had of the glorious Gospel of the Blessed God, and to be turned unto Fables, seducing Spirits, and Doctrines of Devils, through the Intoxications of Delusions, and the Witchcraft of false Preachers.

Now this their swerving from the Gospel ariseth,

1. Either from their not having, or (having) not retaining the true Knowledge of the Person of the Lord Jesus Christ: Or,
2. From their not believing the true Causes of his coming into the World, with his doing and suffering there.

Upon one or both these Accounts, I say, it is that they everlastingly perish: For if they have not, and do not also retain the Knowledge of his Person, they want the HE, on whom if they believe not, they must die in their Sins: And if they know not the Reason of his coming, doing, and suffering, they are in the same Condition also.

Now those Professors that have had some Knowledge of these Things, and yet have lost them, it hath come thus to pass with them, because they first lost the Knowledge of themselves, and of their Sins.

They know not themselves to be such nothing-ones as the Scripture reporteth them to be, nor their Sins to be so hainous as the Law hath concluded: Therefore they either turn again with the Dog to his Vomit, or adhere to a few of the Rags of their own Fleshly Righteousness, and so become pure in their own Eyes, yet are not purged by Blood from their Filthiness.

For the Person and Doings of Jesus Christ are only precious to them that get and retain the true Knowledge of themselves, and the due Reward of their Sins by the Law: These are desolate, being driven out of all; these embrace the Rock instead of a Shelter: The sensible Sinner receiveth him joyfully.

And because a Miscarriage in this great Truth is the most dangerous and damning Miscarriage; therefore should Professors be the more fearful of swerving aside therefrom. The Man that rejecteth the true Knowledge of the Person of the Lord Jesus, and the Causes of his doing and suffering in the World, takes the next Way to be guilty of that Transgression that is not to be purged with Sacrifice for ever. That FEARFUL Transgression, for which is left NO Offering AT ALL, nor any Thing to be expected by the Person transgressing, but fearful Judgment, and fiery Indignation which shall devour the Adversary.

Now for their sakes that have not sinned this Sin, for their sakes that are in Danger thereof, but yet not overcome; for their sakes have I written this little Book, wherein is largely, and yet with few Words, discovered the Doctrine of the Person, and Doings, and sufferings of Christ, with the true Cause thereof, also a removal of those Objections that the crafty Children of Darknes have framed against the same.

And I have been the more plain and simple in my Writing, because the Sin against the Holy Ghost is in these Days more common than formerly, and the Way unto it, more beautified with Colour and Pretence of Truth. I may say of the Way to this Sin, it is, as was once the Way to Jerusalem, strewed with Boughs and Branches, and by some there is cried a kind of Hosanna to them that are treading these Steps to Hell. Oh the plausible Pretences, the golden Names, the feigned Holiness, the demure Behaviours mixt with damnable Hypocrisy, that attends the Persons that have forsaken the Lord Jesus, that have despised his Person, trampled upon him, and counted the Blood of the Covenant wherewith he was sanctified, an unholy Thing! They have crucified him to themselves, and think that they can go to Heaven without him; yea, pretend they love him, when they hate him; pretend they have him when they have cast him off; pretend they trust in him, when they bid Defiance to his Undertakings for the World.

Reader, let me beseech thee to hear me patiently; read, and consider, and judge. I have presented thee with that which I have received from God; and the holy Men of God, who spake as they were moved by the Holy Ghost do bear me Witness. Thou wilt say, all pretend to this: Well, but give me the Hearing, take me to the Bible, and let me find in thy Heart no Favour, if thou find me to swerve from the Standard.

I say again, receive my Doctrine, I beseech thee in Christ's stead receive it; I know it to be the Way of Salvation: I have ventured my own Soul thereon with Gladness, and if all the Souls in the World were mine, as mine own Soul is, I would through God's Grace venture every one of them there. I have not writ at a Venture, nor borrowed my Doctrine from

from Libraries. I depend upon the Sayings of no Man: I found it in the Scriptures of Truth, among the true Sayings of God.

I have done when I have exhorted thee to pray, and give heed to the Words of God as revealed in the Holy Writ. The Lord Jesus Christ himself give thee Light and Life by Faith in him; to whom, with the Father and the good Spirit of Grace, be Glory and Dominion now and for ever. Amen.

John Bunyan.

Light for them that sit in Darknes.

ACTS XIII. 23.

Of this Man's Seed, hath God according to his Promise, raised unto Israel a Saviour, Jesus.

THESE Words are part of a Sermon, which *Paul* preached to the People that lived at *Antioch in Pisidia*; where also inhabited many of the Jews. The Preparation to his Discourse he thus begins; *Ver. 16. Men of Israel, and ye that fear God give Audience*; by which having prepared their minds to attend, he proceeds and gives a particular relation of God's peculiar Dealings with his People *Israel*, from *Egypt* to the time of *David* their King; of whom he treateth particularly.

That he was the *Son of Jesse*, that he was a *King*, that God raised him up in mercy, that God gave *Testimony of him*, that he was a Man after God's own Heart, that he should fulfil all his Will, *Ver. 22.*

And this he did of purpose, both to engage them the more to attend, and because they well knew that of the Fruit of his Loins God had promised the *Messiah* should come.

Having thus therefore gathered up their Minds to hearken, he presenteth them with his Errand; to wit, *That the Messiah was come*, and that the Promise was indeed fulfilled, *that a Saviour should be born to Israel.*

Of this Man's Seed (saith he) hath God according to the Promise raised unto Israel a Saviour Jesus.

In this Assertion he concludeth,

1. That the Promise had kept its due Course in presenting a Saviour to Israel; to wit, in *David's* Loins; Of this Man's Seed.

2. That the Time of the Promise was come, and the Saviour was revealed; God hath raised unto Israel a Saviour.

3. That Jesus of Nazareth, the Son of Joseph was he: He hath raised unto Israel a Saviour, Jesus.

From these Things we may enquire for

the Explication of the Words:

1. What *this* Jesus is.

2. What it was for *this* Jesus to be of the Seed of David.

3. What it was for Jesus to be of this Man's Seed according to the Promise.

4. And what it was for him to be raised unto Israel.

These Things may give us Light into what shall be spoken after.

Quest. 1. First, *What this* Jesus is.

He is God, and had personal Being from before all Worlds; therefore not such an one as took Being when he was formed in the World; He is God's natural Son. The Eternal Son of his Begetting and Love, God sent forth his Son; he was, and was his Son, before he was revealed. What is his Name, and what is his Son's Name, if thou canst tell? *Prov. 30. 4. Ezek. 21. 10.* He hath an Eternal Generation, such as none can declare: Nor Man, nor Angel, *Isa. 53. 8.* He was the Delight of his Father before he had made either Mountain or Hill. While as yet he had not made the Earth or the Fields, or the highest Part of the Dust of the World, all Things were made by him, and without him was not any Thing made that was made, and he is before all Things, and by him all Things consist. It is he with whom the Father consulted when he was about to make Man; when he intended to overthrow *Eabel*, and when he sent *Isaiah* to harden the Hearts of *Israel*, *Prov. 8. 26. John 1. 3. Heb. 1. 2, 3. Col. 1. 17. Gen. 1. 26. and 11. 7. Isa. 6. 8.* This is the Person intended in the Text. Hence also he testifies of himself, that he came down from the Father; that he had Glory with him before the World was. And what and if you shall see the Son of Man ascend up where he was before, *John 16. 28. Ch. 17. 5. Ch. 6. 62.*

Quest. 2. Secondly, *What was it for* Jesus

fus to be of David's Seed? To be of David's Seed, is to spring from his Loins, to come of his Race according to the Flesh: And therefore as he is David's God, so likewise is he David's Son; the Root, and also the Off-spring of David: And this the Lord himself acknowledgeth, saying, *I am the Root, or God, and the Off-spring, and Son of David, and the Bright and Morning Star*, Rev. 22. 16. This is indeed the great Mystery, the Mystery of Godliness. *If David called him Lord, how is he then his Son?* Luke 2. 4. Rom. 1. 3. 2 Tim. 2. 8. Matt. 22. 45.

And hence it is that he is said to be wonderful, because he is both God and Man in one Person. *To us a Child is born, to us a Son is given, and the Government shall be upon his Shoulder, and his Name shall be called Wonderful*, Isa. 9. 6. Wonderful indeed! Wonderful God, Wonderful Man, Wonderful God-Man, and so a Wonderful Jesus and Saviour. He also hath wonderful Love, bore wonderful Sorrows for our wonderful Sins, and obtained for his a wonderful Salvation.

Quest. 3. Thirdly, *What was it for Jesus to be of this Man's Seed according to the Promise?*

1. This Word [Promise] doth sometimes comprehend all the Promises which God made to our Fathers from the first Promise to the last; and so the Holy Ghost doth call them. The Promise made unto the Fathers, God hath fulfilled the same to us their Children, Acts 13. 32, 33.

2. But the Word Promise here, doth in special intend that which God made to David himself. *Men and Brethren*, said Peter, *let me freely speak unto you of the Patriarch David, that he is both dead and buried, and his Sepulchre is with us unto this Day: Therefore being a Prophet, and knowing that God had sworn with an Oath to him, that of the Fruit of his Loins according to the Flesh, he would raise up Christ to sit on his Throne, he seeing this before, spake of the Resurrection of Christ, &c.* Acts 2. 29, 30.

Quest. 4. Fourthly, *What was it for Jesus to be raised thus up of God to Israel?*

Here we have two Things to consider of:

1. Who Israel is.

2. What it was for Jesus to be raised up unto them.

1. *Who Israel is.* By Israel sometimes we should understand the whole Stock of Jacob, the Natural Children of his Flesh; for that Name they have of him; for he obtained it when he wrestled with the Angel, and prevailed (Gen. 32.) and it remained with his Seed in their Generations.

By Israel we are to understand all those that God hath promised to Christ. The Children of the Promise are counted for the Seed, the elect Jews and Gentiles. These are called the Israel of God, and the Seed

of Abraham, whom Jesus in special regarded in his undertaking the Work of Man's Redemption, Rom. 9. 6. Gal. 6. 16. Heb. 2. 14, 15, 16.

2. What it was for Jesus to be raised up unto them.

This Word *raised up*, is diversly taken in the Scripture.

1. It is taken for sending, as when he saith, he raised them up Judges, Saviours, and Prophets; he means, he sent them such, (Judges 2. 16, 18. Chap. 3. 9, 15. Amos 2. 11.) and thus he raised up Jesus; that is, *he sent him. I came not, saith he, of my self, but he sent me. But the Father which sent me gave me a Commandment*, Joel 12.

2. To be raised up intimateth one invested with Power and Authority. Thus he raised up David to be the King of Israel; he anointed him and invested him with kingly Power, 1 Sam. 16. 13. Acts 13. 22. And thus was Jesus Christ raised up: Hence he is called, *the Horn of Salvation: He hath raised up for us an Horn of Salvation in the House of his Servant David*, Luke 2. 69.

3. To be raised up intimateth quickning and strengthening, to oppose and overcome all Opposition. Thus was Jesus raised up from under Sin, Death, the rage of the World, and Hell, that Day that God raised him out of the Grave.

Thus therefore was Jesus raised up to Israel; that is, he was sent, authorized, and strengthened to, and in the Work of their Salvation, to the compleating of it.

The Words thus opened, do lay before us these two Observations.

First, *That in all Ages God gave his People a Promise, and so Ground for a believing Remembrance that he would one Day send 'em a Saviour.*

Secondly, *That when Jesus was come into the World, then was that Promise of God fulfilled.*

To begin with the First, *That in all Ages God gave his People a Promise, and so Ground for a believing Remembrance, that he would one Day send them a Saviour.*

This Zacharias testifies when he was filled with the Holy Ghost; for speaking of the Messias, or the Saviour, he saith, *That God spake of him by the Mouth of all the Prophets which have been since the World began: To which I will add that of Peter; Yea, and all the Prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these Days*, Luke 2. 69, 70. Acts 3. 24.

From these Texts it is evident that in every Generation or Age of the World, God did give his People a Promise, and so Ground for a believing Remembrance, that he would one Day send them a Saviour: For indeed the Promise is not only a Ground

for a Remembrance, but for a believing Remembrance: What God saith is sufficient Ground for Faith, because he is Truth, and cannot lye or repent. But that is not all, his Heart was engaged, yea all his Heart, in the Promise which he spoke, of sending us a Saviour.

From this Observation I shall make Enquiry into these three Things.

1. *What it is to be a Saviour.*

2. *How it appears that God in all Ages gave his People a Promise that he would one Day send them a Saviour.*

3. *That this was Ground for a believing Remembrance that a Saviour should one Day come.*

First, *What it is to be a Saviour.*

This Word *Saviour* is easy to be understood, it being all one with Deliverer, Redeemer, &c. *A Saviour, Jesus*; both Words are of the same Signification, and are doubled, perhaps to teach us, that the Person mentioned in the Text, is not called *Jesus* only to distinguish him from other Men (for Names are given to distinguish) but also, and especially to specify his Office: his Name is Saviour, because it was to be his Work, his Office, his Business in the World. *His Name shall be called Jesus, for he shall save his People from their Sins*, Matt. 1. 21.

Secondly, This Word *Saviour* is a Word so large, that it hath Place in all the Undertakings of Christ; for whatever he doth in his Mediation, he doth as a Saviour. He interposeth between God and Man as a Saviour. He engageth against Sin, the Devil, Death, and Hell, as a Saviour, and triumphed over them by himself as a Saviour.

Thirdly, The Word *Saviour*, as I said, is all one with Redeemer, Deliverer, Reconciler, Peace-maker, or the like; for though there be variation in the Terms, yet *Saviour* is the intendment of them all. By *Redeeming* he becomes a Saviour, by *Delivering* he becomes a Saviour, by *Reconciling* he becomes a Saviour, and by making *Peace* he becometh a Saviour: But I pass this now, intending to speak more to the same Question afterwards.

Secondly, how it appears that God in all Ages gave his People a Promise that he would one Day send them a Saviour.

It appears evidently, for so soon as Man had sinned, God came to him with an Heart full of Promise, and continued to renew, and renew, till the Time of the promised Messiah to be revealed, was come.

He promised him under the Name of the Seed of the Woman, after our first Father had sinned: *I will put Enmity between thee and the Woman, and between thy Seed and her Seed: it shall break thy Head, and thou shalt bruise his Heel*. This the Apostle hath his Eye upon when he saith, *When the fulness of the time was come, God sent forth his Son made of a Woman, made under the Law, to redeem them that were under the Law*.

2. God renewed this Promise to *Abraham*, and there tells him Christ should be his Seed; saying, *In thy Seed shall all Families of the Earth be blessed*. Now saith St. Paul; *To Abraham and his Seed was the Promise made: He saith not unto Seeds, as of many, but as of one, and to thy Seed, which is Christ*. Gen. 12. 3. Gal. 3. 16.

3. He was promised in the Time of *Moses* under the Name of a Prophet; *I will raise them up (saith God to him) a Prophet of their Brethren like unto thee: This Peter* Deut. 18. 18. expounds of Christ, for *Moses* truly said unto the Fathers; *A Prophet shall the Lord your God raise up unto you of your Brethren like unto me, him shall you hear in all things whatsoever he shall say unto you*. Acts 3. 22.

4. He promised him to *David* under the Title of a Son; saying, *I will be to him a Father, and he shall be to me a Son: For this the Apostle* 2 Sam. 7. 14. expounded of the Saviour; saying, *Thou art my Son, this Day have I begotten thee: and again, I will be to him a Father, and he shall be to me a Son*. Heb. 1. 5.

5. He was promised in the Days of *Uzziah, Jotham, Abaz, and Hezekiah*, Kings of *Judah*.

1. By the Name of a Branch. *In that Day shall the Branch of the Lord be beautiful and glorious*. Isa. 4. 2.

2. Under the Name of the Son of a Virgin. *Therefore the Lord himself shall give you a Sign: Behold a Virgin shall conceive and bear a Son, and thou shalt call his Name Emanuel*. This *Matthew* expounds of Christ, Isa. 7. 14. Mat. 1. 22.

3. He was promised under the Name of a Rod. *There shall come forth a Rod out of the Stem of Jesse, and a Branch shall grow out of his Roots, and the Spirit of the Lord shall rest upon him*. This answereth the Text, *David* was the Son of *Jesse*, and Christ the Son of *David*, Isa. 11. 1, 2.

4. He is promised under the Title of a King. *Behold a King shall rule in Righteousness; and a Man shall be for a Hiding-place from the Wind, and a Covert from the Tempest, as Rivers of Waters in a dry Place, as the Shadow of a great Rock in a weary Land*. Isa. 32. 1, 2.

5. He was promised under the Name of an Elect Servant. *Behold my Servant whom I uphold, mine Elect in whom my Soul delighteth; I have put my Spirit upon him, he shall bring forth Judgment to the Gentiles: He shall not cry, nor lift up, nor cause his Voice to be heard in the Streets: a bruised Reed shall he not break, and smoking Flax shall he not quench*. Isa. 42. 1, 2, 3. Mat. 12. 18.

6. He was promised to *Jeremiah* under the Name of the Lord our Righteousness. *Behold, the Days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper: he shall execute Judgment in the Earth, in his Days Judah shall be saved, and Israel shall dwell safely, and this is the Name wherewith he shall* Jer. 23. 5, 6.

shall be called, *The Lord our Righteousness.*

7. He was promised by the Prophet Ezekiel under the Name of David a Shepherd. *And I will set one Shepherd over them, and he shall feed them, even my Servant David, he shall feed them: and he shall be their Shepherd, and I the Lord will be their God, and my Servant David a Prince among them, I the Lord have spoken it.*

8. He was promised by the Prophet Daniel under the Name of Messias, or Christ, the most Holy. *And after threescore and two Weeks shall the Messiah be cut off, but not for himself.*

9. He was promised by the Prophet Micah under the Name of the Ruler of Israel. *But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come, that is to be Ruler in Israel.*

10. He was promised to Haggai, as the Desire of all Nations. *I will shake all Nations, and the Desire of all Nations shall come, and I will fill this House with Glory, saith the Lord of Hosts.*

11. He was promised by Zechariah, under the Name of Servant and Branch. *For behold I will bring forth my Servant the Branch: and again, Behold the Man whose Name is the Branch, he shall grow up out of his Place, and he shall build the Temple of the Lord, and he shall bear the Glory.*

12. He was promised by Malachi, under the Name of the Lord, and the Messenger of the Covenant. *Behold, I send my Messenger, and he shall prepare the Way before thee, and the Lord whom ye seek shall suddenly come to his Temple; even the Messenger of the Covenant whom ye delight in, behold he shall come, saith the Lord of Hosts.*

Indeed the Scriptures of the Old-Testament are filled with Promises of the Messias to come, Prophetical Promises, Typical Promises: For all the Types and Shadows of the Saviour, are virtually so many Promises. Having therefore touched upon the Prophetical, I will briefly touch the Typical Promises also; for as God spake at sundry times to the Fathers, so also in divers Manners, Prophetically, Providentially, Typically, and all of the Messias, *Heb. 1. 1.*

The Types of the Saviour were various.

1. Sometimes he was Typed out by Men.

2. Sometimes by Beasts.

3. Sometimes by insensible Creatures.

First, He was Typed forth sometimes by Men.

1. Adam was his Type in many things, especially as he was the Head and Father of the first World. *He was the Figure of him that was to come.*

2. Moses was his Type as Mediator, and as Builder of the Tabernacle, *Heb. 3. 2, 3.*

3. Aaron was his Type as he was High-Priest, and so was Melchisedec before him. *Heb. 5. 4, 5. chap. 7. 1. 21.*

4. Sampson was his Type in the Effects of his Death: for as Sampson gave his Life for the Deliverance of Israel from the Philistines, Christ gave his Life to deliver us from Sin and Devils.

5. Joshua was his Type in giving the Land of Canaan to Israel, as Jesus will give the Kingdom of Heaven to the Elect, *Heb. 4. 8.*

6. David was his Type in many things, especially in his subduing of Israels Enemies, and feeding them; hence he is sometimes called David their King, and David their Shepherd, *Ezek. 34. 23, 24.*

7. Solomon was his Type in his building the Temple, and in his peaceable Kingdom. Hence it is said, he shall build the Temple of the Lord; and again, Of his Government and Peace there shall be no end.

Beasts were his Types. To instance some:

First, The Paschal-Lamb was his Type, *Exod. 12.*

1. In its Spotlessness. Christ was a Lamb without Blemish and without Spot, *1 Pet. 1. 18, 19.*

2. In its being Roasted. It was a Figure of the cursed Death of Christ, (for to be roasted bespoke one accursed, *Jer. 29. 22.*) *Gal. 3. 13.*

3. In that it was to be eaten. *He that eateth my Flesh, and drinketh my Blood, saith Christ, hath eternal Life.* *John 5. 57.*

4. In that its Blood was to be sprinkled upon the Doors of their Houses, for the destroying Angel to look on: The Blood of Christ is sprinkled upon the Elect for the Justice of God to look on, *Heb. 9. 1. Pet. 1. 1, 2.*

5. By eating the Paschal Lamb, the People went out of Egypt: by feeding upon Christ by Faith, we come from under the Egyptian Darknefs, Tyranny of Satan, &c.

Secondly, The Red Cow was his Type; *Numb. 19. 2, &c.*

1. In that she was to be without Blemish.

2. In that she was to be slain without the Camp. *Jesus also that he might sanctifie the People with his own Blood, suffered without the Gate.* *Heb. 13. 12.*

3. In that her Flesh was to be burnt, a Type of the grievous Death of Christ.

4. Her Ashes was to be carried into a clean Place without the Camp; a Type of the clean Sepulchre, where the Body of Jesus was laid, *John 19. 38, 39, 40, 41.*

There was also divers other Sacrifices, as Bulls, Goats, and Birds; which were Types of him, which I here omit.

Thirdly, Insensible Creatures were his Types.

As

As first, The Manna in the Wildernews, (Ex. 16.) and that,

1. As it came down from Heaven; for so did Christ, *I came down from Heaven*, Joh. 6. 51. *faith he, and again, I am the living Bread which came down from Heaven.*

2. The Manna was to be eaten, so is Christ by Faith. *If any Man eat of this Bread, he shall live for ever, and the Bread that I will give is my Flesh, which I will give for the Life of the World.* Joh. 6. 51.

3. The Manna was to be gathered daily, so is Christ to be daily eaten.

4. The Manna was all the Bread that Israel had in the Wildernews: Christ is all the Bread that Believers have in this Life for their Souls.

5. The Manna came not by Moses Law, neither comes Christ by our Merits. *Moses gave you not that Bread from Heaven, but my Father giveth you the true Bread from Heaven.* Joh. 6. 32.

Again, the Rock that gave them out Water for their Thirst, was a Type of him, (Numb. 20.) *They did all drink of the same spiritual Drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ.* 1 Cor. 10.

This Rock was his Type in four things.

1. It gave Drink to the People in the Wildernews when they were come out of Egypt. Christ gives Drink to them that forsake the World for him.

2. The Rock yielded Water by being smitten by Moses's Rod: Christ giveth Drink, even his Blood, by being stricken by Moses's Law, Numb. 20. 11. Isa. 53.

3. The Water out of this Rock was given to the thirsty. *I will give to him that is a-thirst, saith Christ, of the Fountain of the Water of Life freely.* Rev. 21. 6.

4. The Water of the Rock in the Wildernews ran after the People, *They drank of that Rock that followed them, he opened the Rock, and the Waters gushed out, they ran in dry Places like a River.* Christ also is said by that Type to follow us: They drank of that Rock that followed them, and that Rock was Christ. Psal. 105. 41. 1 Cor. 10. 4.

Again, the Mount Moriah was his Type.

1. That Mount stood in Jerusalem; Christ also stands in his Church.

2. Upon that Rock was built the Temple. *And upon this Rock, saith Christ, will I build my Church, and the Gates of Hell shall not prevail against it.* 2 Chron. 3. 1. Mat. 16. 18.

Other things might be urged, but these being virtually of the Force of the Promise, and also as a Key to open them, therefore I thought good to place them here with the Promises; because, as they are standing with them, so they are written to beget Faith in the same Lord Jesus Christ.

I come now to the third thing, to wit, *That these Promises were Ground for a believing Remembrance that a Saviour should one Day come.*

There is a Remembering, and a Believing Remembering, or such a Remembering that begetteth, and maintaineth Faith in the Heart. Jacob had a Believing Remembrance, when he said, *I have waited for thy Salvation, O Lord.* And so had David when he cried, *O that the Salvation of Israel was come out of Zion.* These with Simeon and Anna, had not Remembrance only, but a Believing Remembrance, that God would send them a Saviour. They had the Promise not in the Book only, but in their Hearts: This Gospel was mixed in them with Faith; therefore they with their Fellows remembered and believed, or made the Promise the Ground of their believing that God would one Day send them a Saviour. Gen. 49. 18. Psal. 53. 6.

Let me make some Use of this Doctrine.

Here we may see how much the Heart of God was set upon the Salvation of Sinners, he studied it, contrived it, set his Heart on it, and promised, and promised, and promised to compleat it, by sending one Day his Son for a Saviour, Eph. 1. 3. 2 Sam. 14. 14. Tit. 1. 2.

No marvel therefore, if when he treateth of the New-Covenant, in which the Lord Jesus is wrapped, and presented in a Word of Promise to the World, that he saith, *I will do it assuredly with my whole Heart, and with my whole Soul.* Jer. 32. 41.

Now this is of singular Comfort to sensible Sinners; yea, what greater Ground of Consolation to such, than to hear that the God against whom they have sinned, should himself take care to provide us a Saviour.

There are some poor Sinners in the World, that have given such Way to Discouragement, from the Sense of the greatness of their Sins, that they dare not think upon God, nor the Sins which they have committed: But the Reason is, because they are ignorant that God's Heart was wrapt up in this good Work of providing and sending a Saviour. Let such hearken now to the Call of God: *Return unto me, for I have redeemed thee,* Isa. 44. 22. *Ho! turn again, hearken; the Heart of God is much set upon Mercy, from the beginning of the World he resolved and promised, ay, and sware we should have a Saviour.*

2 Doct. I now proceed to the second Observation.

That when Jesus was come into the World, then was the Promise of God fulfilled; namely, That he would one Day send us a Saviour.

Take three Texts for the Confirmation of this Point.

1. *This is of a Truth that Prophet that should come into the World.*

These Words were spoken of them that were present at that Miracle of Jesus, when he fed Five Thousand with Five Barley Loaves, which a Lad had about him in the Company:

Company: For theſe Men, when they had ſeen the Marvel, being amazed at it, made Confeſſion of him to be the Saviour, *John 6.*

2. *Lord, I believe thou art the Chriſt the Son of God, which ſhould come into the World, John 9. 27.*

3. *This is a faithful Saying, and worthy of all Acceptation, that Chriſt Jeſus came into the World to ſave Sinners, 1 Tim. 1. 15.*

For the explaining of this Obſervation, I will briefly handle three Queſtions.

1. How this Jeſus is to be diſtinguiſhed from others of that Name.

2. What it was for this Jeſus to come into the World.

3. What it was for him to come to be a Saviour.

Queſt. 1. For the Firſt, The Jeſus in the Text, is diſtinguiſhed from all others of that Name.

1. By the Manner of his Birth, he was born of a Virgin, a Virgin eſpouſed to a Man whoſe Name was *Joſeph*; but he knew her not till ſhe had brought forth her Firſt-born Son, *and he called his Name Jeſus, Matt. 1. 25.*

2. He is diſtinguiſhed from others of that Name, by the Place of his Birth; to wit, *Bethlehem the City of David*, there he muſt be born, there he was born, *John 7. 42. Matt. 2. 4, 5, 6.*

3. He is diſtinguiſhed by his Linage, *He came of the Houſe, and Linage of David, Luke 2. 4, 5, 6.*

4. He is diſtinguiſhed by the Time of his Birth, to wit, *The Time of the Prophets prefixed, Gal. 4. 4.*

5. But his common Diſtinction is, *Jeſus of Nazareth*; by his Name he is diſtinguiſhed *one and twenty Times* in the New Teſtament.

1. His Enemies called him *Jeſus of Nazareth, Mat. 26. 71. Mark 14. 67. John 18. 5.*

2. His Diſciples called him *Jeſus of Nazareth, Mat. 21. 11. Luke 24. 19. John 1. 45. Acts 2. 22.*

3. The Angels called him *Jeſus of Nazareth, Mark 16. 6.*

4. And he calleth himſelf *Jeſus of Nazareth, Acts 22. 8.*

5. Yea, and he goeth alſo by the Name of *Jeſus of Nazareth* among the Devils, *Mar. 1. 24. Luke 4. 34.*

He was called *Jeſus of Nazareth*, becauſe he dwelt there with his Mother *Mary* and her Husband. *Nazareth* was his City where he had been brought up, whither for Shelter *Joſeph* carried him when he came up out of *Egypt* with him: in *Nazareth* was his common Abode, until the Time that *John* was caſt into Priſon, *Luke 4. 16. Mat. 2. 23. Ch. 4. 12, 13.* Wherefore he might well ſay, *I am Jeſus of Nazareth*: Yea, though he was now in Heaven; for Heaven ſhall not make us forget what Country-men we were when we lived in the World.

Jeſus you ſee here, though glorified in Heaven, yet forgets not what Country-man he was when he dwelt in the World. I am *Jeſus of Nazareth*, ſaith he, I am the Jeſus that thou perſecuteſt; and that thou mayeſt know I am he, I tell thee I dwelt once in the City of *Nazareth* in *Galilee*: *Joſeph* and my Mother *Mary* brought me up there, and there I dwelt with them many Years. I am *Jeſus of Nazareth* whom thou perſecuteſt.

Queſt. 2. Secondly, *What was it for Jeſus to come into the World?*

Anſw. 1. Not his coming in, or by his Spirit in his People; for ſo he was never out of the World.

2. Neither is it his Appearance in his Ordinances.

3. Nor that coming of his by which he deſtroyeth Antichriſt.

4. Nor his appearing in his dreadful Providences or Judgments.

But by the coming of Jeſus, according to the Text, we are to underſtand that, or ſuch a Coming, whereby he was mani- feſt to be *God-Man* in one Perſon, God in our Fleſh without us, or diſtinct in his own Perſon by himſelf; ſuch a Coming by which he was maniſteſt to be in all Points like as Men are, Sin only excepted. Such a Coming, wherein, or by which, the Son of God became alſo the Son of Man.

For the further clearing of this, you find it expreſſly ſaid, he was born into the World; *Mary, of whom was born Jeſus.* Now when Jeſus was born, it's ſaid, where is he that is born King of the Jews? *Herod* demanded of them where Chriſt ſhould be born, *Matt. 1. 16. Chap. 2. 1, 2, 4. Luke 1. 35. Chap. 2. 11.*

Now that this was fulfilled according to the very Word of the Text, without any Juggle, Eviſion, or cunningly deviſed Fable, conſider,

1. He is called the Firſt-born of this Woman, *The Male Child that opened her Womb, Luke 2. 7, 23.*

2. He was not born till nourished in her Womb the full Time according to the Time of Life. *And ſo it was that while they were at Bethlehem, the Days were accompliſhed that ſhe ſhould be delivered, and ſhe brought forth her Firſt-born Son, and wrapt him in ſwadling Clothes, and laid him in a Manger, Luke 24. 5, 6, 7.*

3. She alſo continued in her Separation at the Birth of Jeſus, as other Women at the Birth of their Children, until the Days of her Purification according to the Law of *Moses* were accompliſhed, *Luke 2. 22.*

4. Himſelf alſo, as other Hebrew Children, was brought to *Jeruſalem* to preſent him unto the Lord, *As it is written in the Law of Moses, every Male that openeth the Womb ſhall be called Holy unto the Lord, Luke 2. 23, 24.*

5. Thus Jeſus alſo as other Hebrew Children,

dren, when the set Day was come, was Circumcised. And when eight Days were accomplished for the Circumcising of the Child, his Name was called Jesus, which was so named of the Angel before he was conceived in the Womb, Luke 2. 21.

6. After this, he is often called the young Child, the Child Jesus; and farther it is said of him, that he grew, that he encreased in Wisdom and Stature, Mat. 2. 20, 21. Luke 2. 40, 52.

Behold, with what Diligence, even to a Circumstance, the Holy Ghost sets forth the Birth of the Lord Jesus, and all to convince the incredulous World, of the true Manner of the coming of the Saviour into the World.

Secondly, The Reality of the *Manhood* of this Lord Jesus, is yet further manifest, and that,

First, By those natural Infirmities that attend humane Flesh.

Secondly, By the Names the Prophets gave him in the Days of the Old Testament and the New.

First by those natural Infirmities that attend humane Flesh.

As 1. At his Birth he could not go, but as carried by his Parents.

2. He was sensible of Hunger, Luke 4. 2.

3. He was sensible of Thirst, John 19. 28.

4. He was sensible of Weariness, John 4. 6.

5. He was nourished by Sleep, Mark 4. 34.

6. He was subject to Grief, Mark 3. 5.

7. He was subject to Anger, Mark 3. 5.

8. He was subject to weep, John 11. 35. Luke 19. 41.

9. He had Joy as a Man and rejoiced, Matt. 11. 27. Luke 10. 21.

These Things, I say, Jesus was subject to as a Man, as the Son of the Virgin.

Secondly, The Reality of his *Manhood* is yet made manifest by the Names the Prophets gave him, both in the Old Testament and in the New.

As 1. He is called the *Seed*. The *Seed* of the Woman, the *Seed* of *Abraham*, the *Seed* of *David*, by which is meant he was to come of their Children. Gen. 3. 15. Ch. 12 and 22. Gal. 3. 16, 17. Rom. 1. 4.

2. Therefore it is added (where Mention is made of the Fathers) of whom as concerning the *Flesh* Christ came. He was made of the *Seed* of *David* according to the *Flesh*: And hence again, he calleth himself the *Off-spring* of *David*; therefore, I say, he is said to be of their *Flesh*, their *Loins*, and is called their *Son*, Rom. 1. 4. Chap. 9. 5. Acts 2. 30. Rev. 22. 16.

3. He therefore is frequently called a Man, and the Son of Man. Then shall you see the Son of Man coming in the Clouds of Heaven. When the Son of Man shall come in

his Glory, and all the holy Angels with him. This Man, because he continueth ever, hath an unchangeable Priesthood. It is therefore necessary that this Man have somewhat also to offer, Matt. 26. 63. Ch. 25. 30, 31. Heb. 7. 24. Ch. 8. 3. Ch. 10. 12.

4. What shall I say, Himself gave undeniable Demonstration of all this, when he said, he was dead; when he called to *Thomas* to put his Finger to, and behold his Hands, to reach to him his Hand and thrust it into his Side, and bid him he should not be faithless but believing. At another Time when he stood in the midst of the Eleven, as they were troubled with the Thoughts of Unbelief, he said, Behold my Hands and my Feet, that it is I my self, handle me, and see; for a Spirit hath not Flesh and Bones, as ye see me have, John 20. 27. Luke 24. 39.

Thus have I shewed you what it was for Jesus to come into the World; namely, To be born of a Woman, to take Flesh, and to become God-man in one Person.

I come now to the third Question; but before I speak particularly to that, I will produce further Testimony that we find upon Record concerning the Truth of all this.

Particular Testimonies that this Coming of JESUS is his Coming to save us.

1. **S**imeon the Just gives Testimony of him. And the Holy Ghost was upon him, and it was revealed unto him by the Holy Ghost, that he should not see Death, before he had seen the Lord's Christ. And he came by the Spirit into the Temple, and when the Parents brought in the Child Jesus to do for him after the Custom of the Law, then took he him up in his Arms, and blessed God, and said, Lord now lettest thou thy Servant depart in Peace, for mine Eyes have seen thy Salvation, Luke 2. 25, 26, 27, 32.

The Testimony of Anna.

2. Anna a Prophetess, one of a great Age which departed not from the Temple, but served God with Fasting and Prayer Night and Day: And she coming in at the same Instant, gave Thanks likewise unto the Lord, and spake of him to all that looked for Redemption in Jerusalem, Luke 2. 26, 27, 28.

The Testimony of John Baptist.

3. John Baptist as he fulfilled his Ministry, he cried concerning this Jesus, Behold the Lamb of God that taketh away the Sins of the World. And he, saith John, that sent me to baptize with Water, the same said unto me, upon whom thou shalt see the Spirit descending and abiding, or remaining, the same is he which shall baptize with the Holy Ghost. And I saw and bare Record, that this is the Son of God, John 1. 29, to 35.

The Testimony of the Star and wise Men.

4. The Star that appeared at his Birth in the

the East, and that coasted through the Heavens, till it came over the Place where the young Child Jesus was, that Star gave Testimony that he was the Saviour. This Star alarmed many, especially the Wise Men of the East, who were brought by it from afar to worship him. And lo, the Star which they saw in the East, went before them till it came and stood over where the young Child was. And when they saw the Star they rejoiced with exceeding great Joy. And when they were come into the House, they saw the young Child with Mary his Mother, and fell down and worshipped him; and when they had opened their Treasures, they presented unto him Gifts, Gold, and Frankincense, and Myrrh.

The Testimony of the Angels.

1. To Mary herself.

Luke 26. 35. And in the sixth Month the Angel Gabriel was sent from God unto a City of Galilee named Nazareth, to a Virgin espoused to a Man whose Name was Joseph, and the Virgin's Name was Mary; and the Angel came in unto her, and said, Hail, thou that art highly favoured. And the Angel said unto her, Fear not, Mary, for thou hast found Favour with God. And behold, thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name Jesus. He shall be great, and shall be called the Son of the Highest. And the Lord God shall give unto him the Throne of his Father David, and he shall reign over the House of Jacob for ever, and of his Kingdom there shall be no end.

2. The Angel's Testimony to the Shepherds, as they were feeding their Flocks in the Fields by Night.

Luke 2. 8, 9, 10, 11. And lo, the Angel of the Lord came upon them, and the Glory of the Lord shined round about them, and they were sore afraid; and the Angel said unto them, Fear not, for behold, I bring you good Tidings of great Joy which shall be to all People; for unto you is born this Day in the City of David, a Saviour, which is Christ the Lord.

3. How the Angels solemnized his Birth among themselves.

Ver. 13. 14. And suddenly there was with the Angel a Multitude of the heavenly Host, praising God, and saying, Glory to God in the Highest, and on Earth Peace, Good-will towards Men.

The Testimony of God the Father.

1. When he was baptized.

Mat. 3. 16, 17. And Jesus when he was baptized went up straightway out of the Water; and lo, the Heavens were opened unto him, and he saw the Spirit of God descending like a Dove, and lighting upon him; and lo, a Voice from Heaven, saying, This is my beloved Son in whom I am well pleased.

3. The Father's Testimony concerning the Transfiguration.

Luke 9. 28, to 36. And he took Peter, and James, and John, and went up into a Mountain to pray: and as he prayed, the Fashion of his Countenance

was altered, and his Raiment was white and Glittering, &c. And there appeared Moses and Elias talking with him, and a Cloud from Heaven overshadowed them; at which the three Disciples began to be afraid. Then there came a Voice out of the Cloud saying, This is my beloved Son, hear him.

This is that Testimony of God which Peter speaks of, saying, *2 Pet. 1. 16, 17, 18.* We have not followed cunningly devised Fables, when we made known unto you the Power and Coming of our Lord Jesus Christ, but were eye-witnesses of his Majesty; for he received from God the Father Honour and Glory when there came such a Voice to him from the excellent Glory, This is my beloved Son, in whom I am well pleased: And this Voice which came from Heaven we heard, when we were with him in the Holy Mount.

3. God gave Testimony of him by Signs, and Wonders.

Joh. 14. 10. Heb. 2. 4. Believest thou not that I am in the Father, and the Father in me. The Words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doth the Works; God also bearing them witness (that preached Salvation by Jesus) both with Signs and Wonders, and with divers Miracles and Gifts of the Holy Ghost, according to his own Will.

Concerning JESUS, how he put himself upon the Test among his Adversaries.

THE Lord Jesus also putteth himself upon the Test among his Adversaries divers ways. First, he urgeth the time of the appearing of the Messias to be come.

Mark 1. 15. The time is fulfilled, and the Kingdom of God is at Hand; repent ye and believe the Gospel.

For this he had a three-fold Proof.

1. The Heathens had invaded and taken the Land, according to that of Daniel, *Dan. 9. 25. 26.* 2. The Scepter was departed from Judah, according to that of Jacob, (*Gen. 49. 10.*) to which also suited that Prophecy: Before the Child shall know to refuse the evil and chuse the good, the Land which thou abhorrest, shall be forsaken of both her Kings. 3. The Roman Emperor had not only subdued the Nation, and put down the Kingly Race of the Jews; but had set up and established his own Power over them. In the Fifteenth year of the Reign of Tiberius Cæsar, Pontius Pilate was Governour of Judæa. Herod was Tetrarch of Galilee, Philip Tetrarch of Iturea, and Lysanias Tetrarch of Abilene, all Heathens, and of Tiberius his making.

Besides, The Kingly Race of Judah was at this time become so low by reason of the Roman oppression, that the chief of them were put to get their living by their own Hands, even Joseph, the supposed Father of

of Jesus, was then become a Carpenter: Poor Man! when Jesus was born, he was fain to thrust into a Stable, for there was in the Inn no room for such Guests as they. The Offering also which was brought unto God at the Time when Jesus was presented unto the Lord, was two Turtle Doves, or two Young Pigeons; a Sacrifice allowed only for them that were poor, and could provide no Bigger.

Levit. 12. 8. *And if she be not able to bring a Lamb, then she shall bring two Turtle Doves or two Young Pigeons, the one for a Burnt Offering, the other for a Sin-offering: Besides, Jesus himself saith, Foxes have Holes, and the Birds of the Air have Nests, but the Son of Man hath not whereon to lay his Head.*

Now, I say, all these things were so apparent to the Jews, that they could not object; they felt the Romans were come, they knew the Scepter was gone, they smarted under the Roman Tyranny, and knew the Kingly Race of Judea was overthrown: How then could they object, that the time was not come for Christ to be born?

Luke 3. 15. *Further, The People was generally convinced, that the time was come, and therefore, saith the Text, They were in expectation, and all Men mused in their Hearts of John, whether he was the Christ or not: The unbiassed People observing the Face of things, could do no other but look for the Messias. And hence it is, that the Lord Jesus gives the Pharisees, those Mortal Enemies of his, such sore rebukes; saying, O ye Hypocrites, ye can discern the Face of the Sky, but can you not discern the Signs of the Times? The Kingdom is lost, the Heathens are come, and the Scepter is departed from Judah. Ye Hypocrites, ye can discern the Face of the Sky, and of the Earth, but how is it that ye do not discern the Time?*

Mat. 16. 3. Luke 12. 56. *Secondly, He yet again puts himself upon the Test, by the Miracles which he wrought before them.*

Believe me that I am in the Father and the

John. 14. 11. *Father in me, or else believe me for the very Works sake.*

John. 5. 36. *For the Works which the Father hath given me to finish, the same Works that I do, bear witness of me, that the Father hath sent me.*

John 11. 47, 48. *This Proof they could not withstand, but granted that he did many Miracles while they did nothing. Then gathered the Chief Priests and Pharisees a Counsel, and said, what do we? for this Man doth many Miracles: if we let him alone, all Men will believe on him, and the Romans shall come and take away both our Place and Nation.*

Yea so did Jesus confound them, that by their own Records and Laws by which they were to prove Persons clean or unclean; they in reading their Lectures, did

justify him and overthrow themselves.

For instance, it was written in their Law; *If he that hath an Issue spit upon him that is clean, that Spittle should make him unclean, (Levit. 15. 8.)* Now Jesus whom they counted most unclean, because he said he was the Son of God (as they thought speaking Blasphemy) he spits upon People, and makes them whole: he spat and made clay with the spittle, and with that clay made a blind Man see, John 9. 6. Also he spit on the Eyes of another and made him see, Mar. 8. 23, 24, 25. Again he spit, and with his spittle touched the Tongue of one that was Dumb, and made him speak immediately, Mar. 7. 33, 34, 35. Thus he proved himself clear of their Accusations, and maintained before them, that by their Law he was Guiltless, and the Son of God; for the Miracles which he wrought were to prove him so to be.

Again, in their Law it was written, that who so touched the Altar of Incense should be Holy, (Exod. 29. 37.) A Woman with a Bloody Issue touched him, and is whole of her plague. Yea, they brought to him many diseased Persons; and besought him ^{Mark 5. 28.} *that they might only touch the Hem of his* ^{Mat. 14. 35, 36.} *Garment; and as many as touched, were made perfectly whole.*

Thus was he justified before them out of their own Law, and had his Glory manifest before their Faces, to their everlasting Confusion and Contempt.

Indeed, the Jews did make one Objection against Jesus Christ, that seemed to them to have weight in it; and that was because he first began to appear and manifested his Glory in Cana of Galilee. At this I say, they stumbled, it was their sore Temptation; for still as some affirmed him to be the Christ, others as fast objected, *shall Christ come out of Galilee? art thou also of Galilee? search and look, for out of Galilee* ^{John 2. 1, 11.} *ariseth no Prophet.* ^{Ch. 7. 40, 41, 42.}

But this their stumble might arise either,

1. From the Cruelty of Herod: Or, 2. From their own not observing, and keeping in Mind the Alarum that God gave them at his Birth.

1. It might arise or be occasioned through the Cruelty of Herod; for Jesus was born in Bethlehem the City where David dwelt: But when Herod sent out to kill him, and for his sake killed all the young Children in Bethlehem; then was Joseph warned by an Angel of God, to take the young Child and his Mother and fly into Egypt, and so he did, and was there till the Death of Herod, Mat. 2. 1, 13, 16, 19, 20. After this the Angel comes to them in Egypt, and bids them take the young Child and return into the Land of Israel; wherefore they arose and went: but hearing that Herod's Son that Tyrant ruled in the Room of his Father, they were afraid to go to Bethlehem, but turned aside into the Parts of

of *Galilee*, where they remained till the Time of his shewing to *Israel*.

2. This stumble of theirs might arise from their not observing and keeping in Mind the Alarum that God gave them of his Birth. 1. God began to give them the Alarum at the Birth of *John the Baptist*, where was asserted that he was to go before the Face of the Lord *Jesus*, and to prepare his Ways. *And fear came upon all that dwelt round about them, and all these sayings were noised abroad throughout all the Hill-Countries of Judea.* 2. Again, What a Continuation of this Alarum was there also at the Birth of *Jesus*, which was about three Months after *John Baptist* was born? Now comes a strange Star over the Country to lead the Men of the East to the Stable where *Jesus* was born; now was *Herod*, the Priests, the Scribes, and also the City of *Jerusalem* awakened and sore troubled: for it was noised by the Wise-Men, that *Christ* the King and Saviour was born. Besides the Shepherds, *Simeon* and *Anna*, gave notice of him to the People; they should therefore have retained the Memory of these things, and have followed God in all his dark Providences, until his Son of Righteousness should arise among them with healing under his Wings. 3. I may add another cause of their stumble. They did not understand the Prophecies that went before of him.

1. He was to come to them out of *Egypt*. *Out of Egypt have I called my Son.*

2. He turned aside into *Cana of Galilee*, and dwelt in the City of *Nazareth*; That it might be fulfilled which was spoken by the Prophets, he shall be called a Nazaren. 3. That saying also was to be fulfilled, *The Land of Zebulon, and the Land of Nephthali, by the way of the sea beyond Jordan, Galilee of the Gentiles, the People that sat in Darknefs saw a great Light, and to them that sat in the Region and Shadow of Death, Light is sprung up.*

At these Things then they stumbled, and 'twas a great Judgment of God upon them.

Besides, there seemed to be a Contradiction in the Prophecies of the Scriptures concerning his coming. He was to be born in *Bethlehem*, and yet to come out of *Egypt*: How should he be the *Christ*, and yet come out of *Galilee*, out of which ariseth no Prophet? Thus they stumbled.

Hence note, That tho' the Prophecies and Promises be full and plain as these were, that he should be born in *Bethlehem*; yet Mens Sins may cause them to be fulfilled in such Obscurity, that instead of having Benefit thereby, they may stumble and split their Souls thereat.

Take heed then, hunt not *Christ* from plain Promises with *Herod*, hunt him not from *Bethlehem*, least he appear to your Amazement and Destruction from *Egypt*, or in the Land of *Zebulon*. But thus much

to the second Question, to wit, *What it was for Jesus to come into the World?*

I come now to the third Question.

Quest. 3. *What it was for him to come to be a Saviour?*

For the further handling of this Question I must shew:

1. What it is to be a Saviour. 2. What it is to come to be a Saviour. 3. What it is for *Jesus* to come to be a Saviour?

To these Three briefly.

First, What it is to be a Saviour. 1. A Saviour supposeth some in Misery, and himself one that is to deliver them. 2. A Saviour is either such an one ministerially, or meritoriously.

Ministerially, is when one Person engageth, or is engaged by virtue of respect or command from Superiors, to go and obtain by Conquest or the King's Redemption, the Captives or Persons grieved by the Tyranny of an Enemy. And thus were *Moses* and *Joshua*, and the Judges and Kings of *Israel*, Saviours. *Thou deliveredst them into the Hand of their Enemies who vexed them, and in the time of their Trouble when they cried unto thee, thou heardest them from Heaven; and according to thy manifold Mercies thou gavest them Saviours, who saved them out of the Hand of their Enemies.* Thus was *Jesus Christ* a Saviour, he was engaged by virtue of respect and command from God, to obtain by conquest and redemption, the Captives or Persons grieved; *God sent his Son to be the Saviour of the World.*

Meritoriously, is when the Person engaging, shall at his own proper cost and charge, give a sufficient value or price for those he redeemeth.

Thus those under the Law were redeemed by the Money called the Redemption-Money. *And Moses gave the Money of those that were redeemed unto Aaron and to his Sons.*

And thus was *Jesus Christ* a Saviour; he paid a full Price to Divine Justice for Sinners, even his own precious Blood. *Forasmuch as you know that you were not redeemed from your vain Conversation, received by Tradition from your Fathers with corruptible things, as silver and gold, but with the precious Blood of Christ.*

And forasmuch as in Man's Redemption, the Undertaker must have Respect, not only to the paying of a Price, but also to the getting of a Victory; for there is not only Justice to satisfy, but Death, Devil, Hell, and the Grave to conquer: therefore hath he also by himself gotten Victory over these.

1. He hath abolished Death, *2 Tim. 1. 10.* 2. He hath destroyed the Devil, *Heb. 2. 14, 15.* 3. He hath been the Destruction of the Grave, *Hos. 13. 14.* 4. He hath gotten the Keys of Hell, *Rev. 1. 17, 18, 19.*

And this I say, he did by himself at his own proper cost and charge, when he triumphed over them upon his Cross, *Col. 2. 14, 15.*

Quest. 2. Secondly, What it is to come to be a Saviour?

1. *To come to be one*, supposeth one *ordained*, and fore-prepared for that Work. Then said he, *lo I come, a Body hast thou prepared me.*

To come to be a Saviour, supposeth one commissioned, or authorized to that Work. *The spirit of the Lord is upon me, because he hath anointed me* (authorized me) *to preach the gospel to the poor: he hath sent me to bind up the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, and to set at liberty them that are bruised.*

And upon this Account it is, that he is so often called CHRIST, or the Anointed one; the Anointed Jesus, or Jesus the Anointed Saviour. *Thou art the Christ the Son of God, that should come into the world.* *This Jesus whom I preach unto you is Christ: He testified to the Jews, that Jesus was Christ, and he confounded the Jews which dwelt at Damascus, proving by the scriptures that this is the very Christ: The very anointed of God, or he whom God authorized and qualified to be the Saviour of the World.*

3. To come to be a Saviour, supposeth a Resolution to do that Work before he goeth back. *I will ransom them from the power of the grave; I will redeem them from death: O Death I will be thy plague, O Grave I will be thy destruction, Repentance shall be hid from mine eyes.*

And as he resolved, *so he hath done.*

1. He hath purged our Sins, *Heb. 1. 2.* 2. He hath perfected for ever (by one Offering) them that are sanctified, *Heb. 10. 14.* 3. He hath obtained eternal Redemption for them, *Heb. 9. 12.* See further, *2 Tim. 1. 10. Heb. 9. 26. Col. 2. 15. Heb. 6. 18, 19, 20.*

Quest. 3. I come now to the third Question.

What it is for Jesus to come to be a Saviour?

1. *Ans.* It is the greatest Discovery of Man's Misery and Inability to save himself therefrom, that ever was made in the World. Must the Son of God himself come down from Heaven? Or can there be no Salvation? Cannot one Sinner save another? Cannot Man by any means redeem his Brother, nor give to God a Ransom for him? Cannot an Angel do it? Cannot all the Angels do it? No, Christ must come and die to do it.

2dly, It is the greatest Discovery of the Love of God, that ever the World had. For God SO to love the World, as to send his Son! For God SO to commend his Love to the World, as to send it to them in the Blood of his Son! Amazing Love!

John 3. 16. Rom. 5. 8.

3dly, It is the greatest Discovery of the Condescension of Christ that ever the World had.

1. *That he should not come to be ministered unto, but to minister; and to give his Life a Ransom for many,* *Matt. 20. 28.* 2. *That he should be manifest for this purpose, that he might destroy the Works of the Devil.* 3. *That he should come that we might have Life, and that we might have it more abundantly.* 4. *That the Son of God should come to seek and to save that which was lost.* 5. *That he should not come to judge the World, but to save the World.* 6. *That Christ Jesus should come into the World to save Sinners, of whom I am chief.* 7. *That he should love us and wash us from our Sins in his own Blood.* What amazing Condescension and Humility is this!

How JESUS CHRIST addressed himself to the Work of our Redemption.

I Come then in the next place to shew you HOW Jesus Christ addressed himself to the Work of Man's Redemption.

The Scripture saith, *he became poor: That he made himself of no reputation, and took upon him the form of a servant, that he humbled himself unto death, even the death of the cross.* But particularly,

1. He took upon him our Flesh. 2. He was made under the Law. 3. He took upon him our Sins. 4. He bore the Curse due to our Sins.

First, *He took upon him our Flesh.* I shewed you before that he came in our Flesh, and now I must shew you the Reason of it: namely, Because, *That was the way to address himself to the Work of our Redemption.*

Wherefore, when the Apostle treated of the Incarnation of Christ, he addeth withal the Reason, to wit, *That he might be capable to work out the Redemption of Men.*

There are three things to be considered in this first Head.

1. That he took our Flesh for this reason, That he might be a Saviour. 2. How he took the Flesh, that he might be our Saviour. 3. That it was necessary that he should take our Flesh, if indeed he will be our Saviour.

For the First, That he took our Flesh for this reason, *That he might be a Saviour: For what the Law could not do in that it was weak through the Flesh, God sending his own Son in the likeness of sinful Flesh, and for Sin condemned Sin in the Flesh.*

The Sum of the Words is, forasmuch as the Law could do us no good, by Reason of the Inability that is in our Flesh to do it (for the Law can do us no good until it be fulfilled) and because God had a Desire that good should come to us, therefore did

did he send his Son *in our likeness*, clothed with Flesh, to destroy by his doing the Law, the tendency of the Sin that dwells in our Flesh. He therefore took our Flesh, that our Sin, with its Effects, might by him be condemned and overcome.

The Reason therefore why he took Flesh, is, *Because he would be our Saviour.*

Heb. 2.
14, 15.

Forasmuch then as the Children are Partakers of Flesh and Blood, he also likewise took Part of the same, that through Death he might destroy him that had the Power of Death, that is the Devil, and deliver them, who through the fear of Death were all their Life-time subject to Bondage.

In these Words it is asserted, that he took our *Flesh* for certain Reasons.

1. Because the Children, the Heirs of Heaven, are Partakers of Flesh and Blood. *Forasmuch then as the Children are Partakers of Flesh and Blood, he also himself took Part of the same.* Had the Children, the Heirs, been without Flesh, he himself had not taken it upon him: Had the Children been Angels, he had taken upon him the Nature of Angels; but because the Children were Partakers of Flesh, therefore leaving Angels, or refusing to take hold of Angels, *he took Flesh and Blood*, the Nature of the Children; that he might put himself into a Capacity to save and deliver the Children. Therefore it follows, *That through Death he might destroy him that had the Power of Death that is the Devil.*

This therefore was another Reason, that he might destroy the *Devil*.

The Devil had bent himself against the Children; he is *their Adversary*, and goeth forth to make War with them. *The Devil your Adversary: And he went to make War with the Remnant of her Seed,* 1 Pet. 5. 8. Rev. 12. Now the Children could not destroy him, because he had already cast them into Sin; defiled their Nature, and laid them under the Wrath of God. Therefore Christ *puts himself among the Children*, and into the Nature of the Children; that he might by Means of his dying in their Flesh, destroy the Devil; that is, take away Sin, his Work, *that he might destroy the Works of the Devil*; for Sin is the great Engine of Hell, by which he overthroweth all that perish: Now this did Christ destroy, by taking on him the Similitude of sinful Flesh; of which more anon.

That he might destroy him that had the Power of Death, that is the Devil, and deliver them. This was the Thing in chief intended, that he might deliver *the Children*, that he might deliver them from Death, the Fruit of their Sin, and from Sin, the Sting of that Death. *That he might deliver them, who through the fear of Death, were all their Life-time subject to Bondage.*

He took Flesh therefore, because the Children had it; and that he might die for the Children and deliver them from the Works of the Devil; *that he might deliver*

them. No Deliverance had come to the Children, if the Son of God had not taken their Flesh and Blood. *Therefore he took our Flesh, that he might be our Saviour.*

Again in a Saviour there must be not only Merit, but Compassion and Sympathy; because the Children who are to live by Faith, are not yet come to the Inheritance. *It behoved him therefore in all Things to be made like unto his Brethren, that he might be a merciful and faithful High-Priest in Things pertaining to God, to make Reconciliation for the Sins of the People,* Heb. 2. 17, 18.

Two Reasons are rendered in this Text, *why he must take Flesh*; namely, that he might be their Priest, to offer Sacrifice, to wit, *his Body and Blood for them*; and that he might be merciful and faithful, to pity and preserve them unto the Kingdom appointed for them.

Mark you therefore, how the Apostle, when he asserteth that the Lord Jesus took our Flesh, urgeth the Reason why he took our Flesh. That he might destroy the *Devil and Death*, That he might deliver them. It behoved him to be made like unto his Brethren, that he might be merciful and faithful, That he might make Reconciliation for the Sins of the People. The Reason therefore why he took our Flesh is declared, to wit, *That he might be our Saviour.* And hence you find it so often recorded; *He hath slain the Enmity by his Flesh*; and you who were sometimes *Aliens and Enemies in your Minds by wicked Works*: *Yet now hath he reconciled, in the Body of his Flesh, through Death, to present you holy and unblameable in his Sight,* Eph. 2. 15, 16. Col. 1. 21, 22.

How he took Flesh.

I Come now to the Second Question, to wit, *How he took our Flesh.* This must be enquired into, for his taking Flesh was not after the common Way, never any took Man's Flesh upon him as he, since the Foundation of the World.

1. He took not our Flesh like *Adam*, who was formed out of the Ground. *Who was made of the Dust of the Ground,* Gen. 2. 7. Ch. 3. 19. 2. He took not our Flesh as we do by Carnal Generation. *Joseph knew not his Wife, neither did Mary know any Man, till she had brought forth her First-born Son,* Luke 1. 34. Matt. 1. 25. 3. He took Flesh then, *by the immediate working and over-shadowing of the Holy Ghost*: And hence it is said expressly, *She was found with Child of the Holy Ghost,* Matt. 1. 18. Now the Birth of Jesus Christ was on this wise: *When as his Mother Mary was espoused to Joseph, (before they came together) she was found with Child of the Holy Ghost.* And hence again, when *Joseph* doubted of her Honesty (for he perceived she was with Child, and knew he had not touched her) the

the Angel of God himself comes down to resolve his doubt, and said, Joseph, *the Son of David, Fear not to take unto thee Mary thy Wife, for that which is conceived in her, is of the Holy Ghost*, Matt. 1. 20.

But again, though the Holy Ghost was that by which the Child Jesus was formed in the Womb, so as to be without Carnal Generation; yet was he not formed in her without, but by her Conception. *Behold, thou shalt conceive in thy Womb, and bring forth a Son, and shall call his Name Jesus*, Luke 1. 21. Wherefore he took Flesh not only in, but of the Virgin. Hence he is called her Son, the Seed of the Woman.

Luke 2.7. And hence it is also that he is called the *Seed of Abraham, the Seed of David; their Seed according to the Flesh*.

Ch. 12. And this the Work he undertook, required.

Rom. 1. 3. 1. It required that he should take our *Flesh*.

Rom. 9.5. 2. It required that he should take our *Flesh without Sin*, which could not be, had he taken it by Reason of a Carnal Generation; for so, all Children are conceived in, and polluted with Sin, *Psal. 51*. And the least Pollution, either of Flesh or Spirit, had utterly disabled him for the Work, *which to do*, he came down from Heaven. Therefore, *Such an High-Priest became us, who is holy, harmless, undefiled, separate from Sinners, and made higher than the Heavens*, Heb. 7. 26.

This Mystery of the Incarnation of the Son of God was thus compleated: I say, That he might be in all Points like as we are, yet without Sin; for Sin in the Flesh disableth, and maketh incapable to do the Commandment. Therefore was he thus made, thus made of a Woman: And this the Angel assigneth as the Reason of this his marvellous Incarnation: *The Holy Ghost, saith he, shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also that holy Thing that shall be born of thee, shall be called the Son of God*, Luke 2. 35.

The overshadowing of the Holy Ghost, and the Power of the Highest; the Father, and the Holy Ghost, brought this wonderful Thing to pass, for Jesus is a wonderful one, in his Conception and Birth. This Mystery is that, next to the Mystery of three Persons in one God. It is a great Mystery. *Great is the Mystery of Godliness; God was manifested in the Flesh*.

The Conclusion is, That Jesus Christ took our Flesh, that he might be a Saviour; and that he might be our Saviour indeed, he thus took our Flesh.

That it was necessary that he should take our Flesh, if he will be our Saviour.

I Come now to the third Thing, namely, that it was necessary that he should take

our *Flesh* if he will be our Saviour.

And that first, from the *Nature of the Work*; his Work was to save, to save Man, sinking Man: Man that was going down to the Pit, *Job 34. 24*. Now he that will save him that is sinking, must take hold on him. And since he was not to save a *Man*, but *Men*; therefore it was necessary that he should take hold, not of one Person, but of the Common Nature, clothing himself with part of the same.

He took not hold of Angels, but took on him the Seed of Abraham. For that Flesh was the same with the whole Lump of the Children, to whom the Promise was made; and comprehended in it the Body of them that shall be saved, even as in *Adam* was comprehended the whole World at first, *Rom. 5*.

Hence we are said to be *chosen in him*, Eph. 1. 4. to be gathered, *being in him*, to be dead by him, to be risen with him, and to be set with him, or in him in heavenly Places already. Rom. 7.4. Col. 3. 1, 2, 3. Ch. 2. 12, 13.

This then was the Wisdom of the great God, that the Eternal Son of his Love should take hold of, and so secure the sinking Souls of perishing Sinners by assuming their Flesh.

Secondly, The Manner of his doing the Work of a Saviour, did call for his taking of our Flesh.

He must do the Work by dying: Ought not Christ to have suffered? Christ must needs have suffered, or else no Glory follows. The Prophets testified before-hand the Sufferings of Christ, and the Glory that should follow. Yea, they did it by the Spirit of Christ himself. This Spirit then did bid them tell the World, yea, testify, that Christ must suffer, or no Man be blest with Glory. For the threatening of Death, and the Curse of the Law lay in the Way between Heaven Gates and the Souls of the Children, for their Sins; wherefore he that will save them, must answer Divine Justice, or God must lye in saving them without inflicting the Punishment threatned. Christ then must needs have suffered, the manner of the Work, laid a necessity upon him to take our Flesh upon him; he must die, he must die for us, he must die for our Sins. And this was effectually foretold by all the bloody Sacrifices offered under the Law; the Blood of Bulls, and the Blood of Lambs, the Blood of Rams, and the Blood of Calves, and the Blood of Goats and Birds. These Bloody Sacrifices, what did they signifie, what were they Figures of, but of the bloody Sacrifice of the Body of Jesus Christ; their Blood being a Shadow of his Blood, and their Flesh being a Shadow of his Flesh?

Therefore when God declared that he took no Pleasure in them, because they could not make the Worshippers perfect as pertaining to the Conscience; then comes Jesus Christ to offer his sinless Body and Soul

Soul for the Sin of the People: *For it is not possible that the Blood of Bulls and Goats should take away Sin: Wherefore, when he cometh into the World, he saith Sacrifices and Offerings thou wouldest not, but a Body hast thou prepared me; in Burnt-Offerings and Sacrifices for Sin thou hast had no Pleasure. Then said I, lo, I come, in the Volume of thy Book it is written of me to do thy good Will.* Since Burnt-Offerings cannot do thy Will, my Body shall; since the Blood of Bulls and Goats cannot do thy Will, my Blood shall.

Heb. 10.
8, 9, 10. Then follows, By the Will of God we are sanctified through the offering up of the Body of Jesus Christ once for all.

Thirdly, *The End of the Work* required, That Christ, if he will be our Saviour, should take upon him our *Flesh*.

The End of our Salvation is, That we might enjoy God, and that he by us might be glorified for ever and ever.

1. That we might enjoy God. *I will dwell in them, and they shall be my People, and I will be their God.* This Indwelling of God, and consequently our Enjoyment of him, begins first in its Eminency, by his possessing our Flesh in the Person of Jesus Christ. Hence his Name is called *Emmanuel, God with us*; and the Word was made Flesh and dwelt among us. The Flesh of Christ, is the Tabernacle which the Lord pitched according to that saying: *The Tabernacle of God is with Men, and he will dwell with them, and they shall be his People, and God himself shall be with them, and be their God.* Here God beginneth to discover his Glory, and to be desirable to the Sons of Men.

God could not communicate himself to us, nor take us into the Enjoyment of himself, but with Respect to that Flesh which his Son took of the Virgin, because Sin stood betwixt. Now this Flesh, *only, was the holy Lump*, in this Flesh God could dwell, and forasmuch as this Flesh is the same with ours, and was taken up with intent that what was done, in, and by that, should be communicated to all the Children; therefore through that, doth God communicate of himself unto his People.

2 Cor. 5.
John 14.6. *God was in Christ reconciling the World unto himself. And I am the Way, saith Christ, no Man cometh to the Father but by me.*

That Passage to the Hebrews is greatly to our Purpose: *We have boldness Brethren, to enter into the Holiest, (the Place where God is) by the Blood of Jesus, by a new and living Way which he hath consecrated for us through the Vail, that is to say, his Flesh.*

1. As the End of our Salvation, is, *That we might enjoy God*: So also it is that *he by us might be glorified for ever. That God in all Things might be glorified through Jesus Christ our Lord.*

Here indeed will the Mystery of his Grace, Wisdom, Justice, Power, Holiness, and Glory, *inhabit eternal Praise*, while

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we that are counted worthy of the Kingdom of God, shall admire at the Mystery, and see our selves, without our selves, even by the Flesh and Blood of Christ (through Faith therein) effectually, and eternally saved. O! This will be the Burden of our eternal Joy, *God loved us, and gave his Son for us, Christ loved us, and gave his Flesh for our Life, and his Blood for our eternal Redemption and Salvation.*

That Christ was made under the Law.

BUT Secondly, *Christ was made under the Law. When the fulness of the Time was come, God sent forth his Son, made of a Woman, made under the Law.* Gal. 4. 4.

Of right, being found in Flesh, he must needs be under the Law, for that there is not any Creature, above or without Law to God, (but this is not to the Point in Hand) Christ was not therefore under the Law because he was found in Flesh, but he took Flesh, and *designedly* put himself, or was made under the Law; wherefore 'tis added, he was made under the Law to *Redeem*, to redeem them that were under the Law. Wherefore here is a Design, an heavenly Contrivance, and Device on Foot. Christ is made, that is by Design, subjected under the Law, for the sake, and upon the Account of others: *To redeem them that were under the Law.*

Made under the Law; that is, put himself into the Room of Sinners, into the Condition of Sinners; made himself subject to the same Pains and Penalties we were obnoxious to. We were under the *Law*, and it had Dominion over us, bound us *upon Pain of eternal Damnation* to do completely all Things written in the Law. This Condition Christ put himself into, *that he might redeem*: For assuredly we had else perished.

The *Law* had Dominion over us, and since we had sinned, of right it pronounced the Curse, and made all Men subject to the Wrath of God. Christ therefore did not only come into our Flesh, *but also into our Condition*, into the Valley and Shadow of Death where we were, and where we are as we are Sinners. He that is under the Law, is under the Edge of the Ax. When *David* was to go visit his Brethren, and to save them from the Hand of *Goliath*, he was to look how his Brethren fared, and to take their Pledge. This is true of Jesus Christ, when he came to save us from the Hand of Death and the Law, he looked how his Brethren fared, took to heart their deplorable Condition, and put himself into the same Plight, to wit, *under the Law, that he might redeem them that were under the Law.*

I told you before, that he came sinless into the World, that he had a miraculous Conception, and wonderful Birth: and here you see a Reason for it, he was to be put, or made under the Law *to redeem*. He that will be made under the Law *to redeem*, had need be sinless and spotless himself; for the

Law findeth fault with the least, and condemneth Man for the first beginning of Sin.

Without this then there could not have been Redemption, nor any the Sons of God by *Adoption*; no Redemption, because the Sentence of Death had already pass'd upon all; no Sons by Adoption, because that's the Effect of Redemption. God sent forth his Son made of a Woman, made under the Law, to redeem them that were under the Law, *That we might receive the Adoption of Sons*. Christ then by being made under the Law, hath recovered *his* from under the Law, and obtained for them the Privilege of the Adoption of Sons.

For as I told you before, Christ stood a common Person, presenting in himself the whole Lump of the promised Seed, or the Children of the Promise; wherefore he comes under the Law *for them*, takes upon him to do what the Law required *of them*, takes upon him to do it *for them*.

He began therefore at the first tittle of the Law, and going in Man's Flesh, for Man, through the Law, *He becomes the end of the Law for Righteousness, for every one that believeth*. The END of the Law, what is the end of the Law but perfect and sinless Obedience? that is the End of the Law, both with respect to its Nature, and the Cause of its being imposed. God gave the Law, that compleat Righteousness should by that be found upon Men, but because Sin was got into Man's Flesh, therefore this Righteousness by us, could not be compleated: Now comes Christ the Lord into the World, cloaths himself with the Children's Flesh, addresseth himself to the Work of their Redemption, is *made under the Law*; and going through every Part of the Law without Sin, he becometh *the End of the Law* for justifying Righteousness to every one that believeth, *Rom. 10. 4*. For he obey'd not the Law for himself, he needed no Obedience thereto: 'Twas we that needed Obedience, 'twas we that wanted to answer the Law; we wanted it, but could not obtain it, because then the Law was weak through the Flesh; therefore God sent his own Son, and he did our Duty for us, even to become the End of the Law to every one that believeth: In this therefore Christ laboured for us, he was made under the Law *to redeem*. Therefore, as I said before, it behoved him to be sinless, because the Law binds over to answer for Sin at the Bar of the Judgment of God. Therefore did his God-head assume our human Flesh, in a clean and spotless way, that he might come under *the Law*, *to redeem them that were under the Law*.

For consisting of two Natures, and the Personality lying in the God-head, which gave Value and Worth to all things done for us by the Man-hood, the Obedience takes Denomination from thence, *to be the Obedience of God*. The Son's Righteous-

ness, the Son's Blood; the *Righteousness of God*, the *Blood of God*, *Heb. 5. 8, 9. Phil. 3. 7, 8. Acts 20. 28. 1 John 3. 16*.

Thus Jesus Christ came into the World under the *Law* to *redeem*; not simply as God, but *God-man*, both Natures making one Christ. The God-head therefore did influence and give Value to the human Flesh of Christ in all its Obedience to the Law; else there would have been wanting that Perfection of *Righteousness* which only could answer the Demands and Expectation of the Justice of God, to wit, *Perfect Righteousness by Flesh*.

But the second Person in the God-head, the Son, the Word, coming under the Law for Men in their Flesh, and subjecting himself by that Flesh to every Tittle, and Demand of the Law; all, and every whit of what was acted, and done by Jesus Christ, God-man, for us, *it was, and is the Righteousness of God*: and since it was not done for himself, *but for us* (as he saith in the Text, *to redeem*.) The Righteousness by which we are set free from the *Law*, is none other but the Righteousness that alone resideth in the Person of the Son of God.

And that it is absolutely *necessary* thus it should be is evident, both with respect to God and also with respect to Man.

1. With respect to God. The Righteousness is demanded by God: therefore he that comes to redeem, must present before God a Righteousness absolutely perfect; this can be done by none but God.
2. With respect to Man. Man was to present this Righteousness to God, therefore must the undertaker be Man. Man for Man, and God for God, *God-Man* between God and Men. This Days Man can lay his Hand upon us both, and bring God and Man together in Peace, *John 9. 33*.

Quest. *But some may say, What need of the Righteousness of one that is naturally God? had Adam who was but a meer Man stood in his Innocency and done his Duty, he had saved himself and all his Posterity.*

Ans. Had Adam stood, he had so long secured himself (from the Wages of Sin) and Posterity so long as they were in him. But had Adam sinned, yea, although he had not defiled his Nature with Filth, he could never after that have redeemed himself from the *Curse* of the *Law*, because he was not equal with God: for the *Curse* of the Law is the *Curse* of God, but no Man can deliver himself from the *Curse* of God, having first transgressed. This is evident because *Angels*, for Sin, lie bound in Chains, and can never deliver themselves.

He therefore that *redeemeth* Man from under the Law, must not only do all the good that the Law requireth, but bear all the Penalty that is due by the Law for Sin.

Should

Should an *Angel* assume humane Flesh, and in that Flesh do the Law, this Righteousness would not redeem a Sinner, it would be but the Righteousness of an Angel, and so, far short of such a Righteousness as can secure a Sinner from the Wrath of God. *But thou shalt love the Lord thy God with all thy Soul, with all thy Heart, with all thy Mind, with all thy Strength.* If there were no more required of us, now to redeem our selves, it would be utterly impossible for us to do it, because in the best there is Sin, which will intermix it self with every Duty of Man: This being so all the Heart, all the Soul, all the Strength, and all the Mind, to the exact Requirement of the Justice of the Law, can never be found in a Natural Man.

Besides, For this Work there is required a perfect Memory, always to keep in mind the whole Duty of Man, the whole of every tittle of all the Law, lest Sin come in by Forgetfulness.

2. A perfect Knowledge and Judgment, lest Sin come in by Ignorance. 3. An everlasting Unweariedness in all, lest Sin and continual Temptations tire the Soul, and cause it to fail before the whole be done.

For the accomplishing this last, he must have.

1. *A perfect Willingness*, without the least thought to the contrary. 2. *Such an hatred of Sin*, as is not to be found, but in the Heart of God. 3. *A full delight in every Duty*, and that in the midst of all Temptations. 4. A continuing in all things to the well-pleasing of the Justice of God.

I say, should the Penalty of the Law be taken off, should God forgive the Penalty and Punishment due to Sins that are past, and only demand good Works now, according to the Tenour of the Law, no Man could be saved, there would not be found that Heart, that Soul, that Mind and that Strength any where in the World.

This therefore must cease for ever, unless the Son of God will put his Shoulder to the Work; but blessed be God he hath done it: *When the fulness of the Time was come, God sent forth his Son, made of a Woman, made under the Law, to redeem them that are under the Law.*

Christ took upon him our Sins.

BUT Thirdly, *Christ* our Saviour takes upon him our Sins. This is another step to the Work of our Redemption. *He hath made him to be Sin for us.* Strange Doctrine! a Fool would think it Blasphemy, but Truth hath said it. Truth I say, hath said, not that he was made to be Sin; but that GOD made him to be Sin, *He hath made him to be Sin for us.*

This therefore sheweth us how effectually Christ Jesus undertook the Work of our Redemption. *He was made to be Sin*

for us. Sin is the great Block and Bar to our Happiness; Sin is the Procurer of all Miseries to Men both here and for ever. Take away Sin, and nothing can Hurt us; for Death Temporal, Death Spiritual, and Death Eternal is the Wages of Sin, *Rom. 6. 23.*

Sin then and Man for Sin, is the Object of the Wrath of God. If the Object of the Wrath of God, then is his Case most dreadful; for who can bear, who can grapple with the Wrath of God? Men cannot, Angels cannot, the whole World cannot. All therefore must sink under Sin, but he who is made to be Sin for us; he only can bear Sins, *he only can bear them away*, and therefore were they laid upon him. *The Lord laid upon him the Iniquities of us all.*

Mark therefore, and you shall find, that the Reason why God made him to be Sin for us, was, *That we might be made the Righteousness of God in him.* He took our Flesh, he was made under the Law, and was made to be Sin for us; that the Devil might be destroyed, that the Captives might be redeemed, and made the Righteousness of God in him.

And forasmuch as he saith, that God hath made him to be Sin, it declareth that the Design of God, and the Mystry of his Will and Grace was in it. *He hath made him to be Sin.* God hath done it, that we might be made the Righteousness of God in him: there was no other Way, the Wisdom of Heaven could find no other way, we could not by other Means stand just before the Justice of God.

Now what remains, but that we who are Reconciled to God by Faith in his Blood, are quit, discharged, and set free from the Law of Sin and Death. Yea, what Encouragement to trust in him, when we read, *That God made him to be Sin for us.*

Quest. *But how was Jesus Christ made of God to be Sin for us?*

Ans. Even so as if himself had committed all our Sins; that is, they were as really charged upon him, as if himself had been the Actor and Committer of them all. *He hath made him to be Sin*; not only as a Sinner, but as Sin it self. He was as the Sin of the World, that Day he stood before God in our stead. Some indeed will not have Jesus Christ our Lord to be made Sin for us, their wicked Reasons think this to be wrong Judgment in the Lord: it seems, supposing, that because they cannot imagine how it should be; therefore God, if he does it, must do it at his Peril, and must be charged with doing wrong Judgment, and so, things that become not his Heavenly Majesty; But against this Duncish Sophistry we let Paul and Isaiah, the one telling us still, *The Lord laid on him the Iniquities of us all*; and the other, *That God made him to be Sin for us.*

But these Men, as I suppose, think it enough

nough for Chriſt to *die under that Notion only*, not knowing nor feeling the Burden of Sin, and the Wrath of God due thereto. Theſe make him as ſenſeleſs in his Dying, and as much without Reason, as a ſilly *Sheep* or *Goat*, who alſo died for Sin, but ſo as in Name, in ſhew, and ſhadow only. They felt not the proper Weight, Guilt, and Judgment of God for Sin. But thou, Sinner, who art ſo in thine own Eyes, and, who feeleſt Guilt in thine own Conſcience; know thou that Jeſus Chriſt the Son of the Living God in Fleſh, was made to be Sin for thee, or ſtood ſenſibly guilty of all thy Sins before God, and bare them in his own Body upon the Croſs.

God charged our Sins upon Chriſt, and that in their Guilt and Burden; what remaineth, but that the Charge was real or *feigned*: if real, then he hath either periſhed under them, or carried them away from before God: If they were charged but *feignedly*, then did he but feignedly die for them, then ſhall we have but *feigned* Benefit by his Death, and but a feigned Salvation at laſt; not to ſay how this curſed Doctrine chargeth God and Chriſt with Hypocriſy, the one in ſaying, He made Chriſt to be Sin; the other, That he bare our Sin; when indeed, our Guilt and Burden never was really upon him.

Queſt. *But might not Chriſt die for our Sins, but he needs muſt bear their Guilt or Burden?*

Anſw. He that can ſever Sin and Guilt, Sin and the Burden, each from other, laying Sin, and no Guilt, Sin and no Burden *on the Perſon that dieth for Sin*, muſt do it only in his own Imaginary Head. No Scripture, nor Reason, nor Senſe, underſtandeth, or feeleth Sin when charged, without its Guilt and Burden.

And here we muſt diſtinguiſh between Sin charged, and Sin forgiven: Sin forgiven, may be ſeen without Guilt or Burden, though I think not *without ſhame* in this World: But Sin charged, and that by the Juſtice of God, for ſo it was upon Chriſt: This cannot be, but Guilt and the Burden, as inſeparable companions, muſt unavoidably lye on that Perſon. Poor Sinner, be adviſed to take heed of ſuch deluded Preachers, who with their Tongues ſmoother than Oil, would rob thee of that Excellent Doctrine, *God hath made him to be Sin for us*: for ſuch, as I ſaid, do not only preſent thee with a *feigned* Deliverance and Forgiveness, with a feigned Heaven and Happineſs, but charge God and the Lord Jeſus as meer Impoſtors, who while they tell us that *Chriſt was made of God to be Sin for us*, affirm, that it was not ſo really, ſuggeſting this Sophiſtical Reason, *no wrong Judgment comes from the Lord*. I ſay again, this wicked Doctrine is the next way to turn the *Gospel* in thy Thoughts, to no more than a cunningly deviſed Fable, 2. *Pet.* 1. and

to make Jeſus Chriſt in his dying for our Sins, as brutiſh as the Paſchal Lamb in *Moses's* Law.

Wherefore, diſtreſſed Sinner, when thou findeſt it recorded in the Word of Truth, that Chriſt *died for our Sins, and that God hath made him to be Sin for us*: Then do thou conſider of Sin as it is a Transgreſſion againſt the Law of God, and that as ſuch, it procureth the Judgment of God, torments and afflicts the Mind with Guilt, and bindeth over the Soul to answer it: ſever not Sin and Guilt aſunder, leſt thou be an Hypocrite like theſe Wicked Men, and rob Chriſt of his true Sufferings. Beſides, to ſee Sin upon Chriſt, but not its Guilt, to ſee Sin upon Chriſt, but not the legal Punishment; what is this but to conclude, that either there is no Guilt and Punishment in Sin, or that Chriſt bare our Sin, but we the Punishment? for the Punishment muſt be born, becauſe the Sentence is gone out from the Mouth of God againſt Sin.

Do thou therefore as I have ſaid, conſider of Sin, as a Transgreſſion of the Law, 1 *John* 3. and a Provoker of the Juſtice of God, which done, turn thine Eye to the *Croſs*, and behold thoſe Sins in the Guilt and Punishment of them ſticking in the Fleſh of Chriſt. *God condemned Sin in the Fleſh of Chriſt. He bare our Sins IN his own Body on the Tree.* Rom. 8. 3.
1 *Pet.* 2.
24.

I would only give thee this Caution, not Sin in the Nature of Sin; Sin was not ſo in the Fleſh of Chriſt, but Sin in the natural Punishment of it, to wit, Guilt, and the chaſtiſing Hand of Juſtice. *He was wounded for our Transgreſſions, he was bruised for our Iniquities: The Chaſtiſements of our Peace were upon him, and by his Stripes we are healed.* Iſa. 53.

Look then upon Chriſt crucified to be as the Sin of the World, as if he only had broken the Law; which done, behold him perfectly innocent in himſelf, and ſo conclude, that for the Transgreſſion of God's People he was ſtricken: That when the Lord made him to be Sin, He made Him to be Sin FOR US.

He was made a Curſe for us.

Fourthly, As he was made Fleſh under the Law, and alſo Sin; ſo he was made a Curſe for us. *Chriſt hath redeemed us from the Curſe of the Law, being made a Curſe for us; as it is written, Cursed is every one that hangeth on a Tree.* This Sentence is taken out of *Moses*, being paſſed there upon them that for Sin are worthy of Death. *And if a Man have committed a Sin worthy of Death, and thou hang him on a Tree, his Body ſhall not remain all Night upon the Tree, but thou ſhalt in any wiſe bury him that Day, for he that is hanged is accursed of God.* By this Sentence *Paul* concludeth that Jeſus Chriſt was juſtly hanged, becauſe

because Sin worthy of Death was upon him. Sin, not of his own, but ours. Since then he took our Sins, he must be cursed of God; for Sin is Sin where-ever it lies, and Justice is Justice where-ever it finds it: wherefore since Jesus Christ will bear our Sin, he must be *numbred with the Transgressors*, and counted worthy to die the Death.

He that committeth Sin is worthy of Death. This, though Christ did not personally do, his Members, his Body, which is his Church, did: and since he would undertake for them with God, and stand in their Sins before the Eyes of his Justice; he must die the Death by the Law.

Sin and the Curse cannot be severed. Sin must be followed with the Curse of God: Sin therefore being removed from us to the Back of Christ, thither goes also the Curse; for if Sin be found upon him, he is the Person worthy to die, worthy *by our Sins*.

Wherefore *Paul* here setteth forth Christ clothed with our Sins; and so taking from us the Guilt and Punishment. What Punishment, but the Wrath and Displeasure of God. *Christ hath redeemed us from the Curse of the Law, being made a Curse for us.*

In this Word [Curse] are two things comprised.

1. The Reality of Sin, for there can be no Curse where there is no Sin; either of the Person's own, or made to be his by his own Consent or the Imputation of Divine Justice. And since Sins are made to be Christ's by Imputation, they are his, tho' not naturally, yet really, and consequently the Wages due: He hath made him to be Sin; he was made a Curse for us. 2. This Word Curse compriseth therefore the Punishment of Sin, that Punishment properly due to Sin from the Hand of God's Justice, which Punishment standeth in three things.

1. In charging Sin upon the Body and Soul of the Person concerned: and hence we read, that both the Body and Soul of Christ, *were made an Offering for Sin.* 2. The Punishment standeth in God's inflicting of the just Merits of Sin upon him that standeth charged therewith, and that is Death in its own Nature and Strength; to wit, Death with the Sting thereof: *The Sting of Death is Sin.* This Death did Christ die because he died for our Sins. 3. The Sorrows and Pains of this Death therefore must be undergone by Jesus Christ. Now there are divers Sorrows in Death.

1. Such Sorrows as Brutes are subject to. 2. Such Sorrows as Persons are subject to, that stand in Sin before God. 3. Such Sorrows as those undergo who are swallowed up of the Curse and Wrath of God for ever.

Now so much of all kind of Sorrows as the Imputation of our Sin, could justly bring from the Hand of Divine Justice, so much of it he had.

1. He had Death. 2. He had the Sting of Death, which is Sin. 3. He was forsaken of God, but could not by any means have those Sorrows which they have that are everlastingly swallowed up of them. *It was not possible that he should be holden of it.* Acts 2.24.

For where Sin is charged and born, there must of necessity follow the Wrath and Curse of God. Now where the Wrath and Curse of God is, there must of necessity follow the Effects, the *natural Effects*.

I say, the *natural Effects*: to wit, the Sense, the sorrowful Sense of the Displeasure of an infinite Majesty, and his Chastisements for the Sin that hath provoked him.

There are Effects *Natural*, and Effects *Accidental*; those Accidental, are such as flow from our Weakness, whilst we wrestle with the Judgment of God, to wit, hellish Fear, Despair, Rage, Blasphemy, and the like: These were not incident to Jesus Christ, he being in his own Person every way perfect. Neither did he always endure the natural Effects; his Merits relieved, and delivered him. God loosed the Pains of Death, *because it was not possible he should be holden of it.*

Christ then was made a Curse for us, for he did bear our Sin, the Punishment therefore, from the Revenging Hand of God, must needs fall upon him.

Wherefore, *by these four things*, we see how Christ became our Saviour, he took hold of our Nature, was born under the Law, was made to be Sin, and the Accursed of God for us. And observe it, all this as I said before, was the Handy-Work of God. *God made him Flesh, made him under the Law, God made him to be Sin, and also a Curse for us.* The Lord bruised him, the Lord put him to grief, the Lord made his Soul an Offering of Sin: Not for that he hated him, considering him in his own harmless, innocent, and blessed Person; for he was daily his Delight; But by an Act of Grace to usward, were our Iniquities laid upon him, and he in our stead, bruised and chastised for them. God loved us, *and made him a Curse for us.* He was made a Curse for us, *That the blessing of Abraham might come on the Gentiles, through Faith in Jesus Christ.* Isa. 53. Gal. 3.13; 14.15.

Further Demonstration of this Truth.

BEfore I pass this Truth, I will present thee (Courteous Reader) with two or three Demonstrations for its further Confirmation.

First, That Christ did bear our Sin and Curse is clear, *because he died*, and that without a Mediator.

1. He died, *Death is the Wages of Sin.* Rom. 6. Now if Death be the Wages of Sin, and that be true, *that Christ did die, and not sin*, ei-

ther the Course of Justice is perverted, or
 Acts 13. 28. else he died for our Sins; *there was no cause of Death in him*, yet he died. He did no Evil, Guile was not found in his Mouth, yet he received the Wages of Sin. Sin, therefore, though not of his own, was found upon him, and laid to his Charge, *because he died. Christ died for our Sins, Christ gave himself for our Sins.*

He then that will conclude that Christ did not bear our Sin, chargeth God foolishly, for delivering him up to Death: for laying on him the Wages, when in no sense he deserved the same. Yea, he overthroweth the whole Gospel, for that hangeth on this Hinge; *Christ died for our Sins.*

Object. *But all that die do not bear the Curse of God for Sin.*

Answer. But all that die without a Mediator do: *Angels* died the Cursed Death, because Christ took not hold of them; and they for whom Christ never prayeth, they die the Cursed Death, for they perish everlastingly in the unutterable Torments of Hell. *Christ too died that Death which is the proper Wages of Sin*, for he had none to stand for him. *I looked, saith he, and there was none to help, and I wondred that there was none to uphold: therefore mine own Arm brought Salvation unto me. And he saw that there was no Man: and he wondred that there was no Intercessor, therefore his Arm brought Salvation unto him, and his Righteousness sustained him.*

Isa. 63. 5.
Isa. 59. 16.

Christ then died, or endured the Wages of Sin, and that without an Intercessor, without one between God and he: He grappled immediately with the Eternal Justice of God who inflicted on him *Death*, the Wages of Sin: there was no man to hold off the Hand of God; Justice had his full blow at him, and made him a Curse for Sin. He died for Sin without a Mediator, He died the Cursed Death.

Secondly, A Second Thing that demonstrateth that Christ died the Cursed Death for Sin: *It is the Frame of Spirit that he was in at the Time that he was to be taken.*

Never was poor mortal so beset with the Apprehensions of approaching *Death* as was this Lord Jesus Christ; *Amazement beyond Measure, Sorrow that exceeded* seized upon his Soul. *My Soul, saith he, is exceeding sorrowful even unto Death. And he began, saith Mark, to be sore amazed and to be very heavy.*

Matt. 26. 38.
Mark 14. 33.

Add to this, That Jesus Christ was better able to grapple with Death, even better able to do it alone, than the whole World join'd all together.

1. He was anointed with the Spirit without Measure, *John 3. 34.* 2. He had all Grace perfect in him, *John 1. 16.* 3. Never any had so much of his Father's Love as himself, *Prov. 8. 23, 30.* 4. Never none so harmless, and without Sin as he, and con-

sequently never Man had so good a Conscience as he, *Heb. 7. 26.* 5. Never none prepared such a Stock of good Works to bear him Company at the Hour of Death as he. 6. Never none had greater Assurance of being with the Father eternally in the Heavens than he. And yet behold, when he comes to die, how weak is he, how amazed at Death, how heavy, how exceeding sorrowful; and I say, no Cause assigned but the Approach of Death.

Alas! how often is it seen, that we poor Sinners can laugh at Destruction when it cometh: yea, *and rejoice exceedingly when we find the Grave*, looking upon Death as a Part of our Portion; yea, as that which will be a means of our present Relief and Help, *1 Cor. 3. 22.*

This Jesus Christ could not do, considered as dying for our Sin, but the nearer Death, the more heavy and oppressed with the Thoughts of the revenging Hand of God. Wherefore he falls into an Agony, and sweats; not after the common Rate as we do when Death is severing Body and Soul. *His Sweat was as it were great Drops (Clodders) of Blood falling down to the Ground.*

What, I say, should be the Reason, but that *Death assaulted him with his Sting*. If Jesus Christ had been to die for his Virtues only, doubtless he would have born it lightly, and so he did as he died, bearing Witness to the Truth, *He endured the Cross, and despised the shame.* How have the *Martyrs* despised Death, and as it were, not been careful of that, having Peace with God by Jesus Christ, scorning the most cruel Torments that Hell and Men could devise and invent; but Jesus Christ could not do so, *as he was a Sacrifice for Sin*, he died for Sin, he was made a Curse for us. O my Brethren, Christ died many Deaths at once, he made his Grave with the Wicked, *and with the Rich in his Death.* Look how many Thousands shall be saved, so many Deaths did Jesus die; yet it was but once he died. He died thy Death, and my Death, and so many Deaths as all our Sins deserved, who shall be saved from the Wrath to come.

Now to feign that these Sorrows, and this Blood Agony was not real, but in shew only; What greater Condemnation can be passed upon Jesus Christ, who loved to do all Things in the most unfeigned Simplicity? It was therefore because of Sin; the Sin that was put into the Death he died, and the Curse of God that was due to Sin; that, that made Death so bitter to Jesus Christ; *'tis Christ that died.* The Apostle speaks as if never any died but Christ, nor indeed did there, *so wonderful a Death as he.* *Death* considered simply, as it is a Deprivation of natural Life could not have these Effects in a Person, personally more Righteous than an Angel. Yea, even Carnal Wicked Men

Job. 3. 22.

Luke 22. 44.

Heb. 12. 1, 2.

Rom. 8.

Men not awakened in their Conſcience, how ſecurely can they die! It muſt therefore alſo be concluded, that the *Sorrows and Agony of Jeſus Chriſt came from a higher Cauſe*, even from the Guilt of Sin, and from the Curſe of God that was now approaching for that Sin.

It cannot be attributed to the Fear of Men, their Terror could not make him afraid; that was contrary to his Doctrine, and did not become the Dignity of his Perſon; it was Sin, Sin, Sin, and the Curſe due to Sin.

Thirdly, It is evident that Chriſt did bear and die the curſed *Death for Sin; from the Carriage and Diſpenſation of God towards him.*

Fiſt from the Carriage of God. God now becomes as an Enemy to him.

1. He forſakes him. *My God, my God, why haſt thou forſaken me?* Yea, the Senſe of the Loſs of God's comfortable Preſence abode with him even 'till he gave up the Ghoſt. 2. He dealeth with him as with one that hath ſinned, he chaſtiſeth him, he bruifeth him, he ſtriketh and ſmiteth him, *Iſa. 53.* and was pleaſed, that is, his Juſtice was ſatiſfied, in ſo doing. *It pleaſed the Lord to bruife him, he hath put him to Grief.*

Theſe Things could not be, had he only conſidered him in his own Perſonal ſtanding, (*where was the Righteous forſaken.*) Without the Conſideration of Sin, he doth not willingly afflict, nor grieve the Children of Men; that is, not out of Pleaſure, or without ſufficient Cauſe.

Jeſus Chriſt then, ſince he is under this with-drawing, chaſtiſing, bruifing, and afflicting Diſpleaſure of God, he is all that Time under Sin, under our Sins, and therefore thus accuſed of God, his God.

Secondly, Not only the Carriage of God, but his Diſpenſations, his viſible Diſpenſations, plainly declare that he ſtood before God in our Sins, *Vengeance ſuffered him not to live.* Wherefore God delivered him up.

Rom. 8. 32 He ſpared not his own Son, but delivered him up for us all.

1. He delivered him into the Hands of Men, *Mark 9. 31.* 2. He was delivered into the Hands of Sinners, *Luke 24. 7.* 3. He was delivered unto Death, *Rom. 4. 25.* 4. Yea, ſo delivered up, as that they both had him to put him to Death, and God left him for that Purpoſe in their Hands: Yea, was ſo far off from delivering him, that he gave way to all Things that had a Tendency to take his Life from the Earth.

Now may Men do what they will with him, *he was delivered to their Will.*

1. Judas may ſell him. 2. Peter may deny him. 3. All his Diſciples forſake him. 4. The Enemy apprehends him, binds him, they have him away like a Thief to Caiaphas the High-Prieſt, in whoſe Houſe he is mocked, ſpit upon, his Beard is twitch-

ed from his Cheeks; now they buffet him and ſcornfully bow the Knee before him:

Yea, his Viſage is ſo marred more than any Man's, and his Form more than the Sons of Men. *Iſa. 52. 13, 14, 15.*

Now he is ſent to the Governor, deſaced with Blows and Blood; who delivereth him into the Hands of his Soldiers; they whip him, crown him with Thorns, and ſtick the Points of the Thorns faſt in his Temples, by a Blow with a Staff in their Hand: Now is he made a Spectacle to the People, and then ſent away to Herod, who with his Men of War ſet him at naught; no God appearing for his Help.

In fine, they at laſt condemn him to Death, even to the Death of the Croſs, where they hang him up by Wounds made through his Hands and his Feet, between the Earth and the Heavens, where he hunged for the ſpace of ſix Hours, to wit, from Nine in the Morning, till Three in the Afternoon. No God yet appears for his Help; while he hangs there, ſome rail at him, others wagg their Heads, others tauntingly ſay, *He ſaved others, himſelf he cannot ſave;* ſome divide his Raiment, caſting Lots for his Garments before his Face, others mockingly bid him come down from the Croſs, and when he deſireth Succour, they give him Vinegar to drink. No God yet appears for his Help.

Now the Earth quakes, the Rocks are rent, the Sun becomes black, and Jeſus ſtill cries out that he was forſaken of God; and preſently boweth his Head and dies: read *Matth. 26. 27. Mark 14. 15. Luke 22. 23. John 18. 19.*

And for all this there is no Cauſe aſſigned from God, but Sin. He was wounded for our Tranſgreſſions, he was bruifed for our Iniquities, and the Chaſtiſement of our Peace was upon him, and by his Stripes we are healed. *Iſa. 53.*

The Sum then is, That Jeſus Chriſt the Lord by taking Part of our Fleſh, became a publick Perſon, not doing, nor dying in a private Capacity, but in the Room and Stead of Sinners, whoſe Sin deſerved Death and the Curſe of God: All which Jeſus Chriſt bare in his own Body upon the Tree. I conclude then, that my Sin is already crucified, and accuſed in the Death and Curſe Chriſt under-went.

I come now to ſome Objections.

Objection I.

CHRIſT never was a Sinner, God never ſuppoſed him to be a Sinner, neither did our Sins become really his, God never reputed him ſo to have been; therefore bate or puniſh him as a Sinner, he could not; for no falſe Judgment can belong to the Lord.

1 Anſw.

1. Answ. That Christ was not a Sinner personally, by acts, or doings of his own, is granted; and in this Sense 'tis true, That God did never suppose him to be a Sinner, nor punished him as such a Sinner, nor did he really (if by *really* you understand naturally) become our Sin, nor did God ever repute him so. 2. But that Christ stood before God in our Sins, and that God did not only suppose him so to stand, but set him in them, put them upon him, and counted them as his own, is so true, that he cannot at present be a Christian that denies it. *The Lord hath laid upon him the Iniquities of us all.* 3. So then, though God did not punish him for Sin of his own committing, yet he punished him for Sin of our committing. *The just suffered for the unjust.* 4. Therefore it is true, that though Christ did never really become Sin of his own, he did really become our Sin, did really become our Curse for Sin: If this be denied, it follows that he became our Sin *but feignedly*, that he was made our Curse, or a Curse for us, *but in appearance*, Shew, or in Dissimulation; but no such Action or Work can proceed of the Lord. He did then really lay our Sin, and his Curse upon him for our Sin.

Isa. 53.
1 Pet. 2.
22.

1 Pet. 3.
18.

2 Object. *But if Christ indeed hath suffered for our Sins, and endured for them that Curse, that of Justice is due thereto: Then hath he also endured for us the proper Torments of Hell, for they are the Wages of our Sins.*

Answ. Many Things might be said in Answer to this Objection. But briefly;

1. What God chargeth upon the Soul for Sin, is one thing, and what followeth upon that Charge, is another. 2. A difference in the Person suffering, may make a difference in the Consequences that follow upon the Charge.

Let us then consider of both these things.

1. The Charge is *Sin*, God charged him with our Sins. 2. The Person then stands guilty before the Judgment of God.

The Consequences are:

1. The Person charged sustains, or suffereth the Wrath of God. 2. This Wrath of God is expressed, and inflicted on Body and Soul.

The Consequences are:

1. God forsaketh the Person charged, and being left, if he cannot stand, he falleth under the Power of Guilt and Horror of the same.

If the Person utterly fall under this Charge as not being able to wrestle with, and overcome this Wrath of God, then Despair, Horror of Hell, Rage, Blasphemy, Darkness, and damnable Anguish immediately swallow him up, and he lieth for ever and ever in the Pains of Hell, a Monument of Eternal Vengeance.

Now that Christ underwent the Wrath of God 'tis evident, because he bare our Curse; That God forsook him, he did with strong crying and Tears acknowledge; and therefore that he was under the Soul-afflicting Sense of the Loss of God's Favour, and under the Sense of his Displeasure must needs flow from the Premises.

But now, because Christ Jesus the Lord, was a Person infinitely differing from all others that fall under the Wrath of God: therefore those things that flow from damned Sinners, could not flow from him.

1. *Despair would not rise in his Heart, for his Flesh did rest in hope; and said even when he suffered, thou wilt not leave my Soul in Hell.* Acts 2.27.

2. The Everlastingness, of the Punishment therefore, not the Terrors that accompany such, could not fasten upon him; for he knew at last that God would justify him, or approve of his Works that they were Meritorious.

And mark, Everlasting Punishment is not the proper Wages of Sin, but under a Supposition that the Person suffering be not able to pay the Debt. *Thou shalt not depart thence till thou hast paid the very last Mite.*

2. The Difference then of the Persons suffering may make a Difference, though not in the Nature of the Punishment; yet in the Duration and Consequences of it.

1. Christ under the Sentence, was as to his own Personal Acts only, altogether innocent; the Damned only altogether Sinners.

2. Christ had in him, even then the utmost Perfection of all Graces and Vertues; but the Damned, the Perfection of Sin and Vileness.

3. Christ's Humanity had still Union with his God-head; the Damned Union only with Sin.

4. Now an Innocent Person, perfect in all Graces, as really God as Man, can better wrestle with the Curse for Sin, than either sinful Men or Angels.

1. While they despair, Christ hopes. 2. While they blaspheme, Christ submits. 3. While they rage, Christ justifies God. 4. While they sink under the burthen of Sin and Wrath, Christ recovereth by Vertue of his Worthiness: *Thou wilt not leave my Soul in Hell, neither wilt thou suffer thy Holy one to see Corruption.* He was God's Holy one, and his Holiness prevailed.

So that it follows not, That because Christ did undergo the Curse due to our Sins, he therefore must have those accidental Consequences which are found to accompany Damned Souls.

3. Object. *But the Scripture saith, That the Wages of Sin, is everlasting Punishment. Depart from me ye Cursed into Everlasting*

ing fire, prepared for the Devil and his Angels, *Matt. 25.*

Ans. This Objection is partly answered already, in the Answer to that foregoing. But further.

Mat. 5. 25
Luke 12.
58, 59.

1. Consider, The Wages of Sin is Death, and Punishment under the Wrath of God. *Till those that dye the Death for Sin, have paid the utmost Farthing.*

2. So then the Everlastingness of the Punishment lyeth here; if the Person suffering be not able to make amends to Justice for the Sins for which he suffereth; else Justice neither would, nor could, *because 'tis just,* keep such still under Punishment.

3. The reason then why fallen Angels, and damned Souls have an Everlastingness of Punishment allotted them, is because, by what they suffer, *they cannot satisfy the Justice of God.*

4. The Conclusion then is, though the Rebukes of God for Sin by Death and Punishment after, be the Rebukes of Eternal Vengeance; yet the Eternity of that Punishment, is for want of Merit: could the Damned merit their own Deliverance, *Justice would let them go.*

5. It is one thing therefore to suffer for Sin, by the stroke of Eternal Justice, and another thing to abide for ever a Sufferer there: Christ did the First, the Damned do the Second.

6. His *Rising* therefore from the Dead the third Day, doth nothing invalidate his Sufferings, but rather sheweth the Power of his Merit. And here I would ask a Question, Had Christ Jesus been more the Object of Faith, if Weakness and Endless Infirmary had kept him under the Curse, than by rising again from the Dead, want of Merit causing the one, Sufficiency thereof causing the other?

7. If Men will not believe that Christ hath removed the Curse, because he is risen again, they would much more strongly have doubted it, had he been still in the Grave. But O amazing darkness! to make that an Argument, that his Sufferings wanted Merit, which to God himself is sufficient proof that he hath purged our Sins for ever. *For this Man after he had offered up one Sacrifice for Sins for ever, sat down on the Right Hand of God.*

Heb. 10.
12.

1 Pet. 2.
21.

4. Object. *But the Scripture saith, Christ is our Example, and that is in his very Death.*

Ans. Christ in his Sufferings and Death, is both Sacrifice and Example.

1. A Sacrifice. *Christ our Passover is Sacrifice for us.* And again *He gave himself for us, an Offering, and a Sacrifice to God for a sweet smelling Savour.* And thus he made Reconciliation for Iniquity, and brought in Everlasting Righteousness, *1 Cor. 5. 8.*

2. *Ephes. 5. 1, 2.* Dan. 9. 2. 2ly, He was also in his Sufferings Exemplary, and that in several particulars. 1. In his meek Deportment, while he was apprehended,

Isa. 53. 7. 2. In doing them good that sought his Life, *Luke 22. 50, 51.* 3. In his Praying for his Enemies when they were in their out-rage, *Luke 23. 34.* 4. *When he was reviled, he reviled not again; when he suffered he threatned not, but committed himself to him that judgeth Righteously.*

1 Pet. 2.
23.

In these respects I say, *he was Exemplary,* and brought Honour to his Profession by his good Behaviour: and O how Beautiful would Christianity be in the Eyes of Men, if the Disciples of our Lord would more imitate him therein!

But what? because Christ is our Pattern, is he not our Passover? or, because we should in these things follow his Steps; died he not for our Sins? Thus to conclude, would not only argue thee very erroneous, but such a Conclusion would overthrow the Gospel; it being none other but a great slight of Satan, to shut out the whole by a Part, and to make us Blasphemers, while we plead for Holiness.

Look then upon the Death of Christ under a double Consideration.

1. As he suffered from the Hand of God.

2. As he suffered from the Hand of Men.

Now as he suffered by God's Hand, so he suffered for Sin; but as he suffered from Men, so he suffered for Righteousness sake.

Observe then, that as he suffered for Sin, so no MAN took away his Life; but as he suffered for Righteousness, so THEY slew him by wicked Hands: What is it then? Christ must needs have suffered, and the Wisdom of God had so ordained, *That those Things which God before had shewed by the Mouth of all his Prophets, that Christ should suffer, he hath so fulfilled.*

Acts 3. 18.

Thus therefore we ought to distinguish of the Causes and Ends of the Death of Christ.

Again, As Christ suffered for Sin, so he would neither be taken at Man's Pleasure, nor die at Man's Time.

1. *Not at Man's Pleasure,* and hence it was that they so often sought his Life in vain, *for his Hour was not yet come;* to wit, the Hour in which he was to be made a Sacrifice for our Sin, *John 13. Ch. 17. 1, 2. Ch. 18. 1, 2.*

2. *Not at their Time;* but contrary to all Expectation, when the due Time was come, he bowed his Head and gave up the Ghost, *John 19. 30.*

And for this last Work he had Power given him of God, that is, Power to die when he would. *I have Power,* said he, *to lay down my Life, and I have Power to take it again:* This Power never Man had before. This made the Centurion wonder, and made Pontius Pilate marvel: And indeed well they might, for it was as great a Miracle as any he wrought in his Life. It demonstrated him to be the Son of God, *Mar. 15. 38, 39.* The Centurion knowing that according to Nature he might have lived longer,

longer, concluded therefore that his dying at that instant was not, but miraculously. And when he saw that he so cried out, and gave up the Ghost, he said, *Truly this Man was the Son of God.*

And the Reason why he had Power to dye was, That he might offer his Offering willingly, and at the Season.

Levit. 1. 3. 1. *Willingly. If his Offering be a Burnt Sacrifice of the Lord, let him offer a Male without Blemish, he shall offer it of his own voluntary Will, at the Door of the Tabernacle of the Congregation before the Lord.*

2. He must offer it at the Season. *Thou shalt keep this Ordinance (the Passover) in his Season, Exod. 13. 10.*

Now both these Offerings having immediate respect to the Offering of the Body of Christ for Sin (for he came in the room of all burnt Sacrifices) the Passover was also a Type of him, *Heb. 10. 3, 4, 5, 6. 1 Cor. 5. 7, 8.* Therefore, he being now the Priest as well as Sacrifice, must have Power and Will to offer his Sacrifice with Acceptation; and this the Scripture testifieth he did, where it saith, *In due time Christ dyed for the Ungodly.* In due time, that is, at the time appointed, at the acceptable time.

Rom. 5. 8.
9.

Thou must therefore, unless thou art willing to be deceived, look upon the Sufferings of Christ under a double Consideration, and distinguish between his Sufferings as our Example, and his Suffering for our Sins. And know, that as he suffered as our Example, so he suffered only for Righteousness sake from the Hands of wicked Men; but as he suffered for our Sins, so he suffered (as being by God reputed wicked) the Punishment that was due to Sin, even the dreadful Curse of God: Not that Christ dyed two Deaths, one after another, but he dyed at the same time upon a double account, for his Righteousness sake from Men; for our Sins from the Hand of God. And, as I said before, had he only suffered for Righteousness sake, Death had not so amazed him, nor had he been so exceeding heavy in the Thoughts of it; that had never put him into an Agony, nor made him sweat as it were, great Drops of Blood. Besides, when Men suffer only for Righteousness sake, God doth not use to hide his Face from them, to forsake them, and make them accursed; But *Christ hath delivered us from the Curse of the Law, being made a Curse for us.*

Object. *But if indeed Christ hath paid the full Price for us by his Death, in suffering the Punishment that we should have done: wherefore is the Scripture so silent, as not to declare that by his Death he hath made Satisfaction?*

Ans. No Man may reach God Knowledge, he knoweth best how to deliver his Mind in such Words and Terms as best agree with his Eternal Wisdom, and the

Consciences of these that are truly desirous of Salvation, being over-burdened with the Guilt of Sin. Perhaps the Word *Satisfaction* will hardly be found in the Bible; and where is it said in so many Words, *God is dissatisfied with our Sins?* yet 'tis sufficiently manifest, that there is nothing that God hateth but Sin, and Sinners for the sake of Sin. What meant he by turning Adam out of Paradise, by drowning the Old World, by burning up Sodom with Fire and Brimstone from Heaven? What meant he by drowning of Pharaoh, by causing the Ground to swallow up Corah and his Company, and by his destroying Israel in the Wilderness, if not to shew that he was dissatisfied with Sin? That God is also satisfied, yea, more than satisfied by Christ's sufferings, for our Sins, is apparent: For granting that he dyed for them, as these Scriptures declare, *Isa. 53. 1 Cor. 15. 1, 2, 3, 4. Gal. 1. 4. 1 Cor. 5. 8. 2 Cor. 5. 21. Gal. 3. 13. 1 Pet. 2. 24. Chap. 3. 18. 1 John 2. 2. Ch. 3. 16. Chap. 4. 14. Revel. 1. 5. Chap. 5. 9. Isa. 49. 4, 5, 6.*

It is apparent, because it is said; *That God smelled in that Offering of the Body of Christ for our Sins, a sweet smelling Savour. He gave himself for us an Offering and a Sa-*

Eph. 5. 2.

crifice to God, for a sweet smelling Savour. 2. It is apparent, because it is said expressly, *That God for Christ's sake doth now forgive. Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.*

Eph. 4. 32.

3. It is apparent that God is satisfy'd with Christ's Blood for our Sins, because he hath declared, that he can justify those that believe in, or rely upon that Blood for Life, in a way of Justice and Righteousness. *Being justify'd freely by his Grace through the Redemption that is in Jesus Christ, whom God hath set forth to be a Propitiation thro'*

Rom. 3.
24, 25, 26.

Faith in his Blood, to declare his Righteousness for the Remission of Sins, that are past thro' the Forbearance of God. To declare, I say, at this time his Righteousness, that he might be just, and the Justifier of him that believeth in Jesus.

Now, I say, to object against such plain Testimonies, what is it but,

1. To deny that Christ died for Sin; or to conclude, 2. That having so done, he is still in the Grave: Or, 3. That there is no such thing as Sin: Or, 4. No such thing as ravaging Justice in God against it: Or, 5. That we must die ourselves for our Sins: Or, 6. That Sin may be pardoned without a Satisfaction: Or, 7. That every Man may merit his own Salvation.

But without shedding of Blood there is no Remission, *Heb. 9. 22.*

To avoid therefore these cursed Absurdities, it must be granted that Jesus Christ by his Death did make Satisfaction for Sin.

But the Word *Satisfaction* may not be used by the Holy Ghost, perhaps for that

it

it is too short and scanty a Word to express the Blessedness that comes to Sinners by the Blood of Christ.

1. To make Satisfaction, amounts to no more than compleatly to answer a legal Demand for Harms and Injuries done. Now this when done to the full, leaveth the Offender there where he was before he committed the Injury. Now if Christ had done no more than this, he had only paid our Debt, but had not obtained eternal Redemption for us.

2. For a full Satisfaction given by this Man for Harms done by another, may neither obtain the Love of the Person offended, nor the smallest Gift which the Person offending hath not deserved. Suppose I owe to this Man ten thousand Talents, and another should pay him every Farthing, there remaineth over and above, by that compleat Satisfaction, not one single Half-penny for me. Christ hath therefore done more than to make Satisfaction for Sin by his Blood.

Rev. 1. 5. *He hath also made us Kings and Priests to God and his Father, and we shall reign with him for ever and ever.*

But take a few more Scriptures for the Proof of the Doctrine afore asserted.

Col. 1. 14. *First, We have Redemption through his Blood.*

1. Redemption from Sin, *Eph. 1. 7.* 2. Redemption from Death, *Heb. 2. 14, 15.* *Hos. 13. 14.* 3. Redemption from Satan, *Heb. 2. 15.* 4. Redemption from the World, *Gal. 1. 4.* 5. Redemption to God, *Rev. 5. 9.* 6. Eternal Redemption. *Neither by the Blood of Goats and Calves, but by his own Blood, he entered in once into the Holy Place, having obtained Eternal Redemption for us.*

Secondly, We are said also to be washed in his Blood.

1. Our Persons are washed; *He loved us and washed us from our Sins in his own Blood, Rev. 1. 5.* 2. His Blood washeth also our Performances, *Our Robes are washed, and made white in the Blood of the Lamb.*

Thirdly, We are said to be purged by his Blood.

1. Purged from Sin before God. *When he had by himself purged our Sins, he sat down on the right Hand of God.* 2. Purged from evil Consciences. *How much more shall the Blood of Christ, who through the eternal Spirit offered himself without Spot to God; purge your Conscience from dead Works, to serve the living God?*

Fourthly, We are said to be made nigh to God by his Blood. *But now in Christ Jesus, ye who sometimes were afar off, are made nigh by the Blood of Christ.*

Fifthly, Peace is said to be made by his Blood.

1. Peace with God, *Col. 1. 20.* 2. Peace of Conscience, *Heb. 10. 19, to 23.* 3. Peace one with another, *Eph. 2. 14.*

Sixthly, We are said to be justified by his Blood. *Much more being now justified by his Blood, we shall be saved from Wrath through him.* *Rom. 5. 9.*

Justified, that is Acquitted:

1. Acquitted before God, *Ephes. 5. 25, 26.* 2. Acquitted before Angels, *Matt. 28. 5.* 3. Acquitted by the Law, *Rom. 3. 21, 22, 23.* 4. Acquitted in the Court of Conscience, *Heb. 9. 14.*

Seventhly, We are said to be saved by his Blood, *Rom. 5. 8, 9.* Eighthly, We are said to be reconciled by his Blood, *Col. 1. 20, 21, 22.*

Ninthly, We are said to be sanctified by his Blood, *Heb. 13. 12.*

Tenthly, We are said to be admitted into the holiest by his Blood, *Heb. 10. 19.*

Eleventhly, We are said to have eternal Redemption by his Blood, *Heb. 9. 12.* Yea, lastly, This Blood which was once spilt upon the Cross, will be the Burden of our Song in Heaven it self for ever and ever, *Rev. 5. 9.*

Now if we be redeemed, washed, purged, made nigh to God, have Peace with God; if we stand just before God, are saved, reconciled, sanctified, admitted into the Holiest; if we have eternal Redemption by his Blood, and if his Blood will be the Burden of our Song for ever: Then hath Christ paid the full Price for us by his Death, then hath he done more than made Satisfaction for our Sins.

Several Demonstrations more, proving the former Doctrine.

BUT before I conclude this Answer, I will give you nine or ten more undeniable *Demonstrations*, to satisfy you, if God will bless them to you, in the Truth of this great Doctrine, to wit, *That Jesus Christ by what he hath done hath paid the full Price to God for the Souls of Sinners, and obtained eternal Redemption for them.*

The First Demonstration.

AND First, I begin with his *Resurrection*: That God that delivered him up unto Death, and that made him a Curse for Sin; that God raised him up from the Dead. *But God raised him from the Dead.* Now considering, that at his Death he was charged with our Sins, and accursed to Death for our Sins: That Justice that delivered him up for them, must have Amends made to him, before he acquit him from them; for there can be no Change in Justice. Had he found him in our Sins in the Grave, as he found him in them upon the Tree, (for he had them in his Body on the Tree, *1 Pet. 2. 24.*) he had left him there as he left him upon the Tree: Yea, he had as surely *Rotted* in the Grave, as ever he *died* on the Tree. But when he vi-

*Acts 3. 15.
Ch. 13. 30.*

fited

fited Christ in the Grave, he found him a Holy, Harmless, Undeiled, and Spotless Christ, and therefore he raised him up from the Dead. He raised him up from the Dead, *Acts 2. 24.* having loosed the Pains of Death; because it was not possible that he should be holden of it.

Quest. But why not possible now to be holden of Death?

Ans. Because the Cause was removed.

1 Cor. 15. Sin was the Cause he died for our Sins, *1, 2, 3.* he gave himself for our Sins; These Sins *Gal. 1. 4.* brought him to Death: But when God that had made him a Curse for us, looked upon him into the Grave, he found him there without Sin, and therefore loosed the Pains of Death; for Justice saith, *This is not possible,* because not lawful, that he who lieth sinless before God, should be swallowed up of Death; therefore he raised him up.

Quest. But what did he do with our Sins? for he had them upon his Back.

Ans. 'Tis said he took them away: *Behold the Lamb of God that taketh away the Sins of the World.* 'Tis said he put them away. Now once in the end of the World hath he appeared to put away Sin by the Sacrifice of himself: That is, by the Merit of his undertaking he brought into the World, and set before the Face of God such a Righteousness, that out-weigheth, and goeth far beyond that Sin; and so did hide Sin from the sight of God: Hence, he that is justified, is said to have his Sins hid and covered. *Blessed is the Man whose Transgressions are forgiven, and whose Sin is covered,* covered with the Righteousness of Christ. *I spread my Skirt over thee, and covered thy Nakedness,* thy Sins. Christ Jesus therefore, having by the Infiniteness of his Merit, taken away, put away, or hidden our Sins from the Face of God, therefore he raised him up from the Dead.

You find in that 16th of *Leviticus* mention made of two Goats, one was to be slain for a Sin-Offering, the other to be left alive: The Goat that was slain, was a Type of Christ's Death, the other of his Merit. Now this living Goat, he carried away the Sins of the People into the Land of Forgetfulness. And Aaron shall lay both his Hands upon the Head of the Live-Goat, and confess over him all the Iniquities of the Children of Israel, and all their Transgressions, in all their Sins, putting them upon the Head of the Goat, and shall send him away by the Hands of a fit Man into the Wilderness, and the Goat shall bear upon him all their Iniquities unto a Land not inhabited. Thus did Jesus Christ bear away by the Merit of his Death, the Sins and Iniquities of them that believe; wherefore, when God came to him in the Grave, he found him Holy and Undeiled, and raised him up from the Dead.

And observe it, As his Death was for our Sin, so his rising again was for our

Discharge: For both in his Death and Resurrection he immediately respected our Benefits; he died for us, he rose from the Dead for us. He was delivered for our Offences, and was raised again for our Justification. By his Death he carried away our Sins, by his rising he brought to us justifying Righteousness. *Rom. 4. 25.*

There are five Circumstances also attending his Resurrection, that shew us how well pleased God was with his Death.

1. It must be solemnized with the Company, Attendance and Testimony of Angels, *Matt. 28. 1, to 7. Luke 24. 3, to 7. John 20. 11, 12.* 2dly, At, or just upon his Resurrection, the Graves, where many of the Saints, for whom he died, lay asleep, did open, and they followed the Lord in full Triumph over Death. *The Graves were opened, and many Bodies of Saints which slept arose, and came out of their Graves after his Resurrection, and went into the Holy City, and appeared unto many.* *Matt. 27. 52.*

These Saints coming out of their Graves after him; what a Testimony is it, that he, for them, had taken away Sin, and destroyed him that had the Power of Death: yea, what a Testimony was it that he had made Amends to God the Father, who granted him at his Resurrection, to have presently out of the Grave, *Of the Price of his Blood, even the Body of many of the Saints which slept.* He was declared to be the Son of God with Power by the Spirit of Holiness, and the Resurrection from the dead. It saith not by his Resurrection, though that be true; but by the Resurrection, meaning the Resurrection of the Bodies of the Saints which slept, because they rose by virtue of his Blood; and by that he was with Power declared to be the Son of God. They I say were part of his Purchase, some of them for whom Christ died: Now for God to raise them, and that upon, and by vertue of his Resurrection, what is it but an open Declaration from Heaven, that Christ by his Death hath made Amends for us, and obtained Eternal Redemption for us? *Rom. 1. 4.*

3dly, When he was risen from the Dead, God, to confirm his Disciples in the Faith of the Redemption that Christ had obtained by his Blood, brings him to the Church, presents him to them alive, shews him openly, sometimes to two or three, sometimes to eleven or twelve, and once to above five hundred Brethren at once, *Acts 1. 3. Chap. 10. 40. Luke 24. 13, 14, 15, 16. John 20. 19. Chap. 21. 1, 2, 3, &c. 1 Cor. 15. 3, 4, 5, 6, 7, 8.*

4thly, At his Resurrection, God gives him the Keys of Hell and of Death, *Rev. 1. 16, 17.* Hell and Death are the Effects and Fruits of Sin. The Wicked shall be turned into Hell, and the Wages of Sin is Death. But what then are Sinners the better for the Death and Blood of Christ? O! they that dare venture upon him are much the better,

better, for they shall not perish unless the Saviour will damn them; for he hath the Keys of Hell and of Death. *Fear not, saith he, I am the First and the Last, I am he that liveth and was dead, and behold, I am alive for evermore, and have the Keys of Hell and Death.* These were given him at his Resurrection, as if God had said, My Son thou hast spilt thy Blood for Sinners, I am pleased with it, I am delighted in thy Merits, and in the Redemption which thou hast wrought, in token hereof, I give thee the *Keys of Hell* and of Death: I give thee all Power in Heaven and Earth, save who thou wilt, deliver who thou wilt, bring to Heaven who thou wilt.

5thly, At Christ's Resurrection, God bids him ask the Heathen of him, with a promise to give him the uttermost Parts of the Earth for his Possession. This Sentence is in the second Psalm, and is expounded by Paul's Interpretation of the Words before, to be spoken to Christ at his Resurrection. *Thou art my Son, this day have I begotten thee.* I have begotten thee, that is, saith Paul, from the Dead.

Acts 13. 30 to 35. He hath raised up Jesus again, as it is also written in the second Psalm, *Thou art my Son, this Day have I begotten thee.* Now mark at his raising him from the Dead, he bids him ask, *ASK* of me, and that the Heathen: As if God had said, *My Son*, thy Blood hath pacified and appeased my Justice; I can now in Justice for thy sake, forgive poor Mortals their Sin; *ASK* them of me, *ASK* them though they be Heathens, and I will give them to thee, to the utmost Ends of the Earth. This is then the first Demonstration to prove that Jesus Christ by what he hath done, hath paid full Price to God for the Souls of Sinners, and obtained Eternal Redemption for them; namely, his being raised again from the Dead.

The Second Demonstration.

Mar. 16. 19. Secondly, A Second thing that demonstrateth this Truth, is, *That he Ascended, and was received up into Heaven.* So after the Lord had spoken to them, he was received up into Heaven.

This Demonstration consisteth of two parts.

1. Of his Ascending. 2. Of his being Received.

First, For his *Ascending.* He is *Ascended on High*, Eph. 4. 8.

2 Chron. 9. This Act of Ascending answereth to the High-Priest under the Law, who, after they had killed the Sacrifice, he was to bring the Blood into the most Holy Place, to wit, the Inner Temple, the way to which, was Ascending or going up.

Now consider the *Circumstances* that attended his Ascending, when he went to carry his Blood to present it before the

Mercy-Seat; and you will find, they all say Amends is made to God for us.

1. At this, He is again attended, and accompanied with Angels, *Acts* 1. 10, 11.

2. He Ascendeth with a *shout*, and with the sound of a Trumpet, with, sing Praises, sing Praises, sing Praises, *Psalms* 47. 5, 6.

3. The Enemies of Man's Salvation are now tyed to his Chariot-Wheels. *When he Ascended on High, he led Captivity captive*; that is, he led Death, Devils, and Hell, and the Grave, and the Curse, captive, for these things were our Captivity. And thus did *Deborah* prophesy of him, when she cried, *Arise Barak, and lead thy Captivity captive, thou Son of Abinoam.* And *David* also foresaw when he said, *Thou hast ascended on high, thou hast led Captivity captive.* Eph. 4. Judg. 5. Psal. 12. 68. 18.

4. The Apostles must be the Beholders of his going up, and must see the Cloud receive him out of their Sight, *Acts* 1. 11, 12.

The Consideration of these things strongly inforceth this Conclusion, *That he hath spoiled what would have spoiled us, had he not by his Blood-shed taken them away.* And I say, for God to adorn him with all this Glory in his Ascension; THUS to make him ride Conqueror up into the Clouds; THUS to go up with Sound of Trumpet, with Shout of Angels, and with Songs of Praises; and let me add, to be accompanied also with those that rose from the Dead after his Resurrection, who were the very Price of his Blood. This does greatly demonstrate, *That Jesus Christ by what he hath done, hath paid a full price to God for the Souls of Sinners, and obtained Eternal Redemption for them*; he had not else rid thus in Triumph to Heaven.

2. I come now to his being received: *He was received up into Heaven.* The High-Priest under the Law, when he ascended into the Holiest, he was there to offer the Blood; which Holiest was the Type of Heaven, *Exodus* 19. 10, 11. *Heb.* 9. 24. But because the Sacrifices under the Law, could not make them that did the Service perfect, as pertaining to the Conscience; therefore they were to stand, not to sit; to come out again, not tarry there. *For it is not possible that the Blood of Bulls and Goats, should take away Sin; wherefore, when he cometh into the World, he saith, Sacrifices and Offerings thou wouldst not, but a Body hast thou prepared me. In Burnt Offerings and Sacrifices for sin thou hast had no pleasure. Then said he, lo, I come (in the volume of thy Book it is written of me) to do thy will, O God.* Heb. 10. 4, 5, 6.

Christ therefore in his entring into Heaven, did it, as High-Priest of the Church of God: Therefore neither did he go in without Blood. *Wherefore, when he came to be an High-Priest of good things to come, by a greater and more perfect Tabernacle,* Heb. 9. 12, 13, 14.

nacle, not made with Hands; that is to say, not of this Building, neither by the Blood of Bulls and Goats, but by his own Blood, he entered in once into the Holy Place, having obtained Eternal Redemption for us.

He entered in having obtained, or because he obtained Eternal Redemption for us; but to pass that:

Consider ye now also those Glorious Circumstances that accompany his Approach to the Gates of the Everlasting Habitation.

1. The Everlasting Gates are set, yea, bid stand open. *Be ye open ye Everlasting Doors, and the King of Glory shall come in.* This King of Glory is Jesus Christ, and the Words are a Prophecy of his Glorious Ascending into the Heavens, when he went up as the High-Priest of the Church, to carry the Price of his Blood into the Holiest of all. *Lift up your Heads, O ye Gates, even lift them up, ye Everlasting Doors, and the King of Glory shall come in.*

2ly, At his Entrance he was received, and the Price accepted which he paid for our Souls. Hence it is said, he entered in by his Blood; that is, by the Merit of it. To receive, is an Act of Complacency and Delight, and includeth well-pleasedness in the Person receiving, who is God the Father: And considering that this Jesus, now received, is to be received upon our Account, or as undertaking the Salvation of Sinners: (for he entered into the Heavens for us) it is apparent that he entered thither by virtue of his Infinite Righteousness, which he accomplished for us upon the Earth.

3dly, At his Reception, he received Glory, and that also for our Encouragement. *God raised him up, and gave him Glory, that our Faith and Hope might be in him.*

He gave him Glory, as a Testimony, that his undertaking the Work of our Redemption was accepted of him.

1. He gave Glory; first to his Person, in granting him to sit at his own Right Hand, and this he had, I say, for, or upon the account of the Work he accomplished for us in the World; *When he had offered up one Sacrifice for Sins, for ever, he sat down on the Right Hand of God,* and this by God's Appointment. *Sit thou at my Right Hand.* This Glory is the Highest; it is above all Kings, Princes and Potentates in this World; it is above all Angels, Principalities and Powers in Heaven. *He is gone into Heaven, and is on the Right Hand of God; Angels, and Authorities, and Powers being made subject unto him.*

2. He gave Glory to his Name, to his Name, JESUS; that Name being exalted above every Name. *He hath given him a Name above every Name, that at the Name of Jesus, every Knee should bow, of things in Heaven, and things on Earth, and things*

under the Earth, and that every Tongue should confess that Jesus Christ is Lord, to the Glory of God the Father, Phil. 2.

This Name is said (in another place) to be a Name above every Name that is named, *not only in this World, but in that also which is to come.* Eph. 1. 21.

But should [JESUS] have been such a Name, since he undertook for Sinners; had this Undertaker failed in his Work, if his Work had not been accepted with God, even the Work of our Redemption by his Blood? No verily, it would have stunk in the Nostrils both of God and Man, it would have been the most abhorred Name: but JESUS is the Name; JESUS, he was called in order to his Work. *His Name shall be called JESUS, for he shall save;* he was so named of the Angels, *before he was conceived in the Womb;* and he goeth by that Name now he is in Heaven: By the Name Jesus, *Jesus of Nazareth,* because he once dwelt there. This Name, I say, is the Highest Name, the Everlasting Name; the Name that he is to go by, to be known by, to be worshipped by, to be glorified by; yea the Name by which also most Glory shall redound to God the Father. Now what is the signification of this Name, but SAVIOUR? This Name he hath therefore, *for his Works sake;* and because God delighted in his Undertaking, and was pleased with the Price he had paid for us; therefore the Divine Majesty hath given him it, hath made it High, and hath commanded all Angels to bow unto it. Yea it is the Name in which he resteth, and by which he hath magnified all his Attributes.

1. This is the Name by which Sinners should go to God the Father.

2. This the Name through which they obtain Forgiveness of Sins and ANY thing. *If you ask any thing in my Name, I will do it,* John 14.

3. This is the Name through which our spiritual Services and Sacrifices are accepted, and by which an Answer of Peace is returned into our Bosoms, 1 Pet. 2. But more of this anon.

4. At this Name Devils tremble, at THIS Name Angels bow the Head, at THIS Name God's Heart openeth, at THIS Name the Godly Man's Heart is comforted: THIS Name none but Devils hate it, and none but those that must be Damned despise it; *No Man speaking by the Holy Ghost calls Jesus accursed,* or accounteth him still Dead, and his Blood ineffectual to save the World.

3dly, He hath also given him the Glory of Office.

1. *He is there a Priest for ever,* intercepting betwixt the Divine Presence, and all that hate us, by his Blood; Sin, Satan, Death, Hell, the Law, the Grave, or the like, cannot be heard, if his Blood be presented

Heb. 12. 24. fented to God, as the Atonement for us: This is called the Blood of sprinkling *which speaks better things than the Blood of Abel*. By this Blood he entred into Heaven, by this Blood he secureth from Wrath, *all that come unto God by him*: But should his Blood have had a Voice in Heaven to *save* withal, had it not merited first, even in the shedding of it, the Ransom, and Redemption of Souls? 'Tis true, a Man whose Blood cannot save, may with *Abel's*, cry out for Vengeance and Wrath on the Head of him that sheds it, but *THIS Blood speaks for better things*, this Blood speaks for Souls, for Sinners, for Pardon. *Having obtained Eternal Redemption for us*.

Heb. 6. 20. 2. He is there a Fore-runner for us. *Whither the Fore-runner is for us entered, even Jesus*. This Office of Harbinger, is distinct from, though it comes by virtue of his Priestly Office; therefore they are both mentioned in the Text. *Whither the Fore-runner is for us entered, even Jesus, made an High-Priest for ever, after the Order of Melchisedec*. He is therefore our Fore-runner, by virtue of his Priesthood, his Blood giving worth to all he does.

In this Office of Harbinger, or Fore-runner, he prepareth for Believers their Dwelling-places in the Heavens; their Dwelling-places, according to their Place, State, Calling, Service, or Work, in his Body the Church: *In my Father's House, saith he, are many Mansions; if it were not so, I would have told you: I go to prepare a Place for you*.

John 14. This is that is mentioned in the 47th Psalm. *He shall chuse our Inheritance for us, the Excellency of Jacob whom he loved*. But should he have had Power to choose our Inheritance for us, to prepare our dwelling-places; should he have Power to give, even Heaven it self, to a Company of Poor Men, had he not in the first place obtained by his Blood the Deliverance of our Souls from Death.

3. He is there a Prophet for us, by which Office of his, he hath received to communicate the whole Will of the Eternal God, so far as is fit for us to know in this World, or in that which is to come. Hence he is called the Prophet of the Church. The Lord shall raise you up a Prophet, and this is of a Truth that Prophet that should come into the World. But this Office he hath also now in Heaven, by vertue of the Blood he shed for us upon Earth. Hence the New Testament is called, *The New Testament in his Blood*; and his Blood is said to be *the Blood of the Everlasting Covenant*, or Testament: yea such Vertue doth his Blood give to the New Testament or Covenant of Grace, as that severed from that it is nothing worth; *for a Testament is of force after Men are dead, otherwise it is of no strength at all while the Testator liveth*. So that every Word of God, which he hath by Christ gi-

ven to us for our Everlasting Consolation, is dipt in Blood, is founded in Blood, and stands good to Sinners purely (I mean with Respect to Merit) upon the account of Blood, or because his Blood that was shed for us on the Cross, prevailed for us for the Remission of our Sins. Let no Man think to receive any Benefit by Christ's Prophetical Office; by any of the good Words of Grace, and Forgiveness of Sins that are sprinkled up and down in the New Testament; *That looketh not for that good to come to him for the sake of that Blood by which this Testament is established*: For neither was the first Testament dedicated without Blood; for when *Moses* had spoken every Precept to all the People according to the Law, *He took the Blood of Calves, and of Goats with Water, and scarlet wool, and Hyssop, and sprinkled both the Book and all the People, saying, This is the Blood of the Testament which God hath enjoined unto you*.

Heb. 9. 18. 19, 20. The Prophetical Office of Christ standeth of two parts: First in Promises of Grace; Secondly, in Directions of Worship; but neither is this last, to wit, the Doctrine of Worship, or our Subjection to that Worship, of any value, any further than as sprinkled also with his Blood: For as in the first Testament, the Tabernacle and all the Vessels of the Ministry were sprinkled with Blood (and it was necessary that so it should be) so the heavenly Things themselves must be also purified with Sacrifices, but yet *with better Sacrifice than these*; for now, not *Moses*, but *Christ*, doth sprinkle, not with Blood of Calves, but with his own Blood, neither as entered into Places made with Hands, but *from Heaven doth Jesus sprinkle* all that Doctrine of Worship, and Subjection of his Saints thereto, which is of his own instituting and commanding, *Heb. 9. 23, 24, 25, 26*.

4. He hath received there the Office of a King, by which he ruleth in the Church, and over all things for her Sake. The Government is laid upon his Shoulders; the Lord God hath given him the Throne of his Father *David*. Hence it is that he saith, *All Power is given me in Heaven and Earth*; but now this Kingly Office he hath it by his Blood, because he *humbled himself to Death, therefore God hath highly exalted him, and given him the highest Name*. And hence again he is called a LAMB upon the Throne. *In the midst of the Throne and of the four Beasts, and in the midst of the Elders stood a Lamb as it had been slain, having seven Horns*; a Demonstration of Kingly Power. But mark he was a Lamb upon the Throne, he had his Horns as a Lamb. Now by LAMB, we are to understand, not only his meek and sweet Disposition, but his Sacrifice; for he was as a Lamb to be slain and sacrificed; and so his having a Throne and seven Horns as a Lamb, giveth us to understand, that he obtained this Dignity of

Rev. 5. of King by his Blood. *When he had by himself purged our Sins, he sat down on the right hand of the Majesty in the Heavens.*
 Heb. 4. 10. *When he had offered up one Sacrifice for Sins for ever, he sat down on the right Hand of God.*

Now put all these together, to wit, his Resurrection from the Dead, his Ascension, and his Exaltation to Office, and remember also that the Person thus exalted, is the same Jesus of *Nazareth* that sometime was made accursed of God for Sin, and also that he obtained this Glory by vertue of the Blood that was shed for us; and it must unavoidably follow, *That Jesus Christ by what he hath done, hath paid full Price to God for Sinners, and obtained Eternal Redemption for them.*

The third Demonstration.

BUT to proceed: A third Demonstration that Jesus Christ by what he hath done, hath paid full Price to God for Sinners, and obtained Eternal Redemption for them, is, *because he hath received for them the Holy Spirit of God.*

Acts 2. 32, 33. This Jesus hath God raised up, whereof, said Peter, we are all Witnesses. *Therefore being by the Right Hand of God exalted, and having received of the Father the Promise of the Holy Ghost, he hath shed forth that which ye now see and hear.*

The receiving of the Holy Ghost at the hand of the Father, who had bruised him before for the Transgressions of his People: The receiving of it, I say, upon his Resurrection, and that to give them for whom (just before) he had spilt his Blood to make an Atonement for their Souls; argueth, that the Divine Majesty found Rest and Content in that precious Blood, and found it full Price for the Sinners for whom he shed it.

And if you consider the Necessity of the giving of this good Spirit to Men, and the Benefit that they receive by his coming upon them, you will see yet more into the Truth now contended for.

First, Then of the Necessity of giving this good Spirit.

Secondly, And then of the Benefit which we receive at his coming.

First, Of the Necessity of its being given.

1. Otherwise Jesus could never have been proved to be the Saviour; for the Promise was, that *Messias* should have the Spirit given him; given him to communicate. *As for me, this is my Covenant with them, saith the Lord, my Spirit which is upon thee, and my Words which I have put in thy Mouth (meaning the Redeemer, ver. 20.) shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seed's Seed, from henceforth and for ever.*

Isa. 59. 21.

Here is the Promise of the Spirit to be given to Christ, and by him to his Seed for ever. And this was signified long be-

fore in the Anointing of *Aaron* and his Sons. *Exod. 30. And thou shalt anoint Aaron and his Sons, and consecrate them.*

This Spirit Jesus promised to send unto his, at his Exaltation on the right hand of God. The Spirit, I say, in the plentiful *Pourings* of it out. True, the Church in all Ages had something of it by vertue of the Suretyship of the Lord Jesus; but *this* in comparison of what was to come into the Church after his Resurrection, is not reckoned a *Pouring* forth, therefore *Pourings* forth thereof are reserved to the Time of the Ascension and Exaltation of this Jesus. *I will pour out of my Spirit in THOSE Days.*

Hence Jesus reserves it till his going away, and 'tis expressly said, *The Holy Ghost was not yet given, because Jesus was not yet glorified.* Accordingly did the Apostles wait after his Resurrection for the pouring forth of the Holy Ghost, and at the set Time did receive it, by the giving of which he declared himself to be the Son of God and Saviour of the World, *John 14. 26. Chap. 15. 26. Chap. 16. 7. Acts 1. 4, 5. Joel 2. 28. Acts 2. 16, 17. John 7. 39. Rom. 1. 4.*

2. Without the giving of the Holy Ghost there had wanted a Testimony that his Gospel was the Gospel of *Messias*. *Moses* his Ministration was confirmed by Signs and Wonders and mighty Deeds, both in *Egypt* in the Wilderness, and at the Red Sea; wherefore 'twas necessary that the Doctrine of Redemption by Blood, which is the Doctrine of the Gospel of this Jesus, should be also confirmed with signs following. Hence both himself and Apostles did as frequently work *Miracles* and do mighty Deeds, as his Ministers now do preach: which Signs and Miracles, and Wonders, confirmed their Doctrine, though themselves, both Master and Scholar was (in Appearance the most considerable) mean: yea, they by the Means of the Holy Ghost, have so ratified, confirmed, and settled the Gospel in the World, that no Philosopher, Tyrant or Devil hath been able hitherto to move it out of its place. *He confirmed the Word with Signs following.* Mar. 16. 20. Heb. 2. 4.

3. As the giving of the Holy Ghost was necessary thus; so was it necessary also to strengthen them that were intrusted with his Gospel.

1. To preach it effectually. 2. To stand to it boldly. 3. And to justify it to be the Doctrine of *Messias* incontroulably.

1. To preach it effectually; in Demonstration of the Spirit. 1 Cor. 2. 4. 2 Cor. 5. 4, 5, 6.

2. To stand to it boldly; then Peter filled with the Holy Ghost, said: *And they saw the Boldness of Peter and John.* John 16. 8, 9. Acts 8. 13.

3. To justify the Doctrine incontroulably. *I will give you a Mouth and Wisdom which all your Adversaries shall not be able to resist or gainsay. And they were not able to resist the Wisdom and Spirit by which he spake.* Luke 21. 15. Acts 6. 10. Now,

Now, I say, that God should give the Holy Ghost to Jesus to confirm this Gospel, *Redemption from Sin by his Blood*; what is it but that by his Blood he hath paid full Price to God for Sinners, and obtained Eternal Redemption for them?

But again, the Benefit which we receive at the Coming of the Holy Ghost, doth more demonstrate this Truth; hath Christ purchased Sinners, and are they the Price of his Blood? Yes. But how doth that appear? Why, because by the Holy Ghost which he hath received to give us, we are fitted for the Inheritance which by his Blood is prepared for us.

1. By the *Spirit* of God we are quickned, and raised from a State of Sin, but that we could not be, were it not that an Atonement is made for us first, by the Blood of Christ our Saviour. This is true; for they that are quickned by the Holy Ghost, are quickned by it through the Word of the Gospel which offereth Justification to Sinners through Faith in his Blood: yea, we are said to be quickned together with him, dead and risen with him: yet so as by the Spirit of God.

2. We are not only quickned by the Holy Ghost, but possessed therewith; it is given to dwell in our Hearts. *Because ye are Gal. 4. 4. Sons, God hath sent forth the Spirit of his Son into your Hearts*; which Spirit is also our Earnest for Heaven, until the Redemption of the purchased Possession; that is, until our Body which is the purchased Possession, be redeemed also out of the Grave by the Power of the same mighty Spirit of God, *Ephes. 1. 13. 14.*

3. By this Holy Spirit we are made to believe, *Rom. 15. 13.*

4. By this Holy Spirit we are helped to pray and call God Father.

5. By this Holy Spirit we are helped to understand and apply the Promises.

6. By this Holy Spirit the Joy of Heaven, and the Love of God is shed abroad in the Heart of the Saved.

7. By this Holy Spirit we are made to wait for the hope of Righteousness by Faith, that is, to stand fast through our Lord Jesus in the Day when he shall judge the World.

And all this is the Fruit of Redemption by Blood: of Redemption by the Blood of Christ.

This is yet further evident,

1. Because the Work of the *Spirit* is to lead us into the Sayings of Christ; which, as to our Redemption from Death, are such as these. *I lay down my Life, that you may have Life. I give my Life a Ransom for many; And the Bread which I will give is my Flesh, which I will give for the Life of the World.* 2. Because the Spirit in the Wisdom of Heaven, is not counted a sufficient Testimony on Earth, but as joined with the Blood of Christ. *There are three*

that bear Witness on Earth, the Spirit, the Water, and the Blood. These are the Witnesses of God. The Spirit, because it quickneth; the Blood, because it hath merited; and the Water, to wit, the Word, because by that, *we are clean*, as to Life and Conversation, *1 John 5. 8. Ephes. 5. 26. Rom. 8. 16. Psal. 119. 9. 3.* Because, as by the Spirit, so we are sanctified by Faith in the Blood of Jesus, *Heb. 13. 12. 4.* Because when most full of the Spirit, and when that doth work most mightily in us, we are then most in the Belief, and admiring Apprehensions of our Deliverance from Death by the Blood of Jesus, *Rev. 15. Chap. 5. 9. 5.* The Holy Ghost breatheth no where, so as in the Ministry of this Doctrine, this Doctrine is sent with the Holy Ghost from Heaven; yea, as I have hinted, one of the great Works of the Holy Ghost under the Old-Testament, was to testify of the *Sufferings of Christ, and the Glory that should follow.* ^{1 Pet. 1. 11, 12.}

Put all these Things together and see, if Jesus Christ by what he hath done, hath not paid full Price to God for Sinners; if he hath not obtained eternal Redemption for them.

The Fourth Demonstration.

THAT Jesus Christ by what he hath done, hath paid full Price to God for Sinners, and obtained eternal Redemption for them, is evident, if you consider how the Preaching thereof hath been from that Time to this a mighty Conqueror over all kind of Sinners. What Nation, what People, what kind of Sinners have not been subdued by the preaching of a crucified Christ? He upon the white Horse with his Bow and his Crown hath conquered, doth conquer, and goeth forth yet conquering and *Rev. 6. 2* to conquer: And I, saith he, if I be lifted up from the Earth, will draw all Men unto me: But what was it to be lifted up from the Earth? Why, It may be expounded by that Saying: *As Moses lifted up the Serpent in the Wilderness, so must the Son of Man be lifted up, that whosoever believeth in him, might not perish but have everlasting Life.* ^{John 12. 32. Chap. 3. 14, 15.}

He was then lifted up, when he was hanged upon a Tree between the Heavens and the Earth as the accursed of God for us. The Revelation of this, it conquers all Nations, Tongues and People. *And they sang a new Song, saying, thou art worthy to take the Book and to open the Seals thereof, for thou wast slain, and hast redeemed us to God by thy Blood, out of every Kindred and Tongue, and People, and Nation:* Hence the Apostle Paul chose, above all Doctrines, to preach up a crucified Christ, and resolved so to do: *For I determined, saith he, not to know any Thing among you, save Jesus Christ and him crucified.* ^{1 Cor. 2. 2, 3.}

1. The Doctrine of Forgiveness of Sin, conquered

conquered his very *Murderers*. They could not withstand the Grace; those bloody ones, that would kill him whatever it cost them, could stand no longer, but received his Doctrine, fell into his Bosom, and obtained the Salvation which is in Christ Jesus. *They shall look upon him whom they have pierced, and mourn for him, as one mourneth for his only Son, and they shall be in bitterness for him, as one is in bitterness for his First-born.* Now was this Scripture eminently fulfilled, when the Kindness of a crucified Christ, broke to Pieces the Hearts of them that had before been his Betrayers and Murderers. Now was there a great Mourning in Jerusalem; now was their Wailing and Lamentation mixed with Joy and Rejoycing.

Zech. 12.
10.

2. Though Paul was mad, exceeding mad against Jesus Christ of Nazareth, yea, though he was his avowed Enemy, seeking to put out his Name from under Heaven: Yet the Voice from Heaven [*I am Jesus, &c.*] *I am the Saviour*; how did it conquer him, make him throw down his Arms, fall down at his Feet, and accept of the Forgiveness of Sins freely by Grace, through Redemption by Faith in his Blood.

3. They at Samaria, though before Philip preached to them, worshipped and admired the Devil in Magus, yet when they believed Philip's Preaching of Christ unto them, and Forgiveness of Sins through Faith in his Name, great Joy was amongst them, and they were baptized both Men and Women, *Acts 8.* He preached, faith the Text, *the Things concerning the Kingdom of God, and the Name of Jesus Christ*; that is, all the Blessings of Life, through the Name of Jesus Christ; for he is the Mediator, and without his Blood come no spiritual Blessings to Men.

4. How was the sturdy Jailer overcome by a Promise of Forgiveness of Sins by Faith in Jesus Christ. It stopt his Hand of Self-murder, it eased him of the Gnawings of a guilty Conscience, and fears of Hell-Fire, and filled his Soul with rejoycing in God. *Acts 16. 30, to 34.*

5. How were those that used curious Arts, that were next to, if not, Witches indeed; I say, how were they prevailed upon, and overcome by the Word of God; which is the Gospel of good Tidings through Faith in the Blood of Christ? *Acts 19. 17, 18.*

6. How were the *Ephesians*, who were sometimes far from God; how, I say, were they made *nigh* by the Blood of Christ, *Ephes. 2. 13.*

7. The *Colossians*, though sometimes dead in their Sins, yet how were they quickened by God, through the Forgiveness of *all their Trespases*, and they had that through his Blood, *Col. 2. 13. Chap. 1. 14.*

What shall I say, no Man could as yet stand before, and not fall under the Reve-

lation of the Forgiveness of Sins through a crucified Christ; as hanged, as dying, as accursed for Sinners; he draws all Men unto him, Men of all Sorts, of all Degrees.

Shall I add, how have Men broken through all Difficulties to Jesus, when he hath been discovered to them! neither Lyons nor Fires, nor Sword, nor Famine, nor Nakedness nor Peril; neither Death nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord, *Rom. 8. 35, 36, 37, 38, 39.*

The Fifth Demonstration.

THAT Jesus Christ by what he hath done, hath paid full Price to God for Sinners, and obtained eternal Redemption for them, is evident, *by the Peace and Holiness, that by that Doctrine possesseth Mens Souls; The Souls of Men awakened, and that continue so.* By awakened Men, I mean such as through the Revelation of their Sin and Misery, groan under the Want of Jesus to save them, and that continue sensible, that they needs must perish if his Benefits be not bestowed upon them.

For otherwise the Gospel ministreth neither Peace nor Holiness to any of the Souls of the Sons of Men; that is to say, not Saving Peace and Holiness.  The Gospel of Grace and Salvation, is above all Doctrines the most dangerous, if in Word only it be received by graceless Men: If it be not attended with a Revelation of Mens need of a Saviour: if it be not accompanied in the Soul by the Power of the Holy Ghost. For such Men as have only the Notions of it, are of all Men liable to the greatest Sins, because there wanteth in their Notions, *the Power of Love*, which alone can constrain them to love Jesus Christ. And this is the Reason of these Scriptures. *They turn the Grace of God into Wantonness; They turn the Grace of our God into Lasciviousness.* Jude 4.

For some when they hear of the Riches of Grace, *through Christ*, that hearing not being attended with the Faith and Love which is in Christ Jesus; those Men receive the Notions of this good Doctrine, only to cloak their Wickedness, and to harden themselves in their Villanies.

Others when they hear, being leavened before with the leaven of some other Doctrine, some Doctrine of the Righteousness of the World, or Doctrine of Devils; forthwith make head against, and speak evil of the blessed Doctrine; and because some that profess it, are not cleansed from their Filthiness of Flesh and Spirit, and do not

not perfect Holineſs in the Fear of God : Therefore others conclude that all that profeſs it are ſuch, and that the Doctrine it ſelf tendeth to encourage, or at leaſt, to tolerate Licentiousneſs, as they imagined and affirmed of *Paul*, that he ſhould ſay, *Let us do evil, that Good may come.*

Rom. 3.
8, 9.

The Ground of that wicked Concluſion of theirs, was, becauſe he by the Allowance of God affirmed, *That as Sin had reigned unto Death, ſo Grace reigned unto Life in a Way of Righteouſneſs by Jeſus Chriſt our Lord.* Nay then, ſays the Adverſary, we may be as unholy as we will, and that by the Doctrine you preach : For if where Sin abounds, Grace abounds more, the Conſequence of a wicked Life, is but the heightening, advancing, and magnifying of Grace. But what ſaith the Apoſtle? my Concluſions are true, *That Grace doth reign above Sin*, but to ſay, *let us therefore ſin*, that Man's Damnation is juſt ; becauſe ſuch an one abuſeth, and maketh the moſt devilish Uſe of the bleſſedſt Doctrine that ever was heard of in the World amongſt Men. Beſides 'tis evident that ſuch know not the Power thereof ; nor have felt or favoured its Bleſſedneſs ; for where this Goſpel cometh in Truth, *it naturally produceth Peace and Holineſs.*

1. *Peace.* He is our Peace, he is the Prince of Peace, he giveth Peace in his High Places.

This Word *Peace* hath in it a double Reſpect.

1. It reſpecteth God ; *He hath made Peace by the Blood of his Croſs* ; that is, he hath made Peace for us with God, having appeaſed the rigour of his Law, and ſatiſfied Juſtice for us. Hence it is ſaid : *The Peace of God which paſſeth all underſtanding, ſhall keep your Hearts and Minds through Chriſt Jeſus : The Peace of God, that is, the Doctrine of Reconciliation by Chriſt's being made to be Sin for us, That ſhall keep the Heart, that is, from deſpair or fainting under Apprehenſions of Weakneſs and Juſtice : But yet, this Peace of God cannot be apprehended, nor be of any Comfort to the Heart, but as the Man looks for it through Chriſt Jeſus.* Therefore that Clause is added, *through Chriſt Jeſus* : For he is Peace-maker, 'tis he that reconcileth us to God *in the Body of his Fleſh through Death* ; for by his doing and ſuffering he preſented God with everlaſting Righteouſneſs for Sinners. Upon this we have Peace with God. Hence Chriſt is called King of Righteouſneſs firſt ; *firſt being by Interpretation King of Righteouſneſs, and after that alſo King of Salem, which is King of Peace.* For he could not make Peace with God, 'twixt us and him, but by being firſt the Lord of Righteouſneſs, the Lord our Righteouſneſs : But having firſt compleated Righteouſneſs, he then came and preached Peace, and commanded his

Col. 1.20.
Phil. 4.7.

Ambaſſadors to make Proclamation of it to the World, 2 Cor. 5. 19, 21. For 'twas want of Righteouſneſs that cauſed want of Peace : Now then Righteouſneſs being brought in, it followeth that he hath made Peace. *For he is our Peace, who hath made both one, and hath broken down the middle Wall of Partition between us. Having aboliſhed in his Fleſh the Enmity, even the Law of Commandments, contained in Ordinances, for to make in himſelf of twain one new Man, ſo making Peace, and that he might reconcile both unto God, in one Body by the Croſs, having ſlain the Enmity thereby, and came and preached Peace to you that were aſar off, and to them that were nigh ; for through him we both have acceſs, by one Spirit unto the Father.*

2dly. This Word *Peace* reſpecteth our inward Quietneſs of Heart which we obtain, by beholding this Reconciliation made by Chriſt, with God, for us. *Being juſtified by Faith, we have Peace with God through our Lord Jeſus Chriſt. The God of Peace fill you with all Joy and Peace in believing.*

Eph. 2. 14,
10 19.

Rom. 5. 1,
Chap. 15.
13.

This *Peace* is expreſſed diverſly :

1. Sometimes it is called Quietneſs ; for it calms the Soul from thoſe troublous Fears of damning, becauſe of Sin. *And the Work of Righteouſneſs ſhall be Peace, and the Effect of Righteouſneſs, Quietneſs and Assurance for ever.* 2. Sometimes it is called Boldneſs ; for by the Blood of Chriſt a Man hath Encouragement to approach unto God. *Having, brethren, Boldneſs to enter into the Holieſt by the Blood of Jeſus, by a new and living way which he hath conſecrated for us through the Vail, that is to ſay his Fleſh.* 3. It is ſometimes called Confidence ; becauſe by Jeſus Chriſt we have not only Encouragement to come to God, but Confidence ; that if we ask any thing according to his Will, he not only heareth, but granteth the Request which we put up to him. *In whom we have Boldneſs and Acceſs, with Confidence, by the Faith of Jeſus.* 4. Sometimes this Place is expreſſed by REST, becauſe a Man having found a ſufficient Fulneſs to answer all his Wants, he ſitteth down, and looks no further for Satisfaction. *Come unto me all ye that Labour and are heavy laden, and I will give you reſt.* 5. It is alſo expreſſed by Singing, becauſe the Peace of God when it is received into the Soul by Faith, putteth the Conſcience into a Heavenly and Melodious Frame. *And the Ransomed of the Lord ſhall return, and come to Zion with Songs, and Everlaſting Joy upon their Heads, they ſhall obtain Joy and Gladneſs, and Sorrow and Sighing ſhall fly away.* 6. Sometimes it is expreſſed or diſcovered by an Heavenly glorying and boaſting in Jeſus Chriſt, becauſe this Peace cauſeth the Soul to ſet its Face upon its Enemies with Faith of a Victory over them for ever by its Lord Jeſus. *Let him that glorieth,*

Iſa. 32. 17

Heb. 10.
19, 20.

Eph. 3. 12.
1 John 5.
14, 15.

Mat. 11.
28.

Iſa. 35. 10

Ieb. 7. 1, 2

Jer. 9. 23. *glorieth, glory in the Lord; and, My Soul shall make her boasts in the Lord, the Humble shall hear thereof, and be glad.* 7. Sometimes it is expressed or discovered by Joy, Joy unspeakable; because the Soul having seen it self reconciled to God, hath not only Quietness, but such Apprehensions do now possess it of the unspeakable Benefits it receiveth by Christ with respect to the World to come, that it is swallowed up with them.

1 Pet. 1. 8. *Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoyce with Joy unspeakable, and full of Glory.* 8. Lastly, It is expressed, or discovered by the Triumph that ariseth sometimes in the Hearts of the Believers; for they at times are able to see Death, Sin, the Devil, and Hell, and all Adversity conquered by and tied as Captives at the Chariot-Wheels of Jesus Christ: Taken captive, I say, and overthrown for ever.

2 Cor. 2. *Thanks be to God who causeth us always to triumph in Christ. O clap your Hands, O ye People, sing unto God with the Voice of Triumph.*

Now that all this should be a cheat, is impossible, that is, it is impossible that Believers should thus have Peace with God through the Blood of his Cross; he having not paid full Price to God for them; especially if you consider that the Authors of this Peace, are all the Three in the God-head, and that upon a double account.

1. In that they have given us a Gospel of Peace, Rom. 10. 15. or a New Testament which propoundeth Peace with God through the Redemption that is in Christ. Now as this is called the Gospel of Peace; so 1. It is called, *The Gospel of God*, 1 Thes. 2. 9. 2 Thes. 1. 8. 2. The Gospel of Christ, Rom. 15. 19. 3. A Gospel indited by the Holy Ghost, 1 Thes. 4. 8.

I say therefore, that Redemption and Salvation, being that thro' Christ, and the Truth thereof proclaimed by the Father, the Word, and the Holy Ghost, in the Word of the Truth of the Gospel, it must needs be that we who believe, shall be saved, if we hold the Confidence and the rejoicing firm unto the End. 2. As the Three in the God-head are the Authors of this Peace, by inditing for us the Gospel of Peace, or the good Tidings of Salvation by Jesus Christ: So they are the Authors of our Peace, by working with that Word of the Gospel in our Hearts. And hence 1. the Father is called the God of Peace; now the God of Peace

Rom. 15. *be with you all: And the very God of Peace sanctify you.* And because he is the God of Peace, therefore he filleth those that believe in his Christ, with Joy and Peace

Rom. 15. *through believing.* 2. Again, Christ is called the Prince of Peace; therefore the Prayer is, *Grace be with you and Peace from God the Father, and the Lord Jesus Christ.* 3. The Holy Ghost also is the Author of this Peace, this inward Peace; Even Righte-

ousness and Peace, and Joy in the Holy Ghost. Rom. 14. 17.

And I say, as I also have already said, the procuring or Meritorious Cause of this Peace, are the doings and sufferings of Christ. Therefore by his doings and sufferings he paid full Price to God for Sinners, and obtained eternal Redemption for them; else God would never have indited a Proclamation of Peace for them, and the Honour of that Proclamation to be the Worthiness of the Lord Jesus: yea, he would never have wrought with that Word in the Heart of them that believe, to create in them Peace, Peace.

Secondly, As Peace with God is an Evidence, (the Blood of Christ being the Cause thereof) that Christ hath by it paid full Price to God for Sinners; so Holiness in their Hearts taking its beginning from this Doctrine, makes this fifth Demonstration of double strength.

1. That Holiness, true Gospel Holiness, possesseth our Hearts by this Doctrine, 'tis evident; because the Ground of Holiness which is the Spirit of God in us, is ministered to us by this Doctrine. When the Apostle had insinuated that the Galatians were bewitched, because they had turned from the Doctrine of Christ Crucified, he demands of them, *Whether they received the Spirit by the Works of the Law, or by the hearing of Faith?* That is, whether the Spirit took Possession of their Souls by their Obedience to the Ten Commandments; or by their giving Credit to the Doctrine of the Forgiveness of their Sins, by Faith in this Crucified Christ: strongly concluding not by the Law, but by the hearing, or preaching of Faith; that is, of the Lord Jesus as Crucified, who is the Object of Faith. 2. As this Doctrine conveyeth the Ground, or Ground-work which is the Spirit; so also it worketh in the Heart those three Graces, Faith, Hope, Love, all which as naturally purifie the Heart from Wickedness, as Sope, or Niter, cleanseth the Cloth. *He purified their Hearts by Faith, by Faith in Christ's Blood.* And every one that hath this Hope in him, purifieth himself even as he is pure. And also Love, you shall see what that doth, if you look into the Text, Acts 15. 9. 1 John 3. 3, 4. 1 Cor. 13. Now I say, this Faith groundeth it self in the Blood of Christ; Hope waiteth for the full Enjoyments of the Purchase of it, in another World: and Love is begot, and worketh by the Love that Christ hath expressed by his Death, and by the Kindness he presented us with in his Heart's Blood, Rom. 3. 24. 1 Cor. 15. 19. 2 Cor. 5. 14.

Besides, what Arguments so prevailing, as such as are purely Gospel? To instance a few.

1. What stronger, than a free Forgiveness of Sins. *A certain Man had two Debtors, the* Luke 7. 41, 42, 47.

the one owed him five hundred Pence, and the other fifty, and when they had nothing to pay, he frankly forgave them both; tell me therefore which of them will love him most?

2. What stronger Argument to Holiness, than to see, that though Forgiveness comes free to us, yet it cost Christ Jesus Heart-Blood to obtain it for us. Herein is Love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our Sins. And this Love of God in giving his Christ, and of Christ, in dying for us, there is no Argument stronger to prevail with a sensible and awakened Sinner to judge, he should live to him that died for him, and rose again. 3. What stronger Argument to Holiness than this; If any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous. Unsanctified and graceless Wretches know not how to use these Words of God; the Hypocrites also fly in our Faces, because we thus urge them; but a Heart that is possessed with Gospel Ingenuity, or to speak more properly, that is possessed with Gospel Grace, and with Divine Considerations, cries, If it be thus, O let me never sin against God! for the Love of Christ constrains me. 4. What greater Argument to Holiness, than to see the Holy Scriptures so furnished with Promises of Grace and Salvation by Christ, that a Man can hardly cast his Eye into the Bible, but he espieth one or another of them? who would not live in such an House, or be a Servant to such a Prince, who, besides his exceeding in good Conditions, hath Gold and Silver as common in his Palace, as Stones are by the High-way side? Having therefore these Promises, dearly beloved, let us cleanse ourselves from all Filthiness of Flesh and Spirit, perfecting Holiness in the Fear of God. 5. What greater Argument to Holiness, than to have our Performances, though weak and infirm, from us, yet accepted of God in Jesus Christ, 1 Pet. 2. 4, 5, 6. 6. What greater Argument to Holiness, than to have our Soul, our Body, our Life hid, and secured with Christ in God? Mortify therefore your Members that are upon the Earth, Fornication, Unclean-ness, inordinate Affection, evil Concupiscence, and Covetousness which is Idolatry.

What greater Argument to Holiness, than to be made the Members of the Body, of the Flesh, and of the Bones of Jesus Christ? Shall I take the Members of Christ, and make them the Members of an Harlot? God forbid.

Now all these, and five times as many more, having their Foundation in the Love, Blood and Righteousness of Christ, and operating in the Soul by Faith, are the great Arguments unto that Holiness, to which is annexed eternal Life. 'Tis worth our observing, that in Acts 26, at the 18th, the Inheritance belongs to them that are sanctified by Faith in Jesus Christ: For all other Pretences to Holiness, they are but a stollen

Semblance of that which is true and acceptable, though 'tis common; for even that which is counterfeit to be called by the deluded, the true, and to be reckoned to be in them that are utter Strangers to Faith, and the Holiness that comes by Faith. But whosoever compoundeth any like it, or whosoever putteth any of it upon a Stranger, shall even be cut off from his People. God knoweth which is Holiness that comes by Faith and in Forgiveness of Sins, and Acceptance with God, through Christ: And God knows which is only such feignedly; and accordingly will he deal with Sinners in that great Day of God Almighty.

The Sixth Demonstration.

THAT Jesus Christ by what he hath done, hath paid full Price to God for Sinners, and obtained eternal Redemption for them, is evident, because Prayers are accepted of God only upon the Account and for the sake of the Name of Jesus Christ: Verily, verily, I say unto you, whatsoever ye shall ask the Father in my Name, he will give it you. In my Name, in the Name of Jesus Christ of Nazareth in the Name of him that came into the World to save Sinners, by dying for them a grievous bloody Death; in his Name that hath by himself put away Sin, and brought unto God acceptable Righteousness for Sinners; in his Name; why in his Name, if he be not accepted of God? why in his Name, if his Undertakings for us are not well-pleasing to God? But by these Words, In my Name, are insinuated, that his Person and Performances, as our Undertaker, are accepted by the Father of Spirits. We may not go in our own Names, because we are Sinners; not in the Name of one another, because all are Sinners; but why not in the Name of an Angel? Because they are not those that did undertake for us, or had they, they could not have done our Work for us. He putteth no Trust in his Saints, yea the Heavens are not clean in his Sight. It may further be objected:

Since Jesus Christ is God equal with the Father, and so hath naturally the same Power to give as the Father, why should the Father rather than the Son, be the great Giver to the Sinners of the World? and why may we not go to Christ in the Name of the Father, as well as to the Father in the Name of Christ? I say, how can these things be salved, but by considering that Sin and Justice put a NECESSITY upon it, that thus must our Salvation be obtained. Sin and Justice could not reconcile, nor could a Means be found out to bring the Sinner and an holy God together, but by the intercepting of the Son, who must take upon him to answer Justice, and that by taking our Sins from before the Face of God by bloody Sacrifice, not by Blood of others, as the High-Priests under the Law. For, as every

Heb. 8. 3. *every High-Priest is ordained to offer Gifts and Sacrifices, it is of neceſſity that this Man have ſomewhat alſo to offer: which Offering and Sacrifice of his being able to perfect for ever them that are ſanctified and ſet apart for eternal Life; therefore the Name of the Perſon that offered (even Jeſus made of God an High-Prieſt) is acceptable with God; yea therefore is he made for ever, by his doing for us, the Appeaſer of the Juſtice of God, and the Reconciler of Sinners to him. Hence it is, that HIS Name is that which it behoveth us to mention when we come before God, for what God hath determined in his Counſels of Grace to beſtow upon Sinners; becauſe for his Name-ſake he forgiveth them. I write to you, little Children, becauſe your Sins are forgiven you for his Name ſake. To him give all the Prophets Witneſs, that through his Name, whoſoever believeth in him ſhall receive Remiſſion of Sins.*

1 Joh. 2. 14
Acts 10.
43.

They therefore that would obtain the Forgiveness of Sins, muſt ask it of God, through the Name of Jeſus; and he that ſhall ſenſibly and unfeignedly do it, he ſhall receive the Forgiveness of them. *Whatſoever ye ſhall ask the Father in my Name, he will give it you.* Hence it is evident that he hath not only paid full Price to God for them, but alſo obtained Eternal Redemption for them.

Joh. 16. 24

And it is obſervable, the Lord Jeſus would have his Diſciples make a Proof of this, and promiſeth, that if they do, they ſhall Experimentally find it ſo. *Hitherto, ſaith he, ye have asked nothing in my Name, ask and ye ſhall receive, that your Joy may be full.* As who ſhould ſay, O my Diſciples, you have heard what I have promiſed to you, even that my Father ſhall do for you, whatſoever ye ſhall ask him in my Name. Ask now therefore, and prove me, if I ſhall not make my Words good: Ask, I ſay, what you need, and ſee if you do not receive it to the Joying of your Hearts. *At that Day ye ſhall ask in my Name, and I ſay not unto you, that I will pray the Father for you.* I do not bid you ask in my Name, as if the Father was yet hard to be reconciled, or unwilling to accept you to Mercy: my Coming into the World was the Deſign of my Father, and the Effect of his Love to Sinners; but there is Sin in you, and Juſtice in God; therefore that you to him might be reconciled, I am made of my Father Mediator, wherefore ask in my Name; for, *there is none other Name given under the Heavens among Men whereby they muſt be ſaved.* Ask in my Name, Love is let out to you thro' me, it is let out to you by me in a Way of Juſtice, which is the only ſecure Way for you. Ask in my Name, and my Father will love you. *The Father himſelf loveth you, becauſe you have loved me, and have believed that I came out from God.* My Father's Love is ſet firſt upon me, for my Name is chief in his Heart, and all that love me are beloved of my Father, and ſhall have what

Acts 4. 12.

Joh. 16. 27

they need if they ask in my Name.

But, I ſay, what Cauſe would there be to ask in his Name more than in the Name of ſome other? ſince Juſtice was provoked by our Sin; if he had not undertook to make up the Difference that by Sin was made betwixt Juſtice and us. For though there be in this Jeſus infinite Worth, infinite Righteouſneſs, infinite Merit; yet if he make not with theſe, Intereſt for us, we get no more Benefit thereby than if there were no Mediator: But this Worth and Merit is in him for us; for he undertook to reconcile us to God, it is therefore that his Name is with God ſo prevailing for us poor Sinners; and therefore that we ought to go to God in his Name. Hence therefore it is evident, that Jeſus Chriſt hath paid full Price to God for Sinners, and obtained eternal Redemption for them.

The Seventh Demonſtration.

THAT Jeſus Chriſt, by what he hath done, hath paid full Price to God for Sinners, &c. is evident, becauſe we are commanded alſo to give God Thanks in his Name. By him therefore let us offer the Sacrifice of Praise continually, that is, the Fruit of our Lips, giving Thanks in his Name, Heb. 13. 15.

By him therefore? wherefore? becauſe he alſo that he might ſanctify us with his own Blood, ſuffered without the Gate. ver. 12.

He ſanctified us with his Blood, but why ſhould the Father have Thanks for this? even becauſe the Father gave him for us, that he might die to ſanctify us with his Blood. *Giving Thanks to the Father which hath made us meet to be Partakers of the Inheritance of the Saints in Light, who hath delivered us from the Power of Darkneſs, and hath translated us into the Kingdom of his dear Son, in whom we have Redemption through his Blood, even the Forgiveness of Sins.* The Father is to be thanked, for the Contrivance was alſo his, but the Blood, the Righteouſneſs, or that Worthineſs, for the ſake of which we are accepted of God, is the Worthineſs of his own dear Son; as it is meet therefore that God ſhould have Thanks, ſo it is neceſſary that he have it in his Name for whoſe ſake we are indeed accepted of him. Col. 1. 12, 13, 14.

Let us therefore by him offer Praise,

Firſt, For the Gift of his Son, and for that we ſtand quit through him in his Sight; and that in deſpight of all inward Weakneſs, and that in deſpight of all outward Enemies.

When the Apoſtle had taken ſuch a View of himſelf as to put himſelf into a Maze, with an Out-cry alſo, *Who ſhall deliver me?* he quiets himſelf with this ſweet Concluſion, *I thank God through Jeſus Chriſt.* He found more in the Blood of Chriſt to ſave him, than he found in his own Corruptions to damn him; but that could not be, had he not Rom. 7. 24

not paid full Price for him, had he not obtained Eternal Redemption for him. And can an Holy and Just God require that we give thanks to him in his Name, if it was not Effectually done for us by him?

Further, when the Apostle looks upon Death and the Grave, and strengtheneth them by adding to them Sin and the Law, saying, *The Sting of Death is Sin, and the Strength of Sin is the Law*, he presently added, *but thanks be to God which giveth us the Victory through Jesus Christ*. The Victory over Sin, Death, and the Law, the Victory over these through our Lord Jesus Christ: but God hath given us the Victory; but it is through our Lord Jesus Christ; through his fulfilling the Law, through his destroying Death, and through his bringing in everlasting Righteousness, *Elisba* said to the King of Israel, that had it not been that he regarded the Person of Jehoshaphat, he would not look to him, nor regard him: nor would God at all have looked to, or regarded thee, but that he respected the Person of Jesus Christ.

Let the Peace of God therefore rule in your Hearts, to the which also you are called in one Body, and be you thankful. The Peace of God, of that we have spoken before: but how should this rule in our Hearts? he by the next Words directs you; *Let the Word of Christ dwell in you Richly*; that is, the Word that makes Revelation of the Death and Blood of Christ, and of the Peace that is made with God for you thereby.

Giving thanks always for all things unto God and the Father in the Name of our Lord Jesus Christ. For all things; for all things come to us through this Name Jesus; Redemption, Translation, the Kingdom, Salvation, with all the good things wherewith we are blessed.

These are the Works of God, he gave his Son, and he brings us to him; and puts us into his Kingdom; that is, his true Body, which *Jeremiah* calleth a putting among the Children, and a giving us a Goodly heritage of the Hosts of Nations.

4. Now thanks be to God, which causeth us always to triumph in Christ.

See here how cause of triumph is through Christ Jesus, and God causeth us through him to triumph: First and chiefly, because Christ Jesus hath done our Work for us, hath pleased God for our Sins, hath spoiled the Powers of Darkness. God gave Jesus Christ to undertake our Redemption; Christ did undertake it, did engage our Enemies, and spoiled them. He spoiled Principalities and Powers, and made a shew of them openly, triumphing over them upon the Cross. Therefore it is evident that he paid full price to God for Sinners with his Blood, because God commands us to give thanks to him in his Name; through his Name. And whatsoever ye do in word or deed, do all in

the Name of the Lord Jesus, giving thanks unto God, and the Father by him. Col. 3.17

Take this Conclusion from the whole, no thanks are accepted of God that come not to him in the Name of his Son; his Son must have the Glory of conveying our thanks to God, because he was he that by his Blood conveyeth his Grace to us.

The Eighth Demonstration.

IN the next Place; That Jesus Christ by what he hath done, hath paid full Price to God for Sinners, and obtained Eternal Redemption for them, is evident; *Because we are exhorted to wait for, and to expect the full and glorious Enjoyment of the Eternal Redemption, at the second Coming of the Lord from Heaven*: Let your Loins be girded about, and your Lights burning, and you yourselves like unto Men that wait for their Lord, that when he cometh and knocketh, ye may open unto him immediately. Luke 12. 35, 36.

Jesus Christ hath obtained by his Blood Eternal Redemption for us, and hath taken it up now in the Heavens, is (as I have shewed) preparing for us there Everlasting Mansions of Rest; and then he will come again for us. This Coming is intended in this Text, and this Coming we are exhorted to wait for: and that I may more fully shew the Truth of this Demonstration, observe these following Texts.

1. It is said, *he shall chuse our Inheritance for us*. He shall chuse our Inheritance for us; the Excellency of Jacob whom he loved, *Selah*. God is gone up with a Shout &c. Psal. 47. 4, 5.

These latter words intend the Ascension of Jesus Christ: His Ascension, when he had upon the Cross made Reconciliation for Iniquity; his Ascension into the Heavens to prepare our Mansions of Glory for us. For our Inheritance is in the Heavens; our House, our Hope, our Mansion-House, and our incorruptible, and undefiled Inheritance is in Heaven, 2 Cor. 1. 2. Col. 1. 5, 6. John 14. 1, 2. 1 Pet. 1. 3, 4, 5.

This is called the Eternal Inheritance, of which we that are called, have received the Promise already. Heb. 9. 14. 15.

This Inheritance, I say, he is gone to chuse for us in the Heavens, because by his Blood he obtained it for us, Heb. 9. 12. and this we are commanded to wait for: but how ridiculous, yea, how great a Cheat would this be, had he not by his Blood obtained it for us.

2. We wait for his Son from Heaven, whom he raised from the Dead, even Jesus Christ, which delivered us from the Wrath to come. He delivered us by his Blood, and obtained the Kingdom of Heaven for us, and hath promised that he would go and prepare our Places, and come again and fetch us thither. And if I go and prepare a Place for you, John 14. 3.

you, I will come again and receive you unto my self, that where I am, there ye may be also. This then is the Cause that we wait for him, we look for the Reward of the Inheritance at his Coming, who have served the Lord Christ in this World.

Phil. 3. 20. 3. For our Conversation is in Heaven, from whence we look for the Saviour, the Lord Jesus Christ. We look for him to come, yet as a Saviour! a Saviour he was at his first Coming, and a Saviour he will be at his second Coming. At his first Coming, he bought and paid for us; at his second Coming, he will fetch us to himself. At his first Coming, he gave us Promise of the Kingdom; at his second coming, he will give us Possession of the Kingdom. At his first Coming, he also shewed us how we should be, by his own Transfiguration; at his second Coming, he will change our vile Body that it may be fashioned like unto his Glorious Body.

Phil. 3. 21. 4. Hence therefore it is, that his Coming is called our blessed Hope. Looking for the blessed Hope, and the glorious appearing of the Great God, and our Saviour Jesus Christ. A blessed Hope indeed, if he hath bought our Persons with his Blood, and an eternal Inheritance for us in the Heavens: A blessed Hope indeed, if also at his Coming we be certainly carried thither. No marvel then if Saints be bid to wait for it, and if Saints themselves long for it. But what a Disappointment would these waiting Believers have, should all their Expectations be rewarded with a Fable? and the Result of their blessed Hope can amount to no more, if our Saviour the Lord Jesus Christ, either denieth to come, or coming, bringeth not with him the HOPE, the blessed Hope that is laid up for us in Heaven: Whereof we have certainly been informed by the Word of the Truth of the Gospel.

Col. 1. 5, 6. 5. For Christ was once offered to bear the Sin of many, and unto them that look for him, shall he appear the second Time, without Sin unto Salvation. Heb. 9. 28. Here we have it promised that he shall come, that he shall appear the second time, but not with Sin, as he did before, to wit, with, and in the Sin of his People, when he bare them in his own Body; but now without Sin, for he before did put them away by the Sacrifice of himself. Now then let the Saints look for him, not to die for the purchasing of their Persons by Blood, but to bring to THEM, and to bring them also to that Salvation, that before, when he died, he obtained of God for them by his Death.

These things are to be expected therefore, by them that believe in, and love Jesus Christ, and that from Faith and Love serve him in this World; they are to be expected by them, being obtained for them by Jesus Christ: And he shall give the Crown, saith Paul, not only to me, but to them that love his appearing, 2 Tim. 4. 8, 9.

Now forasmuch as this Inheritance in the Heavens is the Price, Purchase, and Reward of his Blood; how evidently doth it appear, that he hath paid full Price to God for Sinners? Would God else have given him the Heaven to dispose of to us that believe, and would he else have told us so? Yea, and what Comfort could we have to look for his Coming, and Kingdom, and Glory, as the Fruits of his Death; if his Death had not for that Purpose been sufficiently efficacious? O the Sufferings of Christ, and the Glory that shall follow. 1 Pet. 1. 11

The Ninth Demonstration.

THAT Jesus Christ by what he hath done, hath paid full Price to God for Sinners, and obtained Eternal Redemption for Sinners is evident, Because of the Threatnings wherewith God hath threatened, and the Punishments wherewith he punished those that shall refuse to be saved by Christ, or seek to make Insignificant the Doctrine of Righteousness by Faith in him.

This Demonstration consisteth of three parts,

1. It suggesteth that some refuse to be justified or saved by Christ, and also seek to make insignificant the Doctrine of Righteousness by Faith in him. 2. That God doth threaten these. 3. That God will punish these.

That some refuse to be saved by Christ, is evident from many Texts. He is the Stone which the Builders have rejected: He is also disallowed of Men: The Jews stumble at him, and to the Greeks he is Foolishness; both saying this Man shall not rule over us, or how can this Man save us? Psal. 118. 22. Mat. 24. 42. 1 Pet. 2. 4. 1 Cor. 1. 23. Luke 19. 14.

The Causes of Mens refusing Christ are many.

1. Their Love to Sin. 2. Their Ignorance of his Excellency. 3. Their Unbelief. 4. Their deferring to come to him in the acceptable Time. 5. Their leaning to their own Righteousness. 6. Their entertaining Damnable Doctrines. 7. Their loving the Praise of Men. 8. The Meanness of his Ways, his People, &c. 9. The just Judgment of God upon them. 10. The Kingdom is given to others.

Now these, as they all refuse him, so they seek more or less, some practically, others in Practice and Judgment also, to make insignificant the Doctrine of Righteousness by Faith in him.

1. One does it by preferring his Sins before him. 2. Another does it by preferring his Righteousness before him. 3. Another does it by preferring his Delusions before him. 4. Another does it by preferring the World before him.

Now these God threatneth, these God punisheth,

First,

Acts 3. 23. First, God *threatneth* them. *Whoever shall not receive that Prophet, shall be cut off from amongst his People.* The Prophet is Jesus Christ; the Doctrine that he preached was that he would lay down his Life for us, that he would give us his Flesh to eat, and his Blood to drink by Faith: and promised, that if we did eat his Flesh, and drink his Blood, *we should have Eternal Life.* He therefore that seeth not, or that is afraid to venture his Soul for Salvation on the Flesh and Blood of Christ by Faith, he refuseth this Prophet, he heareth not this Prophet; and him God hath purposed to cut off. But would God thus have threatned, if Christ by his Blood and the Merits of the same, had not paid full Price to God for Sinners, and obtained Eternal Redemption for them.

Ps. 110. 1. Secondly, *Sit thou on my Right Hand until I make thine Enemies thy Foot-stool.* The Honour of sitting at God's Right Hand, Heb. 1. 13 was given him because he died, and offered his Body once for all. *This Man when he had offered up one Sacrifice for Sins for ever,* Heb. 10. 11, 12, 13. *sat down on the Right Hand of God, from henceforth expecting till his Enemies be made his Foot-stool.* Expecting, since God accepted his Offering, that those that refused him should be trodden under Foot, that is, sunk by him into, and under endless and unsupportable Vengeance. But would God have given the World such an account of his Sufferings, that by one Offering he did perfect for ever them that are sanctified? yea, and would he have threatned to make those Foes his Foot-stool, that shall refuse to venture themselves upon his Offering (for they are indeed his Foes) had not his Eternal Majesty been well pleased with the Price he paid to God for Sinners; had he not obtained Eternal Redemption for them?

2 Thes. 1. 7, 8. Thirdly, *He shall come from Heaven with his mighty Angels in flaming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.*

Here he expressly telleth us wherefore they shall be punished: Because they know not God, and obey not the Gospel of our Lord Jesus Christ, where also is notably intimated, that he that obeyeth not the Gospel of Christ, knoweth not God, neither in his Justice or Mercy. But what is the Gospel of our Lord Jesus Christ, but good Tidings of good things; to wit, Forgiveness of Sins by Faith in his Blood, an Inheritance in Heaven by Faith in his Blood, as the whole of all the foregoing discourse hath manifested? Now, I say, can it be imagined that God would threaten to come upon the World with this Flaming, Fiery Vengeance to punish them for their Non-subjection to his Son's Gospel, if there had not been by himself paid to God full Price for the Souls of Sinners, if he had not ob-

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tained Eternal Redemption by his Blood for Sinners?

Fourthly, *And Enoc h, the seventh from Adam, also prophesied of these, saying, Behold, the Lord cometh with ten thousands of his Saints, to execute Judgment upon all, and to convince all that are ungodly among them, of all their ungodly Deeds which they have ungodly committed, and of all their hard Speeches which ungodly Sinners have spoken against him.* Jude 14, 15.

The LORD that is here said to come with ten thousands of his Saints, is *Jesus Christ* himself: and they that come with him are called *his Saints*, because given to him by the Father, for the Sake of the shedding of his Blood. Now in that he is said to come to execute Judgment upon all, and especially those that speak hard Speeches against him; 'tis evident that the Father tendereth his *Name* which is, *Jesus*, a Saviour, and his undertaking for our Redemption; and as evident that the hard Speeches, intended by the Text, are such as vilifie him, *as Saviour*, counting the Blood of the Covenant, *unholy*, and trampling him that is Prince of the Covenant under the Feet of their reproachful Language; this is counted a putting of him to open shame, and a despising the Riches of his Goodness, *Hel. 10. Chap. 6. Rom. 2.* Time would fail to give you a view of the Revilings, despitefull Sayings, and of the ungodly Speeches which these abominable Children of *Hell*, let fall in their Pamphlets, Doctrines, and Discourses, against this Lord the King. But the Threatning is, He shall execute Judgment upon them for all their ungodly Deeds, and for all the hard Speeches that ungodly Sinners have spoken against him.

Fifthly, *Take heed therefore lest that come upon you which is spoken of in the Prophets: Behold, ye Despisers, and wonder, and perish: for I work a Work in your Days, a Work which you shall in no wise believe, though a Man declare it unto you.* Acts 13. 40, 41.

This Work is the same we have been all this while treating of, to wit, Redemption by the Blood of Christ for Sinners, or that Christ hath paid full Price to God for Sinners, and obtained eternal Redemption for them. This is manifest from Verse 23, to 29 of this Chapter.

Now, observe, there are and will be Despisers of this Doctrine, and they are threatned with the Wrath of God: *Behold, ye Despisers, and wonder, and perish:* But would God so carefully have cautioned Sinners to take heed of *despising this blessed Doctrine*, and have backed his Caution with a threatning that they shall *perish*, if they persist, had not himself received by the Blood of Christ full Price for the Souls of Sinners?

Secondly, *As God threatneth, so he punisheth those that refuse his Son, or that seek*

to vilify or make insignificant, the Doctrine of Righteousness by Faith in him.

Joh. 3. 36. 1. He punisheth them with the Abidings of his Wrath. *He that believeth not the Son, shall not see Life, but the Wrath of God abideth on him.*

The Wrath of God for Men; for Sin stands already condemned by the Law; and the Judgment is, that *they who refuse the Lord Jesus Christ*, shall have this Wrath of God for ever lie, and abide upon them: For they want a Sacrifice to pacify Wrath for the Sin they have committed, having resisted and refused the Sacrifice of the Body of Christ. Therefore it cannot be that they should get from under their present Condition who have refused to accept of the Undertaking of Christ for them.

Besides, God to shew that he taketh it ill at the Hands of Sinners, that they should refuse the Sacrifice of Christ, hath resolved that *there shall be no more Sacrifice for Sin.* Heb. 10. 26. *If therefore we sin wilfully after we have received the Knowledge of the Truth; there remaineth no more Sacrifice for Sin.* God doth neither appoint another, neither will he accept another whoever brings it. And here those Sayings are of their own natural Force: *How shall we escape if we neglect so great Salvation!* Heb. 2. 3. Ch. 12. 25. *And again, See that ye refuse not him that speaketh, for if they escaped not who refused him that spake on Earth (Moses) how shall we escape if we turn away from him (Christ) that speaketh from Heaven!*

This therefore is a mighty Demonstration, that Christ by what he hath done hath paid full Price to God for the Souls of Sinners, because God so severely threatneth, and also punisheth them that refuse to be justified by his Blood: he threatneth as you have heard, and punisheth by leaving such Men in their Sins, under his heavy and unsupportable Vengeance here.

Mar. 16. 16. Secondly, *He that believeth not shall be damned*, damned in Hell-fire. He that believeth not, but what should he believe? Why,

1. That Jesus is the Saviour. *If, saith he, ye believe not that I am he, ye shall die in your Sins.*

2. He that believeth not that he hath undertaken and compleatly perfected Righteousness for us, shall die in his Sins, shall be damned and perish in Hell-fire: For such have no Cloak for their Sin, but must stand naked to the Shew of their Shame before the Judgment of God, that fearful Judgment. Therefore, after he had said, there remains for such no more Sacrifice for Sin; he adds, *But a certain fearful looking for of Judgment*; there is for them left nothing but the Judgment of God, and his fiery Indignation which shall devour the Adversaries. *He that despised Moses's Law died without Mercy under two or three Witnesses; of how much sorer Punishment suppose ye shall he be thought worthy, who hath*

trodden under foot the Son of God, and counted the Blood of the Covenant wherewith he was sanctified, an unholy thing, and done despite to the Spirit of Grace?

See here, if Fury comes not up now into the Face of God: now is mention made of his fearful Judgment and fiery Indignation. Now I say, is mention made thereof, when it is suggested that some have light Thoughts of him, count his Blood unholy, and trample his sacrificed Body under the Feet of their Reproaches: *Now is he a consuming fire*, and will burn to the lowest Hell. *For we know him that hath said, Vengeance belongeth unto me, I will recompence, saith the Lord.* Heb. 10. 28, 29, 30. And again, *The Lord shall judge his People.* These Words are urged by the Holy Ghost, on purpose, to beget in the Hearts of the Rebellious, reverend Thoughts, and an high Esteem of the Sacrifice which our Lord Jesus offered once for all upon Mount Calvary unto God the Father for our Sins; for that is the very Argument of the whole Epistle.

It is said to this Purpose in one of Paul's Epistles to the Thessalonians, That because Men receive not the Love of the Truth, that they might be saved: *For this cause God shall send them strong delusions, that they should believe a lye and be damned.* 2 Thes. 2.

The Truth mentioned in the Place, is Jesus Christ. *I am the Truth*, saith he, John 14. 6. The Love of the Truth is none else but the Love and Compassion of Jesus Christ in shedding his Blood for Man's Redemption. *Greater love than this hath no Man, that a Man lay down his Life for his Friend.* Joh. 15. 13. This then is the Love of the Truth (of Jesus) that he hath laid down his Life for us. Now that the Rejecters of this Love, should by this their rejecting procure such Wrath of God against them, that rather than they shall miss of Damnation, himself will chuse their Delusions for them, and also give them up to the effectual Working of these Delusions: what doth this manifest, but that God is displeased with them that accept not of Jesus Christ for Righteousness, and will certainly order that their End shall be everlasting Damnation: therefore Jesus Christ hath paid full Price to God for Sinners, and obtained eternal Redemption for them.

The USE of the Doctrine.

I come now to make some Use of, and to apply this blessed Doctrine of the Undertaking of Jesus Christ, and of his paying full price to God for Sinners, and of his obtaining eternal Redemption for them.

The First Use.

Heb. 10. 25, 26. **B**Y this Doctrine we come to understand many Things, which otherwise abide obscure and utterly unknown, because this Doctrine

Doctrine is accompanied with the Holy Ghost, that Revealer of Secrets, and Searcher of the deep Things of God, 1 Pet. 1. 2. Ephes. 1. 17. 1 Cor. 2. The Holy Ghost comes down with this Doctrine, as that in which it alone delighteth: therefore is it 2 Cor. 4. 5. called *The Spirit of Wisdom and Revelation in the Knowledge of Jesus Christ. He giveth also the Light of the Knowledge of the Glory of God in the Face of Jesus Christ.* Little of God is known in the World where the Gospel is rejected: the Religious Jew and the wise Gentile may see more of God in a crucified Christ, than in Heaven and Earth besides. For *in him are hid all the Treasures of Wisdom and Knowledge:* not only in his Person as God, but also in his Undertakings as Mediator. Hence Paul Col. 2. 2, 3. telleth us, *That he determined not to know any thing among the Corinthians, but Jesus Christ and himself crucified.* I say, more of God is revealed in this Doctrine to us, than we can see of him in Heaven and Earth without it.

First, *Here* is more of his WISDOM seen, than in his making and upholding all the Creatures. His Wisdom, I say, in devising Means to reconcile Sinners to an holy and infinite Majesty, to be a just God, and YET a Saviour; to be just to his Law, just to his Threatning, just to himself, and yet save Sinners, can no way be understood till thou understandest why Jesus Christ did hang on the Tree; for here only is the Riddle unfolded, *Christ died for our Sins*, and therefore can God in Justice save us, Isa. 45. 21. And hence is Christ called the Wisdom of God, not only because he is so essentially, but because by him is the greatest Revelation of his Wisdom towards Man. In Redemption therefore, by the Blood of Christ, God is said to abound towards us in all Wisdom. Here we see the highest Contradictions reconciled, here Justice killeth the Sinner, here a Man stands just in the Sight of God, while confounded at his own Pollutions; and here he that hath done no good, hath yet a sufficient Righteousness; even the Righteousness of God which is by Faith of Jesus Christ.

Secondly, *The JUSTICE of God* is here more seen, than in punishing all the Damned. He spared not his own Son, is a Sentence which more revealeth the Nature of the Justice of God, than if it had said, *he spared not all the World.* True, he cast Angels from Heaven, and drowned the Old World; he turned Sodom and Gomorrah into Ashes, with many more of like Nature, but what were all these to the Cursing of his Son? Yea, what were ten Thousand such Manifestations of his ireful Indignation against Sin, to that of striking, afflicting, chastising, and making the Darling of his Bosom the Object of his Wrath and Judgment? Here it is seen he respecteth not Persons, but judgeth Sin, and con-

demneth him on whom it is found; yea, although on Jesus Christ his Well-beloved, Rom. 8. 32. Gal. 3. 13.

Thirdly, *The Mystery of God's WILL*, is here more seen, than in hanging the Earth upon nothing; while he condemneth Christ though Righteous, and justifieth us though Sinners: while he maketh him to be Sin for us, and us the Righteousness of God in him, 1 Pet. 3. 18. 2 Cor. 5. 20.

Fourthly, *The POWER of God*, is here more seen, than in making of Heaven and Earth; for, for one to bear, and get the Victory over Sin, when charged by the Justice of an Infinite Majesty, in so doing he sheweth the Height of the highest Power: For where Sin by the Law is charged, and that by God immediately, there an Infinite Majesty opposeth, and that with the Whole of his Justice, Holiness and Power: So then he that is thus charged, and engaged for the Sin of the World, must not only be equal with God, but shew it, by overcoming that Curse and Judgment that by Infinite Justice is charged upon him for Sin.

When Angels and Men had sinned, how did they fall and crumble before the Anger of God! they had not Power to withstand the Terrour, nor could there be worth found in their Persons, or Doings, to appease displeased Justice. But behold here stands the Son of God before him in the Sin of the World, his Father finding him there, curseth and condemns him to Death: but he by the Power of his Godhead, and the Worthiness of his Person and Doings, vanquisheth Sin, satisfieth God's Justice, and so becomes the Saviour of the World. Here then is Power seen: Sin is a mighty Thing, it crusheth all in pieces save him whose Spirit is eternal, Heb. 9. 14. Set Christ and his Sufferings aside, and you neither see the Evil of Sin, nor the Displeasure of God against it; you see them not in their utmost. Hadst thou a View of all the Legions that are now in the Pains of Hell, yea, couldest thou hear their Shrieks and Groans together at once, and feel the whole of all their Burden: Much of the Evil of Sin, and of the Justice of God against it, would be yet unknown by thee; for thou wouldest want Power to feel, and bear the utmost. A Giant shews not his Power by killing of a little Child, nor yet is his Might seen by the Resistance that such a little one makes, but then he sheweth his Power when he dealeth with one like himself: yea, and the Power also of the other is then made manifest in saving himself from being swallowed up with his Wrath. Jesus Christ also made manifest his eternal Power and Godhead, more by bearing and overcoming our Sins, than in making or upholding the whole World: Hence Christ crucified, is called *the Power of God*, 1 Cor. 1. 23, 24.

Fifthly,

Fifthly, The LOVE and MERCY of God, is more seen in, and by this Doctrine, than any other way. Mercy and Love are seen in that God gives us Rain and fruitful Seasons, and in that he filleth our Hearts with Food and Gladness; from that bounty he bestoweth upon us as Men, as his Creatures. Oh! but herein is Love made manifest, *in that Christ laid down his Life for us: And God commended his Love toward us, in that while we were yet Sinners, Christ died for us.*

1 Joh. 3.
15.
chap. 4. 10.
Rom. 5. 8.

Never Love like this, nor did God ever give such Discovery of his Love from the Beginning to this Day. *Herein is Love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our Sins.*

Here is Love, that God sent his Son! his Darling! his Son that never offended! his Son that was always his Delight? Herein is Love that he sent him to save Sinners! to save them by bearing their Sins! by bearing their Curse! by dying their Death! and by carrying their Sorrows! Here is Love in that while we were yet Enemies Christ died for us! yea, here is Love, *in that while we were yet without Strength, Christ died for the Ungodly.*

Rom. 5.

The Second Use.

But Secondly, As this Doctrine giveth us the best Discovery of God; so also it giveth us the best Discovery of our selves, and our own Things.

First, It giveth us the best Discovery of ourselves: Wouldest thou know, Sinner, what thou art; *look up to the Cross*, and behold a Weeping, Bleeding, Dying Jesus: nothing could do but that, nothing could save thee but his Blood; Angels could not, Saints could not, *God could not*, because he could not lie, because he could not deny himself. What a Thing is Sin, that it should sink all that bear its burden, yea it sunk the Son of God himself into Death and the Grave, and had also sunk him into Hell-fire for ever, had he not been the Son of God; had he not been able to take it on his Back, and bear it away. O! This Lamb of God. Sinners were going to Hell, Christ was the Delight of his Father, and had a Whole Heaven to himself; but that did not content him, Heaven could not hold him. *He must come into the World to save Sinners.* Ay, and had he not come, thy Sins had sunk thee, thy Sins had provoked the Wrath of God against thee; to thy Perdition and Destruction for ever. There is no Man, but is a Sinner, there is no Sin but would damn an Angel, should God lay it to his charge. Sinner, the Doctrine of Christ crucified, crieth therefore aloud unto thee, *that Sin hath made thy Condition dreadful*: See your selves, your Sin, and consequently, the

1 Tim. 1.
15.

Condition that your Souls are in, by the Death and Blood of Christ; Christ's Death giveth us the most clear Discovery of the dreadful Nature of our Sins. I say again, if Sin be so dreadful a Thing, as to break the Heart of the Son of God (for so he saith it did) how shall a Poor, Wretched, Impenitent, damned Sinner wrestle with the Wrath of God? Awake Sinners you are lost, you are undone, you perish, you are damned, Hell-fire is your Portion for ever, if you abide in your Sins, and be found without a Saviour in the dreadful Day of Judgment.

Secondly, For your good Deeds cannot help you, the Blood of Christ tells you so. For by this Doctrine, *Christ died for our Sins*, God damnth to Death and Hell, the Righteousness of the World. Christ must die, or Man be damned: Where is now any Room for the Righteousness of Men? Room I say, for Man's Righteousness, as to his Acceptance and Justification. Bring then thy Righteousness to the Cross of Jesus Christ, and in his Blood behold the Demands of Justice; behold them, I say, in the Cries, and Tears, in the Blood and Death of Jesus Christ. Look again, and behold the Person dying; such an one as never sinned, nor offended at any Time, yet he dies. Could an holy Life, an innocent harmless Conversation have saved one from Death, *Jesus had not died*. But he must die, Sin was charged, therefore Christ must die.

Men therefore need to go no further to prove the worth of their own Righteousness, than to the Death of Christ: They need not be to seek in that Matter till they stand before the Judgment-Seat.

Quest. *But how should I prove the Goodness of mine own Righteousness, by the Death and Blood of Christ?*

Ans. Thus: If Christ must die for Sin, then all thy Righteousness cannot save thee. *If Righteousness comes by the Law, then Christ is dead in vain.* By this Text, 'tis manifest, that either Christ died in vain, or thy Righteousness is vain. If thy Righteousness can save thee, then Christ died in vain. If nothing below, or besides the Death of Christ could save thee, then thy Righteousness is in vain; one of the two must be cast away, either Christ's or thine. Christ crucified to save the World, discovereth two great Evils in Man's own Righteousness: I mean when brought for Justification and Life.

Gal. 2. 21.

1. It opposeth the Righteousness of Christ.
2. It condemneth God of Foolishness.

1. It opposeth the Righteousness of Christ; in that it seeketh it self to stand, where should the Righteousness of Christ; to wit, in God's Affection for the Justification of thy Person, and this is one of the highest Affronts to Christ, that poor Man is capable to give him: Right worthily

ly therefore doth the Doctrine of the Gospel damn the Righteousness of Men, and promiseth the Kingdom of God to Publicans and Harlots rather.

2. It condemneth God of Foolishness: For if Works of Righteousness which we can do, can justifie from the Curse of the Law in the Sight of God, then are not all the Treasures of Wisdom found in the Heart of God and Christ: For this Dolt-headed Sinner hath now found out a Way of his own, unawares to God, to secure his Soul from Wrath and Vengeance. I say, unawares to God, for he never imagined that such a Thing could be, for had he, he would never have purposed before the World began, to send his Son to die for Sinners. Christ is the Wisdom of God, as you have heard, and that as he is our justifying Righteousness. God was manifest in the Flesh to save us, is the great Mystery of Godliness. But wherein lieth the depth of this Wisdom of God in our Salvation, if *Man's Righteousness can save him?*

Job 40.10
to 15.

Yea, wherefore hath God also given it out, that there is none other Name given to Men under Heaven, whereby we must be saved? I say again, why is it affirmed, without shedding of Blood is no Remission, if Man's good Deeds can save him?

This Doctrine therefore of the Righteousness of Christ, being rightly preached, and truly believed, arraigneth and condemneth Man's Righteousness to Hell: It casteth it out, as *Abraham* cast out *Ismael*.

BLOOD! BLOOD, the fount of Blood, abaseth all the Glory of it. When Men have said all, and shewed us what they can, they have no Blood to present God's Justice with; yet 'tis *Blood that maketh an Attonement for the Soul*, and nothing but Blood can wash us away from our Sins, *Lev. 17. 11. Rev. 1. 5. Heb. 9.*

Justice calls for Blood, Sins calls for Blood, the righteous Law calls for Blood; yea, the Devil himself must be overcome by Blood: Sinner, where is now thy Righteousness? Bring it before a consuming Fire; [for our God is a consuming Fire] Bring it before the Justice of the Law: Yea, try if ought but the Blood of Christ can save thee from thy Sins, and Devils; try it, I say, by this Doctrine; go not one Step further before thou hast tried it.

Thirdly, By this Doctrine we are made to see *the worth of Souls*: It cannot be but that the Soul is of wonderful Price, when the Son of God will not stick to spill his Blood for it. O Sinners, you that will venture your Souls for a little Pleasure, surely you know not the worth of your Souls. Now if you would know what your Souls are worth, and the Price which God sets them at, read that Price by the Blood of Christ. The Blood of Christ was spilt to save Souls. *For ye are bought with a Price*, and that Price none other than the Blood of Christ; wherefore glorify God in your Bodies and in your Spirits which are

God's, *1 Cor. 6. 20.* Sinners, you have Souls, can you behold a crucified Christ and not bleed, and not mourn, and not fall in love with him?

The Third Use.

By this Doctrine Sinners, as Sinners, are encouraged to come to God for Mercy, for the Curse due to Sin is taken out of the Way. I speak now to Sinners that are awake, and see themselves Sinners.

There are two Things in special when Men begin to be *awakened*, that kill their Thoughts of being saved.

1. A Sense of Sin. 2. The Wages due thereto. These kill the Heart, for who can bear up under the Guilt of Sin? *If our Sins* Ezek. 33. *be upon us, and we pine away in them, how* 10. *can we THEN live?* How indeed! it is impossible. So neither can Man grapple with the Justice of God. *Can thine Heart endure, or can thine Hands be strong?* they cannot. *A wounded Spirit who can bear?* Men cannot, Angels cannot: Wherefore if now Christ be hid, and the Blessing of Faith in his Blood denied, woe be to them: Such go after *Saul* and *Judas*, one to the Sword, and the other to the Halter, *Ezek. 22. 14. Prov. 18. 14.* and so miserably end their Days; for come to God they dare not, the Thoughts of that eternal Majesty strikes them through.

But now present such poor dejected Sinners with a crucified Christ, and persuade them that the Sins under which they shake and tremble, were long ago laid upon the Back of Christ, and the *Noise*, and *Sense*, and *Fear* of damning begins to cease, depart, and fly away: Dolours and Terrors fade, and vanish, and that Soul conceiveth hopes of Life: For thus the Soul argueth, is this indeed the Truth of God, that Christ was made to be Sin for me! was made the Curse of God for me! Hath he indeed born all my Sins, and spilt his Blood for my Redemption? O blessed Tidings, O welcome Grace! *Bless the Lord, O my Soul, and all that is within me, bless his holy Name.* Now is Peace come, now the Face of Heaven is altered: *Behold all Things are become new.* Now the Sinner can abide God's Presence, yea, sees unutterable Glory and Beauty in him: For here he sees Justice smite. While *Jacob* was afraid of *Esau*, how heavily did he drive, even towards the promised Land? but when *killing* Thoughts were turned into *kissing*, and the Fears of the Sword's Point turned into brotherly Embraces, what says he, *I have seen thy Face, as though it had* Gen. 33. *been the Face of God; and thou wast pleased* 10. *with me?*

So, and far better is it, with a poor distressed Sinner at the Revelation of the Grace of God through Jesus Christ. *God was in Christ, reconciling the World unto himself, not imputing their Trespases to them:* O! what Work will such a Word make

upon a wounded Conscience, especially when the next Words follow. *For he hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him.*

Now the Soul sees Qualifications able to set him quit in the Sight of God: Qualifications prepared already. Prepared I say already, and that by God through Christ; even such as can perfectly answer the Law. What doth the Law require? If Obedience, *here it is*; if bloody Sacrifice, *here it is*; if infinite Righteousness, *here it is*. Now then the Law condemns him that believes, *before God*, no more; for all its Demands are answered, all its Curses are swallowed up in the Death and Curse Christ underwent.

Object. *But Reason saith, since Personal Sin brought the Death, surely Personal Obedience must bring us Life and Glory.*

Answe. True, Reason saith so, and so doth the Law it self, *Rom. 10. 5.* but God, we know, is above them both, and he in the Covenant of Grace, saith otherwise: to wit, *That if thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in*
Rom. 10. 6, 7, 8, 9. *thine Heart that God hath raised him from the Dead, thou shalt be saved.*

Let Reason then hold its Tongue, yea let the Law with all its Wisdom subject it self to him that made it; let it look for Sin where God hath laid it; let it approve the Righteousness which God approveth: yea, though it be not *that* of the Law, *but that by Faith of Jesus Christ.*

God hath made him our Righteousness; God hath made him our Sin, God hath made him our Curse; God hath made him our Blessing; Methinks this Word *God hath made it so*, should silence all the World.

The Fourth Use.

Fourthly, *By this Doctrine sufficiency of Argument is ministred to the tempted, to withstand, thereby, the Assaults of the Devil.*

When the Souls begin to seek after the Lord Jesus, then Satan begins to afflict and distress, as the *Canaanites* did the *Gibeonites*, for making Peace with *Jehoshuah*, *Jos. 10. 1, 6.*

There are three Things that do usually afflict the Soul that is earnestly looking after Jesus Christ.

1. Dreadful Accusations from Satan.
2. Grievous defiling and infectious Thoughts.
3. A strange readiness in our Nature to fall in with both. By the first of these the Heart is made continually to tremble. Hence his Temptations are compared to the roaring of a Lion, *1 Pet. 5. 8.* For as the Lion by roaring killeth the Heart of his Prey, so doth Satan kill the Spirit of these that hearken to him: For when he tempt-

eth, especially by Way of Accusation, he doth to us, as *Rabshakeh* did to the *Jews*: *He speaks to us in our own Language.* He speaks our Sin at every Word, our guilty Conscience knows it; he speaks our Death at every Word, our doubting Conscience feels it.

Secondly, Besides this, there doth now arise even in the Heart such defiling, and foul Infectious Thoughts, as put the tempted to their Wits end: For now it seems to the Soul that the very Flood-Gates of the Flesh are opened, and that to Sin there is no stop at all, now the Air seems to be covered with Darknefs, and the Man is as if he was changed into the Nature of a Devil: Now if Ignorance and Unbelief prevail, he concludeth that he is Reprobate, made to be taken and destroyed.

Thirdly, Now also he feeleth in him a readiness to fall in with every Temptation; a readiness, I say, continually present, *Rom. 7. 21.* This throws all down, now Despair begins to swallow it up; now it can neither pray, nor read, nor hear, nor meditate on God, but Fire and Smoke continually bursteth forth of the Heart against him, now Sin and great Confusion puts forth it self in all: yea, the more the Sinner desireth to do a Duty sincerely, the further off it always finds it self: For by how much the Soul struggleth under these Distresses, by so much the more doth Satan put forth himself to resist, still infusing more Poison, that if possible it might never struggle more (for strugglings are also as Poyson to Satan.) The Fly in the Spider's Web, is an Emblem of the Soul in such a Condition; the Fly is entangled in the Web, at this the Spider shews himself; if the Fly stir again, down comes the Spider to her, and claps a Foot upon her; if yet the Fly makes a Noise, then with poisoned Mouth the Spider lays hold upon her; if the Fly struggle still, then he poisons her more and more; what shall the Fly do now? why she dies, if some Body does not quickly release her. *This is the Case of the tempted, they are entangled in the Web,* (their Feet and Wings are entangled) *now Satan shews himself, if the Soul now struggleth, Satan laboureth to hold it down; if it now shall make a Noise, then he bites with blasphemous Mouth,* (more poisonous than the Gall of a Serpent.) *If it struggle again, then he poisoneth more and more: Inomuch that it needs at last must die in the Net, if the Man, the Lord Jesus, helps not out.*

The afflicted Conscience understands my Words.

Further, though the Fly in the Web, is altogether incapable of looking for Relief, yet this awakened tempted Christian is not; what must he do therefore? how should he contain Hopes of Life? If he looks to his Heart, there is Blasphemy; if he looks to his Duties, there is Sin; if he

he ſtrives to mourn and lament, perhaps he cannot, unbelief and hardneſs hinder: Shall this Man lie down and deſpair? No: Shall he truſt to his Duties? No: Shall he ſtay from Chriſt till his Heart is better? No: What then? Let him NOW look to Jeſus Chriſt crucified, then ſhall he ſee his Sins answered for, then ſhall he ſee Death a-dying, then ſhall he ſee Guilt born by another, and there ſhall he ſee the Devil overcome. This Sight deſtroys the Power of the firſt Temptation; purifies the Heart and inclines the Mind to all good Things.

Luke 4.
18, 19.

And to encourage thee, tempted Creature, to this moſt Goſpel-Duty: Conſider, that when Jeſus Chriſt read his Commiſſion upon the entering into his Miniſtry, he proclaimed: *The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the Poor, he hath ſent me to heal the broken-hearted, to preach Deliverance to the Captives, and recovering of Sight to the Blind, to ſet at Liberty them that are bruised, to preach the acceptable Year of the Lord.*

Theſe Things therefore ſhould the tempted believe, but believing is now ſweating-work; for Satan will hold as long as poſſible, and only ſtedfaſt Faith can make him fly: But O! the Toyl of a truly gracious Heart in this Combate, if Faith be weak, he can ſcarce get higher than his Knees; Lord help, Lord ſave, and then down again, till an Arm from Heaven takes him up; until Jeſus Chriſt be evidently ſet forth crucified for him, and curſed for his Sin: For then (and not till then) the Temptation rightly ceaſeth, at leaſtwiſe for a Season. Now the Soul can tend to look about it, and thus conſider with it ſelf: If Chriſt hath born my Sin and Curſe, then 'tis taken away from me, and ſeeing thus to take away Sin, was the Contrivance of the God of Heaven, I will bleſs his Name, hope in his Mercy, and look upon Death and Hell with Comfort. *Thine Heart ſhall meditate Terror, thou ſhalt ſee the Land that is very far off.*

Iſa. 33. 16,
17, 18.

The Fifth Uſe.

1 Pet. 2. 5.

Fifthly, This Doctrine makes Chriſt precious to the Believers. *Unto you therefore which believe he is precious.* This Head might be greatly enlarged upon, and branched out into a thouſand Particulars, and each one full of Weight and Glory.

1. By conſidering what Sin is. 2. By conſidering what Hell is. 3. By conſidering what Wrath is. 4. By conſidering what Eternity is. 5. By conſidering what the loſs of a Soul is. 6. What the loſs of God is. 7. What the loſs of Heaven is. 8. And what it is to be in utter Darkneſs with Devils and damned Souls for ever and ever. And after all to conclude, *from all theſe Miſeries the Lord Jeſus delivered me.*

Further, This makes Chriſt precious, if

I conſider in the next Place.

1. How he did deliver me, 'twas with his Life, his Blood; it coſt him Tears, Groans, Agony, Separation from God; to do it he endured his Father's Wrath, bare his Father's Curſe, and died thouſands of Deaths at once.

2. He did this, while I was his Enemy, without my Deſires, without my Knowledge, without my Deſerts, he did it unawares to me.

3. He did it freely, chearfully, yea, he longed to die for me; yea, Heaven would not hold him for the Love he had to my Salvation, which alſo he hath effectually accompliſhed for me at *Jeruſalem*. Honourable Jeſus! precious Jeſus! loving Jeſus! Jonathan's Kindneſs captivated David, and made him precious in his Eyes for ever. *I am diſtreſſed for thee, my Brother Jonathan* ^{2 Sam. 1.} *(ſaid he) very pleaſant haſt thou been to me; thy Love to me was wonderful, paſſing the Love of Women.* Why, what had Jonathan done? O! He had delivered David from the Wrath of Saul. But how much more ſhould he be precious to me, who hath ſaved me from Death and Hell! who hath delivered me from the Wrath of God! *The Love of Chriſt conſtraineth us.* Nothing will ſo edge the Spirit of a Chriſtian as, *Thou waſt ſlain, and haſt redeemed us to God by thy Blood:* This makes the Heavens themſelves ring with Joy and Shouting. Mark the Words, *Thou waſt ſlain, and haſt re-* ^{Rev. 5. 9, to 14.} *deemed us to God with thy Blood, out of every Kindred, and Tongue, and People, and Nation, and haſt made us unto our God, Kings and Priests, and we ſhall reign on the Earth.* What follows now? *And I beheld, and heard the Voice of many Angels round about the Throne, and the Beasts and the Elders, and the Number of them was ten thouſand Times ten thouſand, and thouſands of thouſands, ſaying with a loud Voice, worthy is the Lamb that was ſlain, to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing; and every Creature which is in Heaven, and on the Earth, and ſuch as are in the Sea, and all that are therein heard I, ſaying, Bleſſing, Honour, Glory and Power, be unto him that ſitteth upon the Throne, and to the LAMB for ever and ever.*

Thus alſo is the Song, that New-Song, that is ſaid to be ſung by the hundred forty and four thouſand which ſtand with the LAMB upon Mount Sion, with his Father's Name written in their Fore-heads. Theſe are alſo called Harpers, harping with their Harps. *And they ſang as it were a new* ^{Rev. 14. 1, 2, 3.} *Song before the Throne, and before the four Beasts, and the Elders; and none could learn that Song but the hundred and forty and four thouſand, which were redeemed from the Earth.*

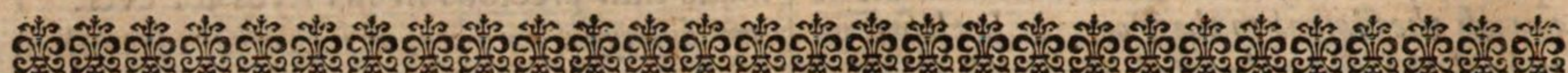
But why could they not learn that Song? Becauſe they were not redeemed; none can ſing of this Song but the redeemed: they

They can give Glory to the Lamb, the Lamb that was slain, and that redeemed them to God by his Blood. 'Tis Faith in his Blood on Earth, that will make us sing this Song in Heaven. These Shoutings and Heavenly Songs must needs come from Love put into a Flame by the Sufferings of Christ.

The last Use.

If all these Things be true, what follows but a Demonstration of the Accursed Condition of those among the Religious in these Nations, whose Notions put them far off from Jesus, and from venturing their Souls upon his Bloody Death. I

have observed such a Spirit as this in the World, that careth not for knowing of Jesus; the Possessed therewith do think, that it is not material to Salvation to venture upon a crucified Christ, neither do they trouble their Heads or Hearts with enquiring whether Christ Jesus be risen, and ascended into Heaven, or whether they see him again or no, but rather are for concluding, that there will be no such Thing: These Men speak not by the Holy Ghost, for in the Sum, they call *Jesus accursed*; but I doubt not to say that many of them are Anathematized of God, and shall stand so, 'till the coming of the Lord Jesus, to whom be Glory for ever and ever: *Amen.*



Instruction for the Ignorant:

B E I N G

A Salve to Cure that great Want of Knowledge, which so much reigns both in Young and Old.

Prepared, and presented to them in a plain and easy Dialogue, fitted to the Capacity of the Weakest.

My People perish for lack of Knowledge, Hos. iv. 6.

To the Church of Christ in and about BEDFORD, walking in the Faith and Fellowship of the Gospel, your affectionate Brother and Companion in the Kingdom and Patience of JESUS CHRIST, wisheth all Grace and Mercy by JESUS CHRIST, Amen.

HOLY and beloved, Although I have designed this little Treatise for publick and common Benefit, yet considering that I am to you a Debtor not only in common Charity, but by reason of special Bonds which the Lord hath laid upon me to you-ward, I could do no less, (being driven from you in Presence, not Affection) but first present you with this little Book; not for that you are wanting in the Things contained herein, but to put you again in remembrance of first things, and to give you Occasion to present something to your carnal Relations, that may be (if God will) for their Awakening and Conversion; accept it therefore as a Token of my Christian Remembrance of you.

Next, I present it to all those Unconverted, Old and Young, who have been at any time under my Preaching, and yet remain in their Sins: And I intreat them also that they receive it as a Token of my Love to their immortal Souls; yea, I charge them as they will answer it in the Day of the terrible Judgment, that they read, ponder and receive this wholesome Medicine prepared for them. Now the God of Blessing bless it to the awakening of many Sinners, and the Salvation of their Souls by Faith in Jesus Christ. Amen.

*Tours, to serve you by my Ministry (when I can) to
your Edification and Consolation,*

John Bunyan.

Instruction for the Ignorant, &c.

Quest. **H**OW many Gods are there?

Ans. To the Christians there is but One God, the Father, of whom are all things, and we of him, 1 Cor. 8. 9.

Q. Why, is not the God of the Christians the God of them that are no Christians?

A. He is their Maker and Preserver; but they have not chosen him to be their God, Acts 17. 24. Psal. 36. 6. Judg. 10. 14.

Q. Are there then other Gods besides the God of the Christians?

A. There is none other true God but He: but because they want the Grace of Christians, therefore they choose not him, but such gods as will suit with and countenance their Lusts, John 8. 44.

Q. What gods are they that countenance the Lusts of wicked Men?

A. The Devil, who is the god of this World; the Belly, that god of Gluttons, Drunkards and riotous Persons; and idle Pleasures and Vanities, which are for the most part the gods of the Youth, Job 8. 44. 2 Cor. 4. 4. Phil. 3. 19. Exod. 32. 6. 1 Cor. 10. 7. 2 Tim. 2. 22. 1 John 5. 21.

Q. Who is a Christian?

A. One that is born again, a new Creature; one that sits at Jesus Feet to hear his Word; one that hath his Heart purified and sanctified by Faith which is in Christ, John 3. 3, 5, 7. Acts 11. 26. Acts 15. 9. chap. 26. 18. 2 Cor. 5. 17.

Q. How do you distinguish the God of the Christians from the gods of other People?

A. He is a Spirit, John 4. 24.

Q. Is there no other Spirit but the true God?

A. Yes, there are many Spirits, 1 John 4. 1.

Q. What Spirits are they?

A. The good Angels are Spirits; the bad Angels are Spirits; and the Souls of Men are Spirits, Heb. 1. 7. 14. 1 Kings 22. 21, 22. Rev. 16. 13, 14. Acts 7. 59. Heb. 12. 23.

Q. How then is the true God distinguished from other Spirits?

A. Thus: No Spirit is eternal but he, no Spirit is almighty but he, no Spirit is incomprehensible and unsearchable but he: he is also most merciful, most just, most holy, Deut. 33. 27. Gen. 17. 1. Psal. 145. 3. Mich. 7. 18. Job 34. 17. 1 Sam. 2. 2.

Q. Is this God, being a Spirit, to be known?

A. Yes, and that by his Works of Creation, by his Providences, by the Judgments that he executeth, and by his Word.

Q. Do you understand him by the Works of Creation?

A. The Heavens declare the Glory of God, and the Firmament sheweth his handy-work: so that the invisible Things of him from the Creation of the World, are clearly seen, being understood by the Things that are made, even his Eternal Power and Godhead, Psalm 19. 1, 2. Rom. 1. 20.

Q. Do his Works of Providence also declare him?

A. They must needs do it, since through his Providence the whole Creation is kept in such Harmony as it is, and that in despite of Sin and Devils: also if you consider that from an Angel to a Sparrow, nothing falls to the ground without the Providence of our Heavenly Father, Mat. 10. 29.

Q. Is he known by his Judgments?

A. God is known by his Judgments which he executeth; the Wicked is snared in the Work of his own hands, Psalm 9. 16.

Q. Is he known by his Word?

A. Yes most clearly: for by that he revealeth his Attributes, his Decrees, his Promises, his Way of Worship, and how he is to be pleased by us.

Q. Of what did God make the World?

A. Things that are seen, were not made of Things that do appear, Heb. 11. 3.

Q. How long was he in making the World?

A. In six Days the Lord made Heaven and Earth, the Sea, and all that is in them, and on the Seventh Day God ended all his Works which he had made, Exod. 20. 11. Gen. 2. 2.

Q. Of what did God make Man?

A. The Lord God formed Man of the Dust of the Ground, and breathed into his Nostrils the Breath of Life, and Man became a Living Soul, Gen. 2. 7.

Q. Why doth it say, God breathed into him the Breath of Life? is Man's Soul of the very Nature of the God-head?

A. This doth not teach that the Soul is of the Nature of the God-head, but sheweth that it is not of the same matter as his Body, which is Dust, Gen. 18. 27.

Q. Is not the Soul then of the Nature of the God-head?

A. No; for God cannot Sin, but the Soul doth; God cannot be destroyed in Hell, but the Souls of the Impenitent shall, Ezek. 18. 4. Mat. 10. 28.

Q. How did God make Man in the Day of his first Creation?

A. God made Man upright. In the Image of God Created he him, Eccl. 7. 29. Gen. 1. 27.

Q. Did God when he made Man, leave him without a Rule to walk by?

A. No: he gave him a Law in his Nature, and imposed upon him a positive Precept, but he offered Violence to them, and brake them both, *Gen. 3. 3, 6.*

Q. What was the due Desert of that Transgression?

A. Spiritual Death in the Day he did it, Temporal Death afterwards, and everlasting Death last of all, *Gen. 2. 17. chap. 3. 19. Matt. 25. 46.*

Q. What is it to be spiritually dead?

A. To be alienate from God, and to live without him in the World, through the Ignorance that is in Man, and through the Power of their Sins, *Ephes. 4. 18, 19.*

Q. Wherein doth this Alienation from God appear?

A. In the Love they have to their Sins, in their being loth to come to him, in their pleading idle Excuses for their Sins, and in their Ignorance of the excellent Mysteries of his blessed Gospel, *Ephes. 2. 2, 3, 11, 12. Rom. 1. 28. Ephes. 4. 18, 19.*

Q. What is temporal Death?

A. To have Body and Soul separate asunder, the Body returning to the Dust as it was, and the Spirit to God that gave it, *Gen. 3. 19. Eccles. 12. 7.*

Q. What is everlasting Death?

A. For Body and Souls to be separate for ever from God, and to be cast into Hell-Fire, *Luke 13. 27. Mark 9. 43.*

Q. Do Men go Body and Soul to Hell so soon as they die?

A. The Body abideth in the Grave till the Sound of the last Trump; but the Soul, if the Man dies Wicked, goes presently from the Face of God into Hell, as into a Prison, there to be kept till the Day of Judgment *1 Cor. 15. 52. Isa. 24. 22. Luke 12. 20.*

Q. Do we come into the World as upright as did our first Parent?

A. No; He came into the World *sinless*, being made so of God Almighty, but we came into the World *Sinners*, being made so by his Pollution.

Q. How doth it appear that we came into the World Polluted?

A. We are the Fruit of an unclean thing, are defiled in our very Conception, and are by Nature the Children of Wrath, *Job 14. 4. Psal. 51. 5. Ephes. 2. 3.*

Q. Can you make further Proof of this?

A. Yes, It is said, That by one Man came Sin, Death, Judgment, and Condemnation upon all Men, *Rom. 5. 12, 15, 16, 17, 18, 19.*

Q. Do we then come Sinners into the World?

A. Yes, we are Transgressors from the Womb, and go astray as soon as we are born, speaking lies, *Isa. 48. 8. Psal. 58. 3.*

Q. But as Adam fell with us in him, so

did he not by Faith rise with us in him? for he had no Seed until he had the Promise.

A. He fell as a publick Person, but believed the Promise as a single Person. *Adam's* Faith saved not the World, though *Adam's* Sin overthrew it.

Q. But do not some hold that we are Sinners only by imitation?

A. Yes, being themselves deceived. But God's Word saith, we are Children of Wrath by Nature, that is, by Birth and Generation.

Q. Can you bring further Proof of this?

A. Yes; In that Day that we were born, we were polluted in our own Blood, and cast out to the loathing of our Persons. Again, the Children of old that were dedicated unto the Lord, a Sacrifice was offered for them at a Month old, which was before they were Sinners by Imitation, *Ezek. 16. 4, 5, 6, 7, 8, 9. Num. 18. 14, 15, 16.*

Q. Can you make this appear by Experience?

A. Yes; The first things that bloom and put forth themselves in Children, shew their Ignorance of God, their Disobedience to Parents, and their innate Enmity to Holiness of Life; their Inclinations naturally run to Vanity. Besides little Children die, but that they could not, were they not of God counted Sinners; for Death is the Wages of Sin, *Rom. 6. 23.*

Q. What is Sin?

A. It is a Transgression of the Law, *1 John 3. 4.*

Q. A Transgression of what Law?

A. Of the Law of our Nature, and of the Law of the Ten Commandments as written in the Holy Scriptures, *Rom. 2. 12, 14, 15. Exod. 20.*

Q. When doth one sin against the Law of Nature?

A. When you do any thing that your Conscience tells you is a Transgression against God or Man, *Rom. 2. 14, 15.*

Q. When do we sin against the Law as written in the Ten Commandments?

A. When you do any thing that they forbid, although you be Ignorant of it, *Psal. 19. 12.*

Q. How many ways are there to sin against this Law?

A. Three: By sinful Thoughts, by sinful Words, and also by sinful Actions, *Rom. 7. 7. Mat. 5. 28. chap. 12. 37. Rom. 2. 6.*

Q. What if we sin but against one of the Ten Commandments?

A. Whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all: for he that said, Do not commit Adultery, said also, Do not kill; now if thou commit no Adultery, yet if thou kill, thou art a Transgressor of the Law, *Jam. 2. 10, 11.*

Q. Where will God punish Sinners for their Sins?

A.

A. Both in this World and in that which is to come, *Gen.* 3. 24. *chap.* 4. 10, 11, 12. *Job.* 21. 30.

Q. How are Men punished in this World for Sin?

A. Many ways, as with Sicknes, Losses, Crosses, Disappointments and the like: sometimes also God giveth them up to their own Hearts Lusts, to Blindness of Mind also, and Hardness of Heart; yea, and sometimes to strong Delusions that they might believe Lies, and be damned, *Lev.* 26. 15, 16. *Amos* 4. 7, 10. *Rom.* 1. 24, 28. *Exod.* 4. 21. *chap.* 9. 12, 13, 14. *Zeph.* 1. 17. *Rom.* 11. 7, 8. *2 Thes.* 2. 11, 12.

Q. How are Sinners punished in the World to come?

A. With a Worm that never dies, and with a Fire that never shall be quenched, *Mark* 9. 44.

Q. Whither do Sinners go to receive this Punishment?

A. The Wicked shall be turned into Hell, and all the Nations that forget God, *Psal.* 9. 27.

Q. What is Hell?

A. It is a Place, and a State most fearful, *Luke* 16. 28. *Acts* 1. 25. *Luke* 16. 21.

Q. Why do you call it a Place?

A. Because in Hell shall all the damned be confined as in a Prison, in their Chains of Darkness for ever, *Luke* 12. 5. 58. *Chap.* 16. 26. *Jude* 6.

Q. What a Place is Hell?

A. It is a dark bottomless burning Lake of Fire, large enough to hold all that perish, *Mat.* 22. 13. *Rev.* 20. 1, 25. *Isa.* 30. 33. *Prov.* 27. 20.

Q. What do you mean when you say it is a fearful State?

A. I mean, that it is the Lot of those that are cast in thither to be tormented in most fearful manner, to wit, with Wrath and fiery Indignation, *Rom.* 2. 9. *Heb.* 10. 26, 27.

Q. In what Parts shall they be thus fearfully tormented?

A. In Body and Soul: for Hell-fire shall kindle upon both beyond what now can be thought, *Mat.* 10. 28. *Luke* 16. 24. *James* 5. 3.

Q. How long shall they be in this Condition?

A. These shall go away into everlasting Punishment, and the Smoak of their Torment ascendeth up for ever and ever, and they have no Rest Day nor Night; for they shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power, *Mat.* 25. 46. *Rev.* 14. 11. *2 Thes.* 1. 9.

Q. But why might not the Ungodly be punished with this Punishment in this World, that we might have seen it and believe?

A. If the Ungodly should with Punishment have been rewarded in this World, it would in all Probability have overthrown

the whole Order that God hath settled here among Men. For who could have endured here to have seen the Flames of Fire, to have heard the Groans, and to have seen the Tears perhaps of damned Relations, as Parents or Children? Therefore as Tophet of old was without the City, and as the Gallows and Gibbets are built without the Towns; so Christ hath ordered that they who are to be punished with this kind of Torment, shall be taken away; *Take him away*, saith he (out of this World) *and cast him into utter Darkness*, and let him have his Punishment there, *there shall be weeping and gnashing of Teeth*. Besides, Faith is not to be wrought by looking into Hell, and seeing the Damned tormented before our Eyes; but by hearing the Word of God: For he that shall not believe *Moses* and the Prophets, will not be persuaded should one come from the Dead, yea should one come to them in Flames to persuade them, *Mat.* 22. 13. *Rom.* 10. 17. *Luke* 16. 27, to 32.

Q. Are there Degrees of Torments in Hell?

A. Yes, for God will reward every one according to their Works: Wo to the Wicked, it shall go ill with him, for the Reward of his Hands shall be given him, *Isa.* 3. 11.

Q. Who are like to be most punished there, Men or Children?

A. The Punishment in Hell comes not upon Sinners according to Age, but Sin: so that whether they be Men or Children, the greater Sin, the greater Punishment; for there is no respect of Persons with God, *Rom.* 2. 11.

Q. How do you distinguish between great Sins, and little ones?

A. By their Nature, and by the Circumstances that attend them.

Q. What do you mean by their Nature?

A. I mean when they are very gross in themselves, *2 Chron.* 33. 2. *Ezek.* 16. 42.

Q. What kind of Sins are the greatest?

A. Adultery, Fornication, Murder, Theft, Swearing, Lying, Covetousness, Witchcraft, Sedition, Heresies, or any the like, *1 Cor.* 6. 9, 10. *Eph.* 5. 3, 4, 5, 6. *Col.* 3. 5, 6. *Gal.* 5. 19, 20, 21. *Rev.* 21. 8.

Q. What do you mean by Circumstances that attend Sin?

A. I mean Light, Knowledge, the Preaching of the Word, godly Acquaintance, timely Cautions, &c.

Q. Will these make an Alteration in the Sin?

A. These things attending Sinners, will make little Sins great, yea greater than greater Sins that are committed in grossest Ignorance.

Q. How do you prove that?

A. Sodom and Gomorrah wallowed in all, or most of those gross Transgressions above mentioned: Yea, they were said to be Sinners exceedingly, they lived in such Sins as may not be spoken of without blushing, and

and yet God swears that *Israel*, his Church, had done worse than they; and the Lord Jesus also seconds it in that Threatning of his, I say unto you, that it shall be more tolerable in that Day for *Sodom* than for thee, *Ezek.* 16. 48. *Mat.* 11. 24. *Luke* 10. 12.

Q. And was this the Reason, namely, because they had such Circumstances attending them as Sodom had not?

A. Yes, as will plainly appear, if you read the three Chapters above mentioned.

Q. When do I sin against Light and Knowledge?

A. When you sin against Convictions of Conscience, when you sin against a known Law of God, when you sin against Counsels and Dissuasion of Friends, then you sin against Light and Knowledge, *Rom.* 1. 32.

Q. When do I sin against preaching of the Word?

A. When you refuse to hear God's Ministers, or hearing them, refuse to follow their wholesome Doctrine, *2 Chron.* 36. 16. *Jer.* 25. 4, 7. *Ch.* 35. 15.

Q. When else do I sin against preaching of the Word?

A. When you mock, or despise or reproach the Ministers; also when you raise Lies and Scandals of them, or receive such Lies or Scandals raised: you then also sin against the preaching of the Word, when you persecute them that preach it, or are secretly glad to see them so used, *2 Chron.* 30. 1, 10. *Rom.* 3. 8. *Jer.* 20. 10. *1 Thes.* 2. 15, 16.

Q. How will godly Acquaintance greaten my Sin?

A. When you sin against their Counsels, Warnings, or Perswasions to the contrary; also when their Lives and Conversations are Reproof to you, and yet against all you will sin. Thus sinned *Ismael*, *Esau*, *Eli's* Sons, *Absalom* and *Judas*, they had good Company, good Counsels, and a good Life set before them by their godly Acquaintance, but they sinned against all, and their Judgment was the greater. *Ismael* was cast away, *Esau* hated, *Eli's* Sons died suddenly, *Absalom* and *Judas* were both strangely hanged, *Gen.* 21. 10. *Gal.* 4. 30. *Mal.* 1. 2. *1 Sam.* 2. 20, 25. *2 Sam.* 16.

Q. Are Sins thus heightened, distinguished from others by any special Name?

A. Yes; they are called Rebellion, and are compared to the Sin of Witchcraft; they are called wilful Sin, they are called Briars and Thorns, and they that bring them forth are nigh unto Cursing, whose end is to be burned, *1 Sam.* 15. 23. *Heb.* 10. 26. *Ch.* 6. 7, 8.

Q. Are there any other things that can make little Sins great ones?

A. Yes; As when you sin against the Judgments of God: As for example, you see the Judgments of God come upon some

for their Transgressions, and you go on in their Iniquities: as also when you sin against the Patience, Long-suffering, and Forbearance of God, this will make little Sins great ones, *Dan.* 5. 21, 22, 23, 24. *Rom.* 2. 4, 5.

Q. Did ever God punish little Children for Sin against him?

A. Yes; when the Flood came, he drowned all the little Children that were in the old World; he also burned up all the little Children which were in *Sodom*: and because upon a time the little Children at *Bethel* mocked the Prophet as he was a going to worship God, God let loose two She-Bears upon them, which tore forty and two of them to Pieces, *2 Kings* 2. 22, 23.

Q. Alas! what shall we little Children do?

A. Either go on in your Sins, or remember now your Creator in the Days of your Youth, before the evil Days come, *Ecclef.* 12. 1.

Q. Why do you mock us, to bid us go on in our Sins? you had need pray for us that God would save us.

A. I do not mock you, but as the wise Man doth; and besides, I pray for you and wish your Salvation.

Q. How doth the wise Man mock us?

A. Thus; Rejoice, O young Man in thy Youth, and let thy Heart cheer thee in the Days of thy Youth, and walk in the Ways of thy Heart, and in the Sight of thine Eyes; but know thou that for all these things God will bring thee to Judgment, *Ecclef.* 11. 9.

Q. What a kind of mocking is this?

A. Such an one as is mixed with the greatest Seriousness; as if he should say, I, do, Sinners, go on in your Sins if you dare; do, Live in your vanities, but God will have a time to judge you for them.

Q. Is not this just as when my Father bids me be naught if I will; but if I be naught, he will beat me for it?

A. Yes; or like that saying of *Joshua*, If it seem evil to you to serve the Lord, chuse you this Day whom you will serve; serve your Sins at your peril, *Josh.* 24. 15.

Q. Is it not best then for me to serve God?

A. Yes; for they that serve the Devil must be where he is, and they that serve God and Christ, must be where they are, *John* 12. 16. *Mat.* 25. 41.

Q. But when had I best begin to serve God?

A. Just now: Remember now thy Creator, now thou hast the Gospel before thee, now thy Heart is tender and will be soonest broken.

Q. But if I follow my play and sports a little longer, may I not come time enough?

A. I cannot promise thee that, for there be little Graves in the Church-yard; and who can tell but that thy young Life is short: or if thou dost live, perhaps thy Day

Day of Grace may be as short, as was *Ishmael's* of old: read also *Prov.* 1. 24, 25, 26.

Q. But if I stay a little longer before I turn, I may have more wit to serve God than now I have, may I not?

A. If thou stayest longer, thou wilt have more Sin, and perhaps less wit: for the bigger Sinner, the bigger Fool, *Prov.* 1. 22.

Q. If I serve God sometimes, and my Sin sometimes, how then?

A. No Man can serve two Masters: Thou canst not serve God and thy Sins. God saith, My Son, give me thy Heart. Also thy Soul and Body are his; but the double-minded Man is forbidden to think that he shall receive any thing of the Lord, *Mat.* 6. 24. *Prov.* 23. 26. *1 Cor.* 6. 28. *Jam.* 1. 7, 8.

Q. Do you find many such little Children as I am, serve God?

A. Not many; yet some I do, *Samuel* served him being a Child; when *Josiah* was young he began to seek after the God of his Father *David*: And how kindly did our Lord *Jesus* take it, to see the little Children run tripping before him, and crying *Hosannah* to the Son of *David*! *1 Sam.* 3. 1. *2 Chron.* 34. 3. *Mat.* 21. 15, 16.

Q. Then I am not like to have many Companions, if I thus young begin to serve God, am I?

A. Strait is the Gate, and narrow is the way that leadeth unto Life, and few there be that find it. Yet some Companions thou wilt have. *David* counted himself a Companion of all them that love God's Testimonies; all the Godly, though Gray-headed, will be thy Companions; yea, and thou shalt have either one or more of the Angels of God in Heaven to attend on, and minister for thee, *Mat.* 7. 13, 13. *Psal.* 119. 63. *Mat.* 18. 10.

Q. But I am like to be slighted, and despised by other little Children, if I begin already to serve God, am I not?

A. If Children be so rude as to mock the Prophets and Ministers of God, no marvel if they also mock thee: but it is a poor Heaven that is not worth enduring worse things than to be mocked for the seeking and obtaining of, *2 Kings* 2. 23, 24.

Q. But how should I serve God? I do not know how to Worship him.

A. The true Worshipers, worship God in Spirit and Truth, *John* 4. 24. *Phil.* 3. 3.

Q. What is meant by Worshipping him in the Spirit?

A. To worship him in God's Spirit and in mine own; that is, to worship him, being wrought over in my very Heart by the good Spirit of God, to an hearty Compliance with his Will, *Rom.* 1. 9. *Chap.* 6. 17. *Psal.* 101. 3.

Q. What is it to worship him in Truth?

A. To do all that we do in his Worship according to his Word, for his Word is Truth, and to do it without Dissimulation,

Heb. 8. 5. *John* 17. 17. *Psal.* 26. 6. *Psal.* 118. 19, 20. You may take the whole thus: Then do you worship God a-right, when in Heart and Life you walk according to his Word.

Q. How must I do to Worship him with my Spirit and Heart?

A. Thou must first get the good Knowledge of him. And thou *Solomon* my Son, said *David*, know thou the God of thy Fathers, and serve him with a perfect Heart: Mind you, he first bids know him, and then serve him with a perfect Heart, *1 Chron.* 28. 9.

Q. Is it easie to get a true Knowledge of God?

A. No; Thou must cry after Knowledge, and lift up thy Voice for Understanding. If thou seekest for her as Silver, and searchest for her as for hid Treasure, then shalt thou understand the Fear of the Lord, and find the Knowledge of God, *Prov.* 2. 1, 2, 3, 4, 5.

Q. How comes it to be so difficult a thing to attain the true Knowledge of God?

A. By reason of the Pride and Ignorance that is in us, as also by reason of our wicked Ways, *Psal.* 10. 4. *Eph.* 4. 18, 19. *Tit.* 1. 16.

Q. But do not every one profess they know God?

A. Yes; But their supposed Knowledge of him varieth as much as do their Faces or Complexions, some thinking he is this, and some that.

Q. Will you shew me a little how they vary in their Thoughts about him.

A. Yes; Some count him a kind of an heartless God, that will neither do evil nor good: some count him a kind of an ignorant and blind God, that can neither know nor see through the Clouds, some again count him an inconsiderable God, not worth the enjoying, if it must not be but with the Loss of this World, and their Lusts. Moreover, some think him to be altogether such an one as themselves, one that hath as little hatred to Sin as themselves, and as little Love to Holiness as themselves, *Zeph.* 1. 12. *Job* 22. 12, 13. *chap.* 21. 9, to 16. *Psal.* 50. 21.

Q. Are there any more false Opinions of God?

A. Yes; There are three other false Opinions of God. 1. Some think he is all Mercy and no Justice, and that therefore they may live as they list. 2. Others think he is all Justice and no Mercy, and that therefore they had as good go on in their Sins and be damned, as turn and be never the better. 3. Others think he is both Justice and Mercy, but yet think also, that his Justice is such as they can pacify with their own good works, and save themselves with their own right hand, (*Rom.* 3. 8. *Jer.* 2. 25. *Job* 40. 14.) contrary to these Scriptures, *Hab.* 1. 13. *Isa.* 45. 21.

Q. How then shall I know when I have the true Knowledge of God?

A. When thy Knowledge of him and the holy Scriptures agree.

Q. The Scriptures: do not all false Opinions of him flow from the Scriptures?

A. No, in no wise; 'tis true, Men father their Errors upon the Scriptures, when indeed they flow from the Ignorance of their Hearts, Ephes. 4. 18.

Q. But how if I do not understand the holy Bible, must I then go without the true Knowledge of God?

A. His Name is manifested by his Word: the Scriptures are they that testify of him, and they are able to make the Man of God perfect in all things, and wise unto Salvation through Faith in Jesus Christ, John 17. 6, 7, 8. John 5. 39. 2 Tim. 3. 15, 16.

Q. But what must one that knoweth not God do, to get the Knowledge of God?

A. Let him apply his Heart unto the Scriptures, as unto a Light that shineth in a dark Place (even this World) until the Day dawn, and the Day-Star arise in his Heart, Pro. 22. 7. chap. 23. 12. 2 Pet. 1. 19, 20.

Q. But how shall I know when I have found by the Scriptures the true Knowledge of God?

A. When thou hast also found the true Knowledge of thy self, Isa. 6. 5. Job 42. 5.

Q. What is it for me to know my self?

A. Then thou knowest thy self, when thou art in thine own Eyes, a loathsome, polluted, wretched, miserable Sinner, and that not any thing done by thee, can pacify God unto thee, Job 42. 5. Ezek. 20. 43, 44. Rom. 7. 24.

Of Confession of Sin.

Quest. YOU have shewed me, if I will indeed worship God, I must first know him aright, now then to the Question in Hand, pray how must I Worship him?

A. In confessing unto him, Nehem. 9. 1, 2, 3.

Q. What must I confess?

A. Thou must confess thy Transgressions unto the Lord, Psal. 32. 5.

Q. Was this the way of the godly of Old?

A. Yes; Nehemiah confessed his Sins, David confessed his Sins, Daniel confessed his Sins, and they that were Baptized by John in Jordan confessed their Sins, Nehem. 1. 6. Psal. 32. 5. Dan. 9. 4. Mat. 3. 6.

Q. What Sins must I confess to God?

A. All Sins whatsoever: for he that covereth his Sins shall not prosper, but who so confesseth and forsaketh them shall find Mercy, Pro. 28. 13. 1 John 1. 9.

Q. But how if I do neither know nor remember all my Sins?

A. Thou must then search and try thy

Ways by the holy Word of God, Lam. 3. 40. Psal. 77. 6.

Q. But how if I do not make this search after my Sins?

A. If thou dost not, God will, if thou dost not search them out and confess them, God will search them out and charge them upon thee, and tear thee in pieces for them, Psal. 50. 21, 22.

Q. Where must I begin to confess my Sins?

A. Where God beginneth to shew thee them: Observe then where God beginneth with Conviction for Sin, and there begin thou with Confession of it. Thus David began to confess, thus Daniel began to confess, 2 Sam. 12. 7, to 14. Dan. 9. 3, to 9.

Q. What must I do, when God hath shewed me any Sin, to make right Confession thereof?

A. Thou must follow that Conviction, until it shall bring thee to the Original and Fountain of that Sin, which is thine own Heart, 1 Kings 8. 38. Psal. 51. 5.

Q. Is my Heart then the Fountain and Original of Sin?

A. Yes: For from within out of the Heart of Man proceed evil Thoughts, Adulteries, Fornications, Murders, Thefts, Covetousness, Wickedness, Deceit, Lasciviousness, an evil Eye, Blasphemy, Pride, Foolishness. All these evil Things come from within, and defile the Man, Mark 7. 21, 22, 23.

Q. When a Man sees this, what will he think of himself?

A. Then he will not only think but conclude, that he is an unclean Thing, that his Heart has deceived him, that it is most desperate and wicked, that it may not be trusted by any means, that every Imagination and Thought of his Heart (naturally) is only evil, and that continually, Isa. 64. 6. Prov. 28. 26. Isa. 44. 20. Gen. 6. 5.

Q. You have given me a very bad Character of the Heart, but how shall I know that it is so bad as you count it?

A. Both by the Text, and by Experience.

Q. What do you mean by Experience?

A. Keep thine Eyes upon thy Heart, and also upon God's Word, and thou shalt see with thine own Eyes, the desperate Wickedness that is in thine Heart; for thou must know Sin by the Law, that bidding thee do one Thing, and thy Heart inclining to another, Rom. 7. 7, 8, 9.

Q. May I thus then know my Heart?

A. Yes, that is something of it, especially the Carnality of thy Mind, because the carnal Mind is Enmity against God; for it is not subject to the Law of God, neither indeed can be, Rom. 8. 7.

Q. Can you particularise some few Things wherein the Wickedness of the Heart of Man shews it self?

A. Yes; by its secret hankering after Sin, although

although the World forbids it : by its deferring of Repentance ; by its being weary of holy Duties ; by its Aptness to forget God ; by its studying to lessen and hide Sin ; by its feigning it felt to be better than it is, by being glad when it can sin without being seen of Men ; by its hardening it self against the Threatnings and Judgments of God ; by its desperate Inclinations to Unbelief, Atheism, and the like, *Prov. 1. 24, 25, 26. Isa. 43. 22. Mal. 1. 12, 13. Judg. 3. 7. Jer. 2. 32. Psal. 106. 21. Hos. 2. 13. Prov. 30. 20. Jer. 2. 25. Rom. 1. 32. Chap. 2. 5. Zeph. 7. 11, 12, 13.*

Q. Is there any Thing else to be done in order to a right Confession of Sin ?

A. Yes ; Let this Conviction sink down into thy Heart, that God sees much more Wickedness in thee than thou canst see in thy self. If thy Heart condemn thee, God is greater than thy Heart, and he knows all Things ; besides, he hath set thy secret Sins in the Light of his Countenance, 1 Job. 3. 20. Psal. 90. 8.

Q. Is there any Thing else that must go to a right Confession of Sin ?

A. Yes ; In thy Confessions thou must greaten and aggravate thy Sin by all just Circumstances.

Q. How must I do that ?

A. By considering against how much Light and Mercy thou hast sinned, against how much Patience and Forbearance thou hast sinned ; also against what Warnings and Judgments thou hast sinned ; and against how many of thine own Vows, Promises and Engagements, thou hast sinned : these Things heighten and aggravate Sin, Ezra 9. 10, to 16.

Q. But what need I confess my Sins to God, seeing he knows them already ?

A. Confession of Sin is necessary, for many Reasons.

Q. Will you shew me some of those Reasons ?

A. Yes ; One is, by a sincere and hearty Confession of Sin thou acknowledgest God to be thy Sovereign Lord, and that he hath right to impose his Law upon thee, Exod. 20.

Q. Can you shew me another Reason ?

A. Yes ; By confessing thy Sin, thou subscribeest to his righteous Judgments that are pronounced against it, Psal. 51. 3, 4.

Q. Can you shew me another Reason ?

A. Yes ; By confessing of Sin, thou shewest how little thou deservest the least Mercy from God.

Q. Have you yet another Reason why I should confess my Sins ?

A. Yes ; By so doing thou shewest whether thy Heart loves it, or hates it : He that heartily confesseth his Sin, is like him who having a Thief or a Traitor in his House, brings him out to condign Punishment ; but he that forbears to confess, is like him who hideth a Thief or Traitor a-

gainst the Laws and Peace of our Lord the King.

Q. Give me one more Reason why I should confess my Sins to God ?

A. He that confesseth his Sin, casteth himself at the Feet of God's Mercy, utterly condemns and casts away his own Righteousness, concludeth there is no Way to stand just and acquit before God, but by and through the Righteousness of another ; whither God is resolved to bring thee, if ever he saves thy Soul, Psal. 51. 1, 2, 3. 1 John 1. 9. Phil. 3. 6, 7, 8.

Q. What Frame of Heart should I be in when I confess my Sins ?

A. Do it heartily, and to the best of thy Power thoroughly. For to feign, in this Work, is abominable ; to do it by the halves, is Wickedness ; to do it without Sense of Sin cannot be acceptable : And to confess it with the Mouth, and to love it with the Heart, is a lying unto God, and a Provocation of the Eyes of his Glory.

Q. What do you mean by feigning and dissembling in this Work ?

A. When Men confess it, yet know not what it is ; or if they think they know it, do not conclude it so bad as it is ; or when Men ask Pardon of God, but do not see their need of Pardon ; this Man must needs dissemble.

Q. What do you mean by doing it by the halves ?

A. When Men confess some, but not all that they are convinced of ; or if they confess all, yet labour in their Confession to lessen it. Or when in their Confession they turn not from all Sin to God, but from one Sin to another. They turned, but not to the most high, none of them did exalt him, Prov. 28. 13. Job 31. 33. Jam. 3. 12. Hos. 7. 16.

Q. What is it to confess Sin without the Sense of Sin ?

A. To do it through Custom, or Tradition, when there is no Guilt upon the Conscience, now this cannot be acceptable.

Q. What is it to confess it with the Mouth, and to love it with the Heart ?

A. When Men condemn it with their Mouth, but refuse to let it go ; when with their Mouth they shew much Love, but their Heart goeth after their Covetousness, Job 20. 12, 13. Jer. 8. 5. Ezek. 33. 31.

Q. But I asked you what Frame of Heart I should be in, in my Confessions ?

A. I have shewed you how you should not be. Well, I will shew you now what Frame of Heart becomes you in your Confessions of Sin. Labour by all Means for a Sense of the evil that is in Sin.

Q. What evil is there in Sin ?

A. No Man with Tongue can express what may by the Heart be felt of the Evil of Sin ; but this know, it dishonour-eth God, it provoketh him to Wrath, it damneth

damneſt the Soul, *Rom. 2. 23. Ephes. 5. 5, 6. 2 Theſ. 2. 12.*

Q. What elſe would you adviſe me to in this great Work?

A. When we confeſs Sin, Tears, Shame, and Brokenneſs of Heart becomes us, *Jer. 50. 4. Iſa. 22. 12. Pſal. 51. 17. Jer. 31. 19.*

Q. What elſe becomes me in my Confeſſions of Sin?

A. Great Detestation of Sin, with unfeigned Sighs and Groans, that expreſs thou doſt it heartily, *Job 42. 5, 6. Ezek. 9. 4. Jer. 31. 9.*

Q. Is here all?

A. No; Tremble at the Word of God; Tremble at every Judgment, leſt it overtake thee; Tremble at every Promise, leſt thou ſhouldeſt miſs thereof: For, ſaith God, *To this Man will I look, even to him that is poor, and of a contrite Spirit, and that trembles at my Word, Iſa. 66. 2. Heb. 4. 1, 2.*

Q. What if I cannot thus confeſs my Sins?

A. Bewail the hardneſs of thy Heart, keep cloſe to the beſt Preachers, remember that thou haingeſt over Hell, *by the weak Thread of an uncertain Life.* And know, God counts it a great evil, not to be aſhamed of, not to bluſh at Sin, *Iſa. 63. 17. Jer. 6. 15. Chap. 8. 12.*

Q. Are there no Thanks to be rendred to God in Confeſſions?

A. O, Yes; Thank him that he hath let thee ſee thy Sins, thank him that he hath given thee Time to acknowledge thy Sins; thou mighteſt now have been confeſſing in Hell: thank him alſo that he hath ſo far condeſcended as to hear the ſelf-bemoaning Sinner, and that he hath promiſed, *Surely to have Mercy upon ſuch, Jer. 31. 18, 19, 20.*

Of Faith in CHRIST.

Queſt. I *Am glad that you have inſtructed me into this part of the Worſhip of God, I pray tell me alſo how elſe I ſhould worſhip him?*

A. Thou muſt believe his Word.

Q. Is that worſhipping of God?

A. Yes; after the way which you call Hereſy, ſo worſhip I the God of my Fathers, believing all things that are written in the Law and the Prophets, &c. *Acts 24. 14.*

Q. Why ſhould believing be counted a part of God's Worſhip?

A. Becauſe without Faith it is impoſſible to pleaſe him, *Heb. 11. 6.*

Q. Why not poſſible to pleaſe him without believing?

A. Becauſe in all true Worſhip, a Man muſt believe that God is, and that he is a Rewarder of them that diligently ſeek him. Beſides, he that worſhips God, muſt alſo of neceſſity believe his Word, elſe he cannot worſhip with that Reverence and Fear that becomes him, but will do it in a ſu-

perſtitious profane manner: for whatſoever is not of Faith is Sin, *Rom. 14. 23.*

Q. But do not all believe as you have ſaid?

A. That which is born of the Fleſh is Fleſh, and that which is born of the Spirit is Spirit. And again, the Children of the Fleſh, theſe are not the Children of God, but the Children of the Promise are counted for the Seed, *John 3. 6. Rom. 9. 8.*

Q. What do you mean by that?

A. Thou muſt be born twice before thou canſt truly believe once, *John 3. 3, 5.*

Q. How do you prove that?

A. Becauſe believing is a Chriſtian Act, and none are true Chriſtians but thoſe that are born again. But I mean by believing, believing unto Salvation.

Q. Can you prove this?

A. Yes; they that believe in the Name of Chriſt, are ſuch which are born not of Blood, nor of the Will of the Fleſh, nor of the Will of Man, but of God, *John 1. 12, 13.*

Q. What is believing?

A. It is ſuch an Act of a gracious Soul, as layeth hold on God's Mercy through Chriſt, *Acts 15. 11.*

Q. Why do you call it an Act of a gracious Soul?

A. Becauſe their Minds are diſpoſed that way, by the Power of the Holy Ghoſt, *Rom. 15. 13.*

Q. If ſuch a poor Sinner as I am would be ſaved from the Wrath to come, how muſt I believe?

A. Thy firſt Queſtion ſhould be, on whom muſt I believe? *John 9. 35, 36.*

Q. On whom then muſt I believe?

A. On the Lord Jeſus Chriſt, *Acts 16. 31, 32.*

Q. Who is Jeſus Chriſt that I might believe in him?

A. He is the only-begotten Son of God, *John 3. 16.*

Q. Why muſt I believe on him?

A. Becauſe he is the Saviour of the World, *2 Pet. 1. 1. 1 John 4. 14.*

Q. How is he the Saviour of the World?

A. By the Father's Designation and ſending: for God ſent not his Son into the World to condemn the World, but that the World through him might be ſaved, *John 3. 13.*

Q. How did he come into the World?

A. In Man's Fleſh, in which Fleſh he fulfilled the Law, died for our Sins, conquered the Devil and Death, and obtained Eternal Redemption for us, *Gal. 4. 4. Rom. 10. 3, 4. chap. 8. 3. Heb. 2. 14, 15. chap. 6. 20. chap. 9. 12, 24.*

Q. But is there no other way to be ſaved but by believing in Jeſus Chriſt?

A. There is no other Name given under Heaven among Men whereby we muſt be ſaved; and therefore he that believeth not, ſhall be damned, *Acts 4. 12. Mar. 16. 16.*

John

John 3. 18, 36.

Q. What is believing on Jesus Christ?

A. It is a receiving of him with what is in him, as the gift of God to thee a Sinner, *John 1. 12.*

Q. What is in Jesus Christ to encourage me to receive him?

A. Infinite Righteousness to justify thee, and the Spirit without measure to sanctify thee, *Isa. 45. 24, 25. Dan. 9. 24. Phil. 3. 7, 8. John 3. 24.*

Q. Is this made mine if I receive Christ?

A. Yes; If thou receive him as God offereth him to thee, *John 3. 16.*

Q. How doth God offer him to me?

A. Even as a rich Man freely offereth an Alms to a Beggar, and so must thou receive him, *John 6. 32, to 36.*

Q. Hath he indeed made amends for Sin? and would indeed have me accept of what he hath done?

A. That he hath made amends for Sin, 'tis evident, because God for Christ's sake forgiveth thee. And 'tis as evident that he would have thee accept thereof, because he offereth it to thee, and hath sworn to give thee the utmost Benefit, to wit, eternal Life, if thou dost receive it, yea, and hath threatned thee with eternal Damnation, if after all this thou shalt neglect so great Salvation, *Ephes. 5. 1. Rom. 3. 24. Matt. 28. 19. Acts 13. 32, 33, 38, 39. Heb. 6. 17, 18. chap. 2. 3. Mar. 16. 16.*

Q. But how must I be qualified before I shall dare to believe in Christ?

A. Come, sensible of thy Sins, and of the Wrath of God due unto them, for thus thou art bid to come, *Matt. 11. 28.*

Q. Did ever any come thus to Christ?

A. David came thus, Paul and the Jailor came thus, also Christ's Murderers came thus, *Psal. 51. 1, 2, 3. Acts 9. 6. Acts 16. 30, 31. Acts 2. 37.*

Q. But doth it not seem most reasonable that we should first mend and be good?

A. The whole have no need of the Physician, but those that are sick; Christ came not to call the Righteous, but Sinners to Repentance, *Mar. 2. 17.*

Q. But is it not the best way, if one can, to mend first?

A. This is just as if a sick Man should say, is it not best for me to be well before I go to the Physician; or as if a wounded Man should say, when I am cured I will lay on the Plaster.

Q. But when a poor Creature sees its Vileness, it is afraid to come to Christ, is it not?

A. Yes; but without ground, for he hath said, Say to them that are of a fearful Heart, be strong, fear not; and to this Man will I look, even to him that is poor and of a contrite Spirit, and trembles at my Word, *Isa. 35. 4. Chap. 66. 2.*

Q. What Encouragement can be given us thus to come?

A. The Prodigal came thus, and his Father received him, and fell upon his Neck and kissed him. Thus he received the *Colossians*, and consequently all that are saved, *Luke 15. Col. 2. 13.*

Q. Will you give me one more Encouragement?

A. The Promises are so worded, that they that are Scarlet-sinners, Crimson-sinners, Blasphemous-sinners, have Encouragement to come to him with Hopes of Life, *Isa. 1. 18. Mar. 3. 28. John 6. 36. Luke 24. 47. Acts 13. 36.*

Q. Shall any one that believeth be saved?

A. If they believe as the Scriptures have said, if the Scriptures be fulfilled in their believing, *John 7. 38. Jam. 2. 23.*

Q. What do you mean by that?

A. When Faith which a Man faith he hath, proveth itself to be of the right kind by its Acts and Operations in the Mind of a poor Sinner, *Jam. 2. 19 to 23.*

Q. Why, are there many kinds of Faith?

A. Yes; there is a Faith that will stand with a Heart as hard as a Rock; a short winded Faith which dureth for a while, and in time of Temptation such fall away, *Luke 8. 13.*

Q. Is there any other kind of Faith?

A. Yes: There is a Faith that hath no more Life in it than hath the Body of a dead Man, *Jam. 2. 26.*

Q. Is there yet another of these unprofitable Faiths?

A. Yes; there is a Faith that is of our selves, and not of the special Grace of God, *Eph. 2. 8.*

Q. Tell me if there be yet another?

A. There is a Faith that standeth in the Wisdom of Men, and not in the Power of God, *1 Cor. 2. 5.*

Q. Is here all?

A. No; there is a Faith that seems to be holy, but it will not do, because 'tis not the most holy Faith, *2 Pet. 2. 20. Jude 20.*

Q. Alas! if there be so many kinds of Faith, that will not profit to Salvation, how easy is it for me to be deceived?

A. It is easy indeed, and therefore the Holy Ghost doth in this thing so often caution us, Be not deceived, Let no Man deceive you, and if a Man thinketh himself to be something when he is nothing, he deceiveth himself, *1 Cor. 6. 9. Eph. 5. 6. Gal. 6. 3.*

Q. But is there no way to distinguish the right Faith from that which is wrong?

A. Yes; and that by the manner of its Coming and Operation.

Q. What do you mean by the manner of its Coming?

A. Nay, you must make two questions of this one; that is, what is it for Faith to come, and in what manner doth it come?

Q. Well then, what is it for Faith to come?

A. This Word Faith comes, supposeth, thou

thou wert once without it; it also supposeth that thou didst not fetch it whence it was, it also supposeth it hath a way of coming, *Gal. 3. 23, 25.*

Q. That I was once without it you intimated before, but must I take it without proof for granted?

A. I will give you a Proof or two: God hath concluded them all in Unbelief, and again it is said, Faith comes. And again, the Holy Ghost insinuateth our Estate to be dreadful before Faith come, *Rom. 11. 32. chap. 10. 17. Gal. 3. 23.*

Q. Why, how is it with Men before Faith comes?

A. Without Faith, or before Faith comes it is impossible to please God, for whether their Actions be civil or religious, they sin in all they do. The Sacrifice of the wicked is an Abomination, and the plowing of the wicked is Sin, *Prov. 21. 4, 27.*

Q. Is not this a very sad Condition?

A. Yes; but this is not all, for their present Unbelief bindeth them over to Wrath, by shutting them up to the Law; it also draweth them away from God, and will drown them in everlasting Damnation, if the Grace of God prevent not, *Gal. 3. 23. Heb. 3. 17, 18. John 3. 36.*

Q. What if a Man saw himself in this Condition?

A. There are many see themselves in this Condition?

Q. How came they to see it?

A. By the preaching and hearing the Word of God, *John 16. 8, 9.*

Q. And what do such think of themselves?

A. They do not only think, but know that in this Condition they are without Christ, without Hope, and without God in the World, *Eph. 2. 11, 12.*

Q. Are not they happy that see not themselves in this Condition?

A. Yes; if they have seen themselves delivered therefrom by a work of Faith in their Souls, else not.

Q. How do you mean?

A. I mean if they have seen themselves delivered from this State, by being by the Word and Spirit of God implanted into the Faith of Christ, *Rom. 11. 17, 18, 19.*

Q. Are not they happy that are never troubled with this sad Sight of their Condition?

A. They are just so happy as is that Man, who lieth fast asleep in his House while it is on Fire about his Ears. Can a Man be happy, that is ignorant that he is without God and Christ, and Hope? Can a Man be happy, that is ignorant that he is hanging over Hell by the poor weak Thread of an uncertain Life? For this is the State of such an one.

Q. But may not Faith come to a Man without he see himself to be first in this Condition?

A. It is God's ordinary way to convince

Men of this their sad Condition before he revealeth to them the Righteousness of Faith, or work Faith in them to lay hold of that Righteousness, *John 16. 9, 10, 11. Gal. 3. 23, 25.*

Q. How then do you conclude of them that never saw themselves shut up by Unbelief under Sin and the Curse of God?

A. I will not judge them for the future, God may convert them before they die; but at present their State is miserable: for because they are shut up and held Prisoners by the Law, by their Lusts, and by the Devil, and Unbelief; therefore they cannot so much as with their hearts desire that God would have Mercy upon them, and bring them out of their Snares and Chains.

Q. Then do you count it better for a Man to see his Condition by Nature, than to be ignorant thereof?

A. Better a thousand times to see it in this World, than to see it in Hell-fire, for he must see it there or here: now if he sees it here, this is the Place of Prayer, here is the Preaching of the Word which is God's Ordinance to beget Faith. Besides, here God applieth Promises of Mercy to the Desolate, and Christ also hath protested that he that cometh to him, he will in no wise cast out, *John 6. 37.*

Q. I am convinced that I was once without Faith, and also that I cannot fetch it, but pray tell me the way of its coming?

A. Faith comes by hearing, and hearing by the Word of God, *Rom. 10. 17.*

Q. How by hearing?

A. God mixeth it with the Word, when he absolutely intendeth the Salvation of the Sinner, *Heb. 4. 2, 3. Acts 13. 48.*

Q. And how do Men hear when Faith is mixed with the Word?

A. They hear the Word not as the Word of Man, but as it is in truth the Word of God, which worketh effectually in them that believe, *1 Thes. 2. 13.*

Q. Pray tell me now the manner of its coming?

A. It comes through difficulty, it comes gradually.

Q. What are the difficulties which oppose it at its coming?

A. Sense of Unworthiness, Guilt of Conscience, natural Reason, Unbelief, and Arguments forged in Hell, and thence suggested by the Devil into the Heart against it, *Luke 5. 8. Mark 9. 24. Isaiah 6. 5. Rom. 4. 18, to 21.*

Q. How doth Faith come gradually?

A. Perhaps at first it is but like a Grain of Mustard-seed, small, and weak, *Mat. 17. 20.*

Q. Will you explain it further?

A. Faith, at first, perhaps may have its Excellency lie in view only, that is in seeing where Justification and Salvation is; after that it may step a degree higher, and be

be able to say, it may be, or who can tell but I may obtain this Salvation? again, it may perhaps go yet a step higher and arrive to some short and transient Assurance, *Heb. 11. 13. Joel 2. 13, 14. Zeph. 2. 3. Psal. 30. 7.*

Q. But doth Faith come only by hearing?

A. It is usually begotten by the Word preached, but after it is begotten, it is increased several ways. It is increased by Prayer, it is increased by Christian Conference, it is increased by Reading, it is increased by Meditation, it is increased by the Remembrance of former Experiences, *Luke 17. 5. Mar. 9. 24. Rom. 1. 12. chap. 16. 25, 26. 1 Tim. 4. 12, to 16. Matt. 16. 8, 9.*

Q. What do these things teach us?

A. They teach us that the Men of this World are very Ignorant of, and as much without desire after Faith: they neither Hear, nor Pray, Confer, nor Read, nor Meditate for the sake of Faith.

A. But you said even now, that this Faith was distinguished from that which profiteth not to Salvation, as by the manner of its coming, so by its Operation: pray what is its Operation?

A. It causeth the Soul to see in the Light thereof, that there is no Righteousness in this World that can save the Sinner, *Isa. 64. 6.*

Q. How doth it give the Soul this Sight?

A. By giving him to understand the Law, and his own inability to do it, *Gal. 2. 15, 16.*

Q. And doth it always show the Soul where Justifying Righteousness is?

A. Yes; it shews that Justifying Righteousness is only to be found in the Lord Jesus Christ, in what he hath done and suffered in the Flesh, *Isa. 45. 24, 25. Phil. 3. 3, to 9.*

Q. How doth Faith find this Righteousness in Christ?

A. By the Word, which is therefore called the Word of Faith, because Faith by that findeth sufficient Righteousness in him, *Rom. 10. 6, 7, 8, 9.*

Q. How else doth it operate in the Soul?

A. It applieth this Righteousness to the Sinner, and also helps him to embrace it, *Rom. 3. 21, 22. 1 Cor. 1. 30. Gal. 2. 20.*

Q. How else doth it operate?

A. By this Application of Christ, the Soul is quickened to Life, Spiritualized and made Heavenly. For right Faith quickeneth to Spiritual Life, Purifies and Sanctifies the Heart; and worketh up the Man that hath it, into the Image of Jesus Christ, *Col. 2. 12, 13. Acts 15. 9. Chap. 26. 18. 2 Cor. 3. 18.*

Q. How else doth it operate?

A. It giveth the Soul Peace with God through Jesus Christ, *Rom. 5. 1.*

Q. Surely Christ is of great Esteem with them that have this Faith in him, is he not?

A. Yes, Yes. Unto them therefore which believe he is precious, precious in his Person, precious in his Undertakings, precious in his Word, *1 Pet. 2. 7. Chap. 1. 18, 19. 2 Pet. 1. 3, 4.*

Q. Can these People, then, that have this Faith, endure to have this Christ spoken against?

A. O! No! This is a Sword in their Bones, and a burden that they cannot bear, *Psal. 42. 10. Zeph. 3. 18, 19.*

Q. Doth it not go near them when they see his Ways and People discountenanced?

A. Yes; and they also chuse rather to be despised and persecuted with them, than to enjoy the Pleasures of Sin for a Season, *Heb. 11. 24, 25.*

Q. Do they not pray much for his second Coming?

A. Yes, yes; they would fain see him on this side the Clouds of Heaven, their Conversation is in Heaven, from whence they look for the Saviour the Lord Jesus Christ, *Phil. 3. 20.*

Q. And do they live in this World as if he were to come presently?

A. Yes; For his Coming will be glorious and dreadful, full of Mercy and Judgment. The day of the Lord will come as a Thief in the Night, in which the Heavens shall pass away with a great Noise, and the Elements shall melt with fervent Heat; the Earth also and the Works therein shall be burnt up: seeing then that all these things shall be dissolved, what manner of Persons ought we to be in all holy Conversation and Godliness? *2 Pet. 3. 10, 11.*

Of Prayer.

Quest. WELL, I am glad that you have shewed me that I must worship God by Confession of Sin, and Faith in Jesus Christ: Is there any other thing a Part of the true Worship of God?

A. Yes, several; I will mention only two more at this time?

Q. What are they?

A. Prayer, and Self-denial.

Q. Is Prayer then a Part of the Worship of God?

A. Yes; a great Part of it?

Q. How do you prove that?

A. O come let us worship, and bow down, let us kneel before the Lord our Maker, *Psal. 95. 6.*

Q. Is there another Scripture proves it?

A. Yes; Then she came and worshipped him, saying, Lord help me, *Mat. 15. 25.*

Q. What is Prayer?

A. A sincere sensible affectionate pouring out of the Soul to God in the Name of Christ for what God hath promised, *Prov. 15. 8. Jer. 31. 18, 19. Psal. 42. 2, 3, 4. John 14. 13, 14. 1 John 5. 14.*

Q. Doth not every Body pray?

A. No;

A. No; the wicked through the Pride of his Countenance will not seek after God; God is not in all his Thoughts, *Psal.* 40. 4.

Q. What will become of them that do not Pray?

A. They do not worship God, and he will destroy them; Pour out thy Fury (saith the Prophet) upon the Heathen, and upon the Families that call not upon thy Name, *Psal.* 79. 6. *Jer.* 10. 25.

Q. But seeing God knoweth what we want, why doth he not give us what we need, without Praying?

A. His Counsel and Wisdom leadeth him otherwise. Thus saith the Lord, I will yet be enquired of by the House of Israel to do it for them, *Ezek.* 36. 37.

Q. Why will God have us Pray?

A. Because he would be acknowledged by thee, that he is above thee, and therefore would have thee come to him as the Mean come to the Mighty. Thus Abraham came unto him, *Gen.* 18. 27, 30.

Q. Is there another Reason why I should Pray?

A. Yes; For by Prayer thou acknowledgest, that Help is not in thine own Power, *2 Chron.* 20. 6, 12.

Q. What Reason else have you why I should Pray?

A. By Prayer thou confessest that Help is only in him, *Psal.* 62. 1.

Q. What other Reason have you?

A. By Prayer thou confessest thou canst not live without his Grace and Mercy, *Mat.* 14. 30. *Heb.* 4. 16.

Q. Are all that pray heard of the Lord?

A. No; They looked, that is, prayed, but there was none to save them; even unto the Lord, but he answered them not, *2 Sam.* 22. 42.

Q. To what doth God compare the Prayers which he refuseth to answer?

A. He compareth them to the howling of a Dog, *Hos.* 7. 14.

Q. Who be they whose Prayers God will not answer?

A. Theirs, who think to be heard for their much speaking, and vain Repetition, *Matth.* 6. 7.

Q. Is there any other whose Prayer God refuseth?

A. Yes; There are that ask and have not because what they ask, they would spend upon their Lusts, *Jam.* 4. 3.

Q. Is there any other whose Prayer God refuseth?

A. Yes; If I regard iniquity in my Heart, the Lord will not hear my Prayer. *Psal.* 66. 18.

Q. Is the regarding of Sin in our Heart such a deadly Hindrance to Prayer?

A. Son of Man, saith God, these Men have set up their Idols in their Heart, and have put the Stumbling-block of their Iniquity before their Face: should I be enquired of at all by them? I will set my Face

against that Man, and will make him a Sign and a Proverb. And I will cut him off from the midst of my People, *Ezek.* 14. 3, 8.

Q. Whose Prayers be they that God will hear?

A. The Prayers of the poor and needy, *Psal.* 34. 6. *Isa.* 41. 17.

Q. What do you mean by the Poor?

A. Such as have Poverty in Spirit, *Mat.* 5. 3.

Q. Who are they that are poor in Spirit?

A. They that are sensible of the Want and Necessity of all those things of God, that prepare a Man to the Kingdom of Heaven.

Q. What things are they?

A. Faith, Hope, Love, Joy, Peace, a new Heart, the Holy Ghost, Sanctification, see *Jam.* 2. 5. *2 Thes.* 2. 16. *Ezek.* 36. 26, 27.

Q. What do you mean by the needy?

A. Those whose Souls long and cannot be satisfied without the Enjoyment of these blessed things, *Psal.* 63. 1. *Psal.* 119. 20.

Q. Will God hear the Prayers of such?

A. Yes; For he satisfieth the longing Soul, and filleth the hungry Soul with good things, *Psal.* 107. 9.

Q. How shall I know that I am one of those, to whom God will give these things?

A. If thou seeest a beauty in them beyond the beauty of all other things, *Psal.* 110. 3.

Q. How else shall I know he heareth me?

A. If thou desirest them for their beauties sake, *Psal.* 90. 14, 17.

Q. How else should I know I shall have them?

A. When thy groanings after them are beyond Expression, *Rom.* 8. 26.

Q. How else should I know, and so be encouraged to pray?

A. When thou followest hard after God in all his Ordinances for the obtaining of them, *Isa.* 4. 31. *Ch.* 64. 5.

Q. How else should I know?

A. When thou makest good Use of that little thou hast already, *Rev.* 3. 8.

Q. Are here all the good Signs that my Prayers shall be heard?

A. No; there is one more without which thou shalt never obtain.

Q. Pray what is that?

A. Thou must plead with God, the Name and Merits of Jesus Christ, for whose sake only God giveth thee these things. If we ask any thing in his Name, he heareth us, and whatsoever you ask the Father in my Name, saith Christ, I will do it, *John* 14. 13, 14.

Q. Doth God always answer presently?

A. Sometimes he doth, and sometimes he doth not, *Isa.* 30. 19. *Dan.* 10. 12.

Q. Is not God's deferring, a Sign of his Anger?

A. Some-

A. Sometimes it is not, and sometimes it is.

Q. *When is it no Sign of his Anger?*

A. When we have not wickedly departed from him by our Sins, *Luke 18. 7.*

Q. *When is it a Sign of his Anger?*

A. When we have backsliden, when we have not repented some former Miscarriages, *Hos. 5. 14, 15.*

Q. *Why doth God defer to hear their Prayers that have not wickedly departed from him?*

A. He loves to hear their Voice, to try their Faith, to see their Importunity, and to observe how they can wrestle with him for a Blessing, *Song 2. 14. Mat. 15. 22, to 29. Luke 11. 5, 6, 7, 8. Gen. 32. 25, 26, 27.*

Q. *But is not deferring to answer Prayer a great Discouragement to praying?*

A. Though it is, because of our Unbelief, yet it ought not because God is faithful. Therefore Men ought always to pray, and not to faint, *Luke 10. 1, to 7.*

Of Self-Denial.

Q. *I Am glad you have thus far granted my Request: But you told me that there was another Part of God's Worship; pray repeat that again?*

A. It is Self-denial.

Q. *Now I remember it well; pray how do you prove that Self-denial is called a Part of God's Worship?*

A. It is said of *Abraham*, that when he went to offer up his Son *Isaac* upon the Altar for a Burnt-Offering, which was to him a very great Part of Self-denial, that he counted that Act of his, *Worshipping God.*

Q. *Will you be pleased to read the Text?*

A. Yes; And *Abraham* said unto his young Men, *Abide ye here with the Ass, and I and the Lad will go yonder and worship, &c.* This now was when he was going to slay his Son *Isaac*, *Gen. 22. 5.*

Q. *What is Self-denial?*

A. It is for a Man to forsake his All, for the sake of Jesus Christ.

Q. *Will you prove this by a Scripture or two?*

A. Yes; whosoever he be of you that forsaketh not all that he hath, he cannot be my Disciple, *Luke 14. 33.*

Q. *Indeed this is a full Place, can you give me one more?*

A. Yes; what Things were Gain to me, those I count Loss for Christ; yea doubtless and I count all Things but Loss for the Excellency of the Knowledge of Christ Jesus my Lord, for whom I have suffered the Loss of all Things, and do count them but Dung, that I may win Christ, &c. *Phil. 3. 7, 8.*

Q. *These two are indeed a sufficient Answer to my question; but pray will you now give me*

some particular Instances of the Self-denial of them that have heretofore been the Followers of Christ?

A. Yes; *Abel* denied himself, to the losing of his Blood; *Abraham* denied himself, to the losing of his Country and his Father's House; *Moses* denied himself of a Crown and a Kingdom, and of Ease and Tranquillity; *Joseph* denied himself of fleshly Lufts, *Gen. 4. 8. chap. 12. 1, 2, 3, 4. Heb. 11. 24, 25, 26, 27. Gen. 39. 7, 8, 9.*

Q. *But these Men each of them denied themselves but of some things, did they?*

A. You see *Abel* lost all, his Blood and all; *Abraham* lost his Country to the Hazard of his Life, so did *Moses* in leaving the Crown and Kingdom, and *Joseph* in denying his Mistress, *Gen. 12. 13. Heb. 11. 27. Gen. 39. 10, to 15.*

Q. *Will you discourse a little particularly of self-denial?*

A. With all my heart.

Q. *First then, pray in what Spirit must this self-denial be performed?*

A. It must be done in the Spirit of Faith, of Love, and of a sound mind. Otherwise, if a Man should sell all that he hath and give to the poor, and his Body to be burnt besides, it would profit him nothing, *1 Cor. 13. 1, 2, 3.*

Q. *Who are like to miscarry here?*

A. They whose Ends in Self-denial are not according to the Proposals of the Gospel.

Q. *Who are they?*

A. They that suffer through Strife and Vain-glory; or thus, they who seek in their Sufferings the Praise of Men more than the Glory of Christ, and Profit of their Neighbour.

Q. *Who else are like to miscarry here?*

A. They that have Designs like *Ziba* to ingratiate themselves by their pretended Self-denial into the Affections of the godly, and to enrich themselves by this means, *2 Sam. 16. 1, 2, 3, 4.*

Q. *Are there any other like to miscarry here?*

A. Yes; they that by denying themselves think with the Pharisee, to make themselves stand more righteous in God's Eyes than others, *Luke 18. 11, 12.*

Q. *Who else are in danger of miscarrying here?*

A. They who have fainted in their Works, they whose Self-denial hath at last been overcome by Self-love, *Gal. 3. 4. chap. 6. 9.*

Q. *Shall I propound a few more questions?*

A. If you please.

Q. *What then if a Man promiseth to deny himself hereafter and not now, is not this one step to this kind of Worship?*

A. No, by no means; for the reason why this Man refuseth to deny himself now, is because his Heart at present sticks closer to his

his Lusts and the World, than to God and Christ.

Q. Can you give me a Scripture Instance to make this out?

A. Yes; Esau never intended for ever to part with the Blessing, he intended to have it hereafter; but God counted his not choosing of it at present, a despising of it, and a preferring of his Lusts before it; and therefore when he would, God would not, but reject both him and his Tears, *Gen. 25. 30, to 34. Heb. 12. 14, 15, 16.*

Q. How and if a Man shall say thus, I am willing to deny myself in many things, tho' he cannot deny himself in all, is not this one Step in this part of this Worship of God?

A. No, in no wise; for this Man doth just like Saul, he will slay a part, and will keep a part alive; the Kingdom must be taken from him also, *1 Sam. 15.*

Q. How if a Man be willing to lose all but his Life?

A. He that will save his Life shall lose it, but he that will lose his Life for my Sake, saith Christ, shall save it unto Life eternal, *Matt. 16. 25. John 12. 25.*

Q. How if a Man has been willing to lose all that he hath, but is not now, will not God accept of his Willingness in time past, though he be otherwise now?

A. No; for the true Disciple must deny himself daily, take up his Cross daily, and go after Jesus Christ, *Luke 9. 23.*

Q. But how if a Man carrieth it well outwardly, so that he doth not dishonour the Gospel before Men, may not this be counted Self-denial?

A. No, if he be not right at Heart; for though Man looketh on the outward Appearance, God looketh at the Heart, *1 Sam. 16. 7.*

Q. But if I be afraid my Heart may deceive me in this great Work, if hard things come upon me hereafter, is there no way to find out whether it will deceive me then or no?

A. I will give you a few Answers to this question, and will shew you first whose heart is like to deceive him in this work.

Q. Will you befriend me so much?

A. Yes; 1. He that makes not daily Conscience of Self-denial, is very unlike to abide a Disciple for times to come, if difficult. Judas did not deny himself daily, and therefore fell when the Temptation came, *John 12. 6.*

Q. Will you give me another Sign?

A. Yes; he that indulgeth any one secret Lust under a Profession, is not like to deny himself in all things for Christ.

Q. Who are they that indulge their Lusts?

A. They that make Provision for them, either in Apparel, or Diet, or otherwise, *Rom. 13. 12, 13, 14. Isa. 3. 16, to 21. Amos 6. 3, 4, 5, 6.*

Q. Who else do so?

A. They that excuse their Sins, and

keep them disguised that they may not be reprehended, as Saul did, *Ec. 1 Sam. 15. 18, to 22.*

Q. Who else are they that indulge their Lusts?

A. They that heap up to themselves such Teachers as favour their Lusts, *2 Tim. 4. 3, 4. Isa. 30. 10.*

Q. Who else do indulge their Sins?

A. They that chuse rather to walk by the imperfect Lives of Professors than by the Holy Word of God: or thus, they that make the Miscarriages of some good Men an Encouragement unto themselves to forbear to be exact in Self-denial, these eat up the Sins of God's People as Men eat Bread, *Hos. 4. 7, 8, 9.*

Q. Will you now shew me who are like to do this part of God's Worship acceptably?

A. Yes; he whose Heart is set against Sin as Sin, is like to deny himself acceptably, *Rom. 7. 13, 14.*

Q. Who else?

A. He that hath the Sense and Savour of Forgiveness of Sins upon his Heart, *2 Cor. 5. 14.*

Q. Who else is like to deny himself well?

A. He that hath his Affections set upon Things above, where Christ sitteth at the right Hand of God, *Col. 3. 1, 2, 3, 4, 5.*

Q. Who else is like to deny himself well for Christ?

A. He that seeth a greater Treasure in Self-denial, than in self-seeking, *2 Cor. 12. 9, 10, 11. Heb. 11. 24, 25, 26.*

Q. Are there none other signs of one that is like to do this part of God's worship acceptably?

A. Yes; He that takes up his Cross daily, and makes Christ's Doctrine his Example, *Luke 6. 47, 48. John 12. 25, 26.*

Q. But how do you discover a Man to be such a one?

A. He keepeth his Heart with all Diligence, he had rather die than Sin; ill Carriages of Professors break his Heart, nothing is so dear to him as the Glory of Christ, *Prov. 4. 23. Numb. 11. 15. Phil. 3. 18. Acts 20. 24.*

Q. Pray can you give me some Motive to Self-denial?

A. Yes; the Lord Jesus denied himself for thee; what sayest thou to that?

Q. Wherein did Christ deny himself for me?

A. He left his Heaven for thee; he denied for thy Sake to have so much of this World as hath a Fox or a Bird, and he spilt his most precious Blood for thee, *John 6. 38. Luke 9. 58. 2 Cor. 8. 9. Rev. 1. 5.*

Q. Can you give another Motive to Self-denial?

A. Yes; what shall it profit a Man if he shall gain the whole World and lose his own Soul? *Luke 8. 36.*

Q. But why doth God require Self-denial of

of them that will be saved?

A. God doth not require Self-denial as the Means to obtain Salvation, but hath laid it down as a Proof of the Truth of a Man's Affections to God and Christ.

Q. How is Self-denial a Proof of the Truth of a Man's Affections to God?

A. In that for the sake of his Service, he leaveth all his Enjoyments in this World. Thus he proved Abraham's Affections, thus he proved Peter's Affections, and thus he proved their Affection that you read of in the Gospel, Gen. 22. 12. Matt. 4. 18, 19, 20, 21, 22. Luke 9. 57, to 63.

Q. What reason else can you produce why God requireth Self-denial?

A. Self-Denial is one of the distinguishing characters by which true Christians are manifested from the feigned Ones: for those that are feigned, flatter God with their Mouth, but their Hearts seek themselves; but the Sincere, for the Love that he hath to Christ, forsaketh all that he hath for his sake, Psalm 78. 36, 37. Ezek. 33. 31, 32.

Q. Is there yet another reason why God requireth Self-denial of them that profess his Name?

A. Yes; because by Self-denial the Power and Goodness of the Truths of God are made manifest to the incredulous World. For they cannot see but by the Self-denial of God's People, that there is such Power, Glory, Goodness and Desirableness in God's Truth as indeed there is, Dan. 3. 16, 28. Phil. 1. 12, 13.

Q. Have you another Reason why God requireth Self-denial?

A. Yes; because Self-denial prepareth a Man, tho' not for the Pardon of his Sin, yet for that far more exceeding and eternal weight of Glory, that is laid up only for them that deny all that they have for the Lord Jesus his Name and Cause in this World, 2 Cor. 4. 8, 9, 10, 17. 2 Thess. 1. 5, 6.

Q. Before you conclude, will you give me a few Instances of the Severity of God's hand upon some Professors, that have not denied themselves when called thereto by him?

A. Yes, willingly; Lot's Wife for but looking behind her towards Sodom, when God called her from it, was stricken from Heaven, and turned into a Pillar of Salt, therefore remember Lot's Wife, Gen. 19. 17, 26. Luke 17. 31, 32.

Q. Can you give me another instance?

A. Yes; Esau for not denying himself of one morsel of Meat was denied a Share in

the Blessing, and could never obtain it after, though he sought it carefully with Tears, Gen. 25. 32, 33, 34. Heb. 12. 14, 15.

Q. Have you at hand another instance?

A. Yes; Judas for not-denying himself, lost Christ, his Soul, and Heaven: and is continued the great Object of God's Wrath among all damned Souls, John 12. 5, 6. Luke 22. 3, 4, 5, 6. Mat. 26. 14, 15, 16. Acts 1. 25.

Q. Will you give me one more instance, and so conclude?

A. Yes; Ananias and Sapphira his Wife, did for the want of Self-denial, pull upon themselves such Wrath of God, that he slew them, while they stood in the midst before the Apostles, Acts 5. 1, to 15.

The Conclusion.

BEFORE I wind up this discourse, I would lay down these few things for you to consider of, and meditate upon.

I. Consider, That seeing every one by Nature are accounted Sinners; 'Tis no matter whether thy actual Sins be little or great, few or many, thy sinful Nature hath already lain thee under the Curse of the Law.

II. Consider, That therefore thou hast already ground for Humiliation, Sins to repent of, Wrath to fly from, or a Soul to be damned.

III. Consider, That time stays not for thee, and also that as time goes, Sin encreaseth; so that at last the end of thy time, and the compleating of thy Sin, are like to come upon thee in one moment.

IV. Bring thy last Day often to thy Bed-side, and ask thy Heart if this Morning thou wast to die, if thou be ready to die or no.

V. Know 'tis a sad thing to lie a dying, and to be afraid to die; to lie a dying and not to know whither thou art going; to lie a dying, and not to know whether good Angels or bad must conduct thee out of this miserable World.

VI. Be often remembering what a Blessed Thing it is to be saved, to go to Heaven, to be made like Angels, and to dwell with God and Christ to all Eternity.

VII. Consider how sweet the Thought of Salvation will be to thee when thou seest thy self in Heaven, whilst others are roaring in Hell.

The Lord Jesus Christ be with thy Spirit.

The HOLY CITY:

OR, THE NEW JERUSALEM

WHEREIN

Its goodly Light, Walls, Gates, Angels, and the Manner of their
Standing, are Expounded :

Also her Length and Breath ; together, with the Golden-Measuring-
Reed, Explained :

AND

The GLORY of ALL unfolded.

AS ALSO,

The Numerousness of its Inhabitants: And what the Tree and Water of
Life are, by which they are sustained.

Glorious Things are spoken of thee, O City of God, Psal. 87. 3.

And the Name of the City from that Day shall be called, THE LORD IS THERE,
Ezek. 48. 35.

The EPISTLE to four Sorts of READERS.

I. To the Godly Reader.

FRIEND,

THOUGH the Men of this World, at the Sight of this Book, will not only deride,
but laugh in Conceit, to consider that one so low, contemptible, and inconsiderable
as I, should busie my self in such Sort, as to meddle with the Exposition of so hard
and knotty a Scripture, as here they find the subject Matter of this little Book; yet do thou
remember, that God hath chosen the foolish Things of this World to confound the Wise,
and Things that are not, to bring to nought Things that are: Consider also, that even
of old it hath been his Pleasure to hide these Things from the Wise and Prudent, and to
reveal them unto Babes.

1 Cor. 1.
27, 28.
Mat. 11.
25. and 21.
15, 16.

I tell you, that the Operation of the Word and Spirit of God (without depending upon
that Idol, so much adored) is sufficient of it self to search out all Things, even the deep
Things of God.

1 Cor. 2.
10.

The Occasion of my first meddling with this Matter, was as followeth:

Upon a certain First-Day, I being together with my Brethren, in our Prison-Chamber,
they expected that, according to our Custom, something should be spoken out of the Word, for
our mutual Edification; but at that Time I felt my self (it being my Turn to speak) so
empty, spiritless, and barren, that I thought I should not have been able to speak among
them so much as five Words of Truth, with Life and Evidence; but at last, it so fell out,
that providentially I cast mine Eye upon the eleventh Verse of the one and twentieth Chapter
of this Prophecy; upon which, when I had considered a while, methought I perceived some-
thing of that *ASPEN*, in whose Light you there find this *HOLY CITY* is said to come
or descend; wherefore having got in my Eye some dim Glimmerings thereof, and finding al-
so in my Heart a Desire to see further thereinto; I with a few Groans did carry my Me-
ditations to the Lord *JESUS* for a Blessing, which he did forthwith grant according to his
Grace; and helping me to set before my Brethren, we did all eat, and were all refreshed;
and behold also, that while I was in the distributing of it, it so encreased in my Hand,
that of the Fragments that we left, after we had well dined, I gathered up this Basket-
full. Methought the more I cast mine Eye upon the whole Discourse, the more I saw lye in it:

Wherefore

Wherefore setting my self to a more narrow Search, through frequent Prayer to God (what first with doing, and then with undoing, and after that with doing again) I thus did finish it.

But yet, notwithstanding all my Labour and Travel in this Matter, I do not, neither can I expect that every godly Heart should in every Thing see the Truth and Excellency of what is here discoursed; neither would I have them imagine that I have so thorowly viewed this Holy City, but that much more than I do here crush out, is yet left in the Cluster: Alas! I shall only say thus, I have crush'd out a little Juice to sweeten their Lips withal; not doubting but in a little Time more large Measures of the Excellency of this City, and of its Sweetness and Glory, will by others be opened and unfolded; yea, if not by the Servants of the Lord JESUS, yet by the Lord Himself, who will have this City builded and set in its own Place.

But, I say, for this DISCOURSE, if any of the Saints that read herein, think they find nought at all but Words (as many Times it falleth out, even in their reading the Scriptures of God themselves) I beg, I say, of such, that they read charitably, judge modestly; and also that they would take heed of concluding, that because they for the present see nothing in this or that Passage, that therefore there is nothing in it: Possibly from that which thou mayest cast away as an empty Bone, others may pick both good and wholesome Bits; yea, and also out of that, suck much nourishing Marrow. Thou find by Experience, that that very Bit that will not down with one, may yet not only down, but be healthful and nourishing to another. Babes are more for Milk than strong Meat, though Meat will well digest with those that are of riper Years.

Wherefore that which thy Weakness will not suffer thee to feed on, leave; and go to the Milk and Nourishment that in other Places thou shalt find.

1 Cor. 3.
1, 2.
Heb. 5. 12,
13, 14.

II. To the Learned Reader.

MY Second Word is to my Wise and Learned Reader.

Sir, I suppose in your reading of this DISCOURSE, you will be apt to blame me for two Things: First, because I have not so beautified my Matter with Acuteness of Language as you could wish or desire. Secondly, Because also I have not given you, either in the Line, or in the Margent, a Cloud of Sentences from the Learned Fathers, that have according to their Wisdom (possibly) handled these Matters long before me.

To the first, I say, The Matter indeed is excellent and high; but for my Part, I am weak and low; it also deserveth a more full and profound Discourse than my small Parts will help me to make upon the Matter: But yet seeing the Lord looketh not at the outward Appearance, but on the Heart; neither regardeth high swelling Words of Vanity, but pure and naked Truth; and seeing also that a Widow's Mite being all, even Heart as well as Substance, is counted more, and better, than to cast in little out of much, and that little too perhaps the worst. I hope, my Little being All, my Farthing (seeing I have no more) may be accepted and counted for a great deal in the LORD's Treasury. Besides, Sir, Words easy to be understood do often hit the Mark; when high and learned ones do only pierce the Air. He also that speaks to the weakest, may make the Learned understand him; when he that striveth to be high, is not only for the most Part understood but of a Sort, but also many Times is neither understood by them, nor by himself.

Secondly, The Reason why you find me empty of the Language of the Learned, I mean their Sentences and Words, which others use, is, because I have them not, nor have not read them: had it not been for the BIBLE, I had not only not thus done it, but not at all.

Lastly, I do find in most such a Spirit of Whoredom and Idolatry concerning the Learning of this World, and Wisdom of the Flesh, and GOD's Glory so much stained and diminished thereby; that had I all their Aid and Assistance at Command, I durst not make use of ought thereof, and that for fear lest that Grace, and those Gifts that the Lord hath given me, should be attributed to their Wits, rather than the Light of the Word and Spirit of GOD: Wherefore I will not take of them from a Thread to a Shoe-Latchet, lest they should say, we have made Abraham rich.

Gen. 14.
23.

Sir, What you find suiting with the Scriptures, take, though it should not suit with Authors; but that which you find against the Scriptures, slight, though it should be confirmed by Multitudes of them. Yea, further, where you find the Scriptures and your Authors jump, yet believe it for the sake of Scriptures Authority. I honour the Godly, as Christians, but I prefer the BIBLE before them; and having that still with me, I count my self far better furnished than if I had (without it) all the Libraries of the two Universities: Besides, I am for drinking Water out of my own Cistern; what GOD makes mine by the Evidence of his Word and Spirit, that I dare make bold with: Wherefore seeing, though I am without their learned Lines, yet well furnished with the Words of GOD, I mean the BIBLE, I have contented my self with what I there have found, and having set it before your Eyes,

I pray read and take, Sir, what you like best;
And that which you like not, leave for the rest.

III. To the Captious Reader.

MY third Word is to the captious and wrangling Reader.

Friend, However thou camest by this Book, I will assure thee, thou wast least in my Thoughts when I writ it; I tell thee, I intended this Book as little for thee, as the Goldsmith intendeth his Jewels and Rings for the Snout of a Sow. Wherefore put on Reason, and lay aside thy Frenzy; Be sober, or lay by the Book.

IV. To the Mother of Harlots, &c.

MY fourth Word is to the Lady of Kingdoms, the Well-favoured Harlot, the Mistress of Witchcrafts, and the Abominations of the Earth.

Mistress, I suppose I have nothing here that will either please your wanton Eye, or go down with your voluptuous Palate: Here is Bread indeed, as also Milk and Meat; but here is neither Paint to adorn thy wrinkled Face, nor Crutch to uphold or underscore thy shaking, tottering, staggering Kingdom of Rome; but rather a certain Presage of thy sudden and fearful final downfall, and of the Exaltation of that holy Matron, whose Chastity thou dost abhor, because by it she reproveth and condemneth thy leud and stubborn Life. Wherefore, Lady, smell thou may'st of this, but taste thou wilt not: I know that both thy wanton Eye, with all thy mincing Brats that are intoxicated with thy Cup, and enchanted with thy Fornications, will at the Sight of so homely and plain a Dish as this, cry, Foh! snuff, put the Branch to the Nose, and say, Contemptible! But Wisdom is justified of all her Children. The Virgin Daughter of Zion hath despised thee, and laughed thee to scorn; Jerusalem hath shaken her Head at thee; yea, her GOD hath smitten his Hands at thy dishonest Gain and Freaks. Rejoice ye with Jerusalem, and be glad for her, all ye that love her; rejoyce for Joy with her, all ye that mourn for her; that ye may suck and be satisfied with the Breasts of her Consolations, that ye may milk out and be delighted with the Abundance of her Glory.

JOHN BUNYAN.

The HOLY CITY:

OR THE

NEW JERUSALEM.

REVELATIONS XXI. 10, to 28.

And he carried me away in the Spirit to a great high Mountain, and shewed me that great City, the holy Jerusalem, descending out of Heaven from God,

Having the Glory of God: and her Light was like unto a Stone most precious, even like a Jasper Stone, clear, as Crystal:

And had a Wall great and high, and had twelve Gates, and at the Gates twelve Angels and Names written thereon, which are the Names of the twelve Tribes of the Children of Israel.

On the East three Gates, on the North three Gates, on the South three Gates, and on the West three Gates.

And the Wall of the City had twelve Foundations, and in them the Names of the twelve Apostles of the Lamb.

And he that talked with me had a golden Reed to measure the City, and the Gates thereof and the Wall thereof.

And the City lieth four-square, and the Length is as large as the Breadth: and he measured the City with the Reed, twelve thousand Furlongs: the Length and the Breadth, and the Height of it are equal.

And he measured the Wall thereof, an hundred and forty and four Cubits, according to the Measure of a Man, that is of the Angel.

And the Building of the Wall of it was of Jasper, and the City was of pure Gold, like unto clear Glass.

And the Foundations of the Wall of the City were garnished with all manner of precious Stones. The first Foundation was Jasper; the second Sapphire; the third, a Chalcedony; the fourth, an Emerald;

The

The fifth, Sardonyx; the sixth, Sardius; the Seventh, Chrysolite; the eighth Beryl; the ninth, a Topaz; the tenth, a Chrysoprasus; the eleventh a Jacinth; the twelfth, an Amethyst.

And the twelve Gates were twelve Pearls, every several Gate was of one Pearl; and the Street of the City was pure Gold, as it were transparent Glass.

And I saw no Temple therein: for the Lord God Almighty, and the Lamb are the Temple of it.

And the City had no need of the Sun, neither of the Moon to shine in it: for the Glory of God did lighten it, and the Lamb is the Light thereof.

And the Nations of them which are saved, shall walk in the Light of it: and the Kings of the Earth do bring their Glory and Honour unto it.

And the Gates of it shall not be shut at all by Day: for there shall be no Night there.

And they shall bring the Glory and Honour of the Nations into it.

And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh Abomination, or maketh a Lie: but they which are written in the Lamb's Book of Life.

CHAP. XXII. 1, 2, 3, 4.

And he shewed me a pure River of Water of Life, clear as Crystal, proceeding out of the Throne of God, and of the Lamb.

In the midst of the Street of it, and of either side of the River, was there the Tree of Life, which bare twelve manner of Fruits, and yielded her Fruit every Month: and the Leaves of the Tree were for the healing of the Nations.

And there shall be no more Curse: but the Throne of God, and of the Lamb shall be in it; and his Servants shall serve him.

And they shall see his Face, and his Name shall be in their Foreheads.

IN my dealing with this Mystery, I shall not meddle where I see nothing, neither shall I hide from you that which at present I conceive to be wrapt up therein: only you must not from me look for much Enlargement, though I shall endeavour to speak as much in few Words, as my Understanding and Capacity will enable me, through the Help of Christ.

In the Description of this holy City, you have these five general Heads:

First, The Vision of this City in general.

Secondly, A Discovery of its Defence, Entrances, and Fashion, in particular.

Thirdly, A Relation of the Glory of each.

Fourthly, A Discovery of its Inhabitants, their Quality and Numerousness.

Fifthly, A Relation of its Maintenance; by which it continueth in Life, Ease, Peace, Tranquility, and Sweetness forever.

To all which I shall speak something in their proper Places, and shall open them before you.

But before I begin with any of them, I must speak a Word or two concerning John's Qualification, whereby he was enabled to behold and take a View of this City; which Qualification he relateth in these Words following.

Verse 10. *And he carried me away in the Spirit to a great and high Mountain; and shewed me that great City, the Holy Jerusalem, descending out of Heaven from God.*

John qualified for this Vision.

The Angel being to shew this holy Man this great and glorious Vision, he first (by qualifying of him) puts him into a suitable Capacity to behold and take the View thereof; *He carried me away in the Spirit: When he saith, He carried me away in the*

Spirit, he means he was taken up into the Spirit, his Soul was greatly spiritualized: Whence take Notice, that an ordinary Frame of Spirit is not able to comprehend, nor yet to apprehend extraordinary things: Much of the Spirit discerns much of God's Matters; but little of the Spirit discerneth but little of them: *I could not speak to you as unto spiritual, but as unto carnal, even as unto Babes in Christ; I have fed you with Milk, and not with Meat; for hitherto ye were not able to bear it, nor yet are ye able.*

1 Cor. 3. 1, 2.

And he carried me away in the Spirit, &c. Thus it was with the Saints of old, when God had either special Work for them to do, or great things for them to see: *Ezekiel*, when he had the Vision of this City in the old Law, in the Captivity at *Babylon*, he must be first forefitted with a competent Measure of the Spirit, *Ezek. 40. 2.* *John* also, when he had the whole Matter of this Prophecy revealed unto him, he must be in the Spirit; *I was* (saith he) *in the Spirit on the Lord's Day, and heard behind me a great Voice, as of a Trumpet talking with me, &c.* Whence note again, That when God calls a Man to this or that Work for him, he first fits him with a suitable Spirit: *Ezekiel* saith, when God bid him stand upon his Feet, *That the Spirit entered into him, and set him upon his Feet.*

When God calls to work, he fits for Work. *Ezek. 2. 1, 2.*

And he carried me away, &c. Mark, *And he carried me [away] &c.* As a Man must have much of the Spirit that sees much of God, and his goodly Matters; so he must be also carried *AWAY* with it; he must by it be taken off from Things carnal and earthly, and taken up into the Glory of Things that are spiritual and heavenly: The Spirit loveth to do what it doth in private; that

that Man to whom God intendeth to reveal great Things, he takes him aside from the Lumber and Cumber of this World, and carrieth him away in the Solace and Contemplation of the Things of another World;

Mark 4.
34.

And when they were alone, he expounded all Things to his Disciples; Mark, And when they were ALONE; according to that of

Isa. 28. 9.

the Prophet, Whom shall he teach Wisdom, and whom shall he make to understand Doctrine? they that are WEANED from the Milk, and DRAWN from the Breasts.

* Luke 2.

25, to 39.

Whence observe also, He is the Man that is like to know most of God, that is oftenest in * private with him: He that obeyeth, when God saith, *Come up hither*, he shall see the Bride, the Lamb's Wife: For a Man thro' desire having SEPARATED himself, seeketh and Intermedleth with all Wisdom.

Prov. 18.

1.

And he carried me away in the Spirit to a great and high Mountain. Thus having shewed his Frame, and inward Disposition of Spirit; he now comes to tell us also of the Place or Stage on which he was set; to the end that now being fitted by Illumination, he might not be hindered of his Vision by ought that might intercept: *He*

Exod. 19.

3.

carried me away in the Spirit to a great and high Mountain. Thus did God of old also; for when he shewed to Moses the Patterns of the Heavenly things, he must ascend into the Mount Sinai: he must into the Mount also, when he hath the View of the Holy Land, and of that goodly Mountain Lebanon: Whence we may learn, That the Things of God are far from Man, as he is natural; and also that there are very great things between us and the sight of them; none can see them but such as are carried away in the Spirit, and set on high.

Deut. 32.

49.

-----*To a great and high Mountain.* This Mountain therefore signifieth the Lord Christ, on which the Soul must be placed, as on a mighty Hill, whereby he may be able (his Eyes being anointed with spiritual Eye-salve) to see over the Tops of those mighty Corruptions, Temptations, and spiritual Enemies, that like high and mighty Towers are built by the wicked one, to keep the View of God's things from the sight of our Souls: wherefore Christ is called, *The Mountain of the Lord's House*, or that on which the House of God is placed; he is also called, *The Rock of Ages*, and, *The Rock that is higher than we: The Hill of God is an high Hill, as Bashan; an high Hill, as the Hill of Bashan.* This is the Hill from whence the Prophet Ezekiel had the Vision of this City: *And upon this Rock* (saith Christ) *will I build my Church, and the Gates of Hell shall not prevail against it.*

2 Cor. 10.

5, 6.

Psal. 68. 15

1.

Ezek. 40.

2.

Mat. 16.

18.

And he carried me away in the Spirit to a great and high Mountain, and shewed me that great City, the holy Jerusalem. Having thus told us how, and with what he was qualified, he next makes Relation of what

he saw, which was, *that great City, the holy Jerusalem.*

Jerusalem, in the Language of the Scripture, is to be acknowledged for the Church and Spouse of the Lord Jesus; and is to be considered either generally, or more particularly. Now as she is to be taken generally, so she is to be understood as being *the whole Family in Heaven and Earth; and as she is thus looked upon, so she is not considered with respect to this or that State and Condition of the Church here in the World, but simply, as she is the Church: therefore it is said, when at any time any are converted from Satan to God, *That they are come to Mount Sion, the City of the living God, the Heavenly Jerusalem; to an innumerable company of Angels; to the general Assembly and Church of the First-born that are written in Heaven; to God the Judge of all, and to the Spirits of just Men made perfect; to Jesus, and to the Blood of sprinkling.*

Jerusalem considered in general.

* Eph. 3. 15.

Heb. 12. 22, 23, 24.

But again, As *Jerusalem* is thus generally to be understood, so also she is to be considered more particularly: 1. Either as she relates to her first and purest State; or, 2. As she relates to her declined and captivated State; or, 3. With Reference to her being recovered again from her apostatized and captivated Condition: Thus it was with *Jerusalem* in the Letter; which threefold State of this City shall be most exactly answered by our Gospel *Jerusalem*, by our New-Testament-Church. Her first State was in the Days of Christ and his Apostles, and answered to *Jerusalem* in the Days of Solomon; her second State is in the Days of Antichrist, and answereth to the carrying away of the Jews from their City into *Babylon*; and her third State is this in the Text, and answereth to their Return from Captivity, and rebuilding their City and Walls again: All which will be fully manifest in this Discourse following.

Jerusalem is to be considered more particularly.

Besides, That this holy City that here you read of, is the Church, the Gospel-Church, returning out of her long and Antichristian Captivity; consider,

First, She is here called a *City*, the very Name that our Primitive *Church went under; which Name she loseth all the while of her Apostatizing and Captivity under Antichrist: for observe, I say, all the while she is under the Scourge of the Dragon, Beast, and the Woman in Scarlet, &c. she goeth under the Name of a Woman, a Woman in Travail, a Woman flying before the Dragon, a Woman flying into the Wilderness, there to continue in an afflicted and tempted Condition, and to be glad of Wilderness Nourishment, until the time of her Enemies were come to an end, *Rev. 12.*

* Eph. 3. 19.

&c. Rev. 13.

Now the reason why she lost the Title of *City*, at her going into Captivity, is, Because then she lost her Situation and Strength; she followed others than Christ, wherefore he suffered her Enemies to scale her

her Walls, to brake down her Battlements; he suffered, as you see here, the great Red Dragon, and Beast with seven Heads and ten Horns, to get into her Vineyard, who made most fearful Work both with her and all her Friends: her Gates also were now either broken down, or shut up, so that none could, according to her Laws and Statutes enter into her; her Charter also, even the Bible it self, was most grossly abused and corrupted, yea, sometimes burned and destroyed almost utterly, wherefore the Spirit of God doth take away from her the Title of *City*, and leaveth her to be termed a *Wandering Woman*, as afore said: *The Court that is without the Temple* (saith the Angel) *leave out, and measure it not, for it is given to the Gentiles; and the holy City shall they tread under foot forty and two Months. The holy City shall they tread under foot; that is, all the City-Constitutions, her Forts and Strength, her Laws and Privileges for a long time shall be laid aside and slighted, shall become a Hissing, a Taunt, and a By-word among the Nations. And truly thus it was in the Letter, in the Destruction of Jerusalem by the King of Babylon and his wicked Instruments, by whose Hands the City was broken up, the Walls pulled down, the Gates burned, the Houses rifled, the Virgins ravished, and the Children laid dead in the Top of every Street, 2 Chron. 36. 17, to 22. Jer. 52. Lam. Ch. 1, 2, 3, 4. Now was Zion become a plowed Field, and Jerusalem turned to heaps; a place of Briars and Thorns, and of Wastness and Desolation, Mic. 3. 12. Isa. 7. 23, 24.*

Secondly, The Phrase also that is joyned with this of *City*, doth much concern the point; she is here called, *The new and holy City*, which words are explained by these, *As a Bride adorned and prepared for her Husband*: the meaning is, That she is now got into her Form, Fashion, Order and Privileges again; she is now ready, adorned, prepared, and put into her primitive State; Mark, though she was in her State of Affliction called a *Woman*, yet she was not then either called a *City*; or a *Woman ADORNED*: but rather a *Woman robbed and spoiled; rent and torn among the Briars and Thorns of the Wilderness, Isa. 5. 6. and 42. 22. and 32. 13, 14. Wherefore this City is nothing else but the Church returned out of Captivity from under the reign of Antichrist: As is yet further manifest, because;*

Thirdly, We find no *City* to answer that which was built after the Jews return from *Captivity*, but this; for this, and only this is the *City* that you find in this Prophecy, that is nominated as the Antitype of *that Second of the Jews*: wherefore *John* hath no Relation of her while towards the doom of Antichrist, and no Description of her in particular until Antichrist is utterly overthrown: as all may see that wisely read the

17th, 18th, 19th, and 20th, Chapters of this Prophecy.

----- *And shewed me that great City.* The holy Ghost is pleased at this time to give the Church the Name of a *City*, rather than any other Name, rather than the Name of *Spouse, Woman, Temple*, and the like: (though he giveth us her under the Name of a *Woman* also, to help us to understand what he means) but I say, the Name of a *City* is now the Name in special, under which the Church must go, and that for special Reasons:

First, To shew us how great and numerous a People will then be in the Church; the Church may be a *Woman*, a *Temple*, a *Spouse*, when she is but few, but an handful, but two or three; but to be a *City* and that in her Glory, it bespeaks great Store of Members, Inhabitants, and Citizens; especially when she goeth under the Name of a *GREAT City*, as here she does: *He shewed me that Great City.*

Secondly, She goeth rather under the Name of a *City*, than *Temple* or *Spouse*; to shew us also how plentifully the Nations and Kingdoms of Men shall at that day traffick with her, and in her, for her goodly Merchandize of Grace and Life; to shew us, I say, what wonderful Custom the Church of God at this Day shall have among all sorts of People, for her Heavenly Treasures. It is said of *Tyrus* and *Babylon*, That their Merchandize went into all the World, and Men from all Quarters under Heaven came to trade and to deal with them for their Wares; why thus it will be in the latter day with the Church of God, the Nations shall come from far; from *Tarshish, Pul, Lud, Tubal, Javan, and the Isles afar off.* They shall come, saith God, *out of all Nations upon Horses and Mules, and upon swift Beasts, to my holy Mountain Jerusalem: And it shall come to pass, that from one new Moon to another, and from one Sabbath to another, shall all Flesh come to worship before me, saith the Lord.* Alas, the Church at that Day when she is a *Woman* only, or a *Temple* either, may be without that Beauty, Treasure, Amiability, and affecting Glory that she will be endowed with when she is a prosperous *City: His marvellous kindness is seen in a strong City.* In *Cities*, you know, are the Treasures, Beauty, and Glory of Kingdoms, and 'tis thither Men go, that are desirous to solace themselves therewith: *Out of Zion, the Perfection of * Beauty, God bath shined.*

Thirdly, It is called a *City*, rather than a *Woman*, or *Temple*, to shew us how strong and securely it will keep its Inhabitants at that Day: *In that Day shall this Song be sung, We have a strong City, Salvation will God appoint for Walls and Bulwarks: And verily if the Cities of the Gentiles, and the Strength of their Bars, and Gates, and Walls, did*

Why the Church at this Day is called by the Name of a City, rather than a Woman, Temple, or the like.

Ez. k. 27.
Rev. 18:
2, 3.

Isa. 66. 19.
to 24.

Pl. 31. 21.

* Pl. 50. 2.

Deut. 9.
1, 2.
Num. 13:
28.

did so shake the Hearts, yea, the very Faith of the Children of God themselves, how secure and safe will the Inhabitants of this City be, *even the Inhabitants of that City which GOD Himself will build?* &c.

But lastly, and more especially, The Church is called here *a City*, chiefly to shew us that now she shall be undermost no longer: *Babylon* reigned, and so shall *Jerusalem* at this Day: *And thou, O Tower of the Flock, the strong Hold of the Daughter of Zion, unto thee shall it come, even the first Dominion,*
 Mic. 4. 8. *the Kingdom shall come to the Daughter of Jerusalem.* Now shall she, when she is built and compleat, have a compleat Conquest and Victory over all her Enemies; she shall reign over them; the Law shall go forth of her that rules them, and the Governors of all the World at that Day shall be *Jerusalem-Men*: *And the Captivity of this Host of the Children of Israel shall possess that of the Canaanites, even unto Zarephath; and the Captivity of Jerusalem which is in Sepharad, shall possess the Cities of the South: And Saviours shall come out of Mount Sion to judge the Mount of Esau, and the Kingdom shall be the Lord's. For the Law shall go forth of Zion, and the Word of the Lord from Jerusalem: And ye shall judge among many People, and rebuke strong Nations afar off, and they shall beat their Swords into Plow-shares, and their Spears into Pruning-hooks: Nation shall not lift up a Sword against Nation, neither shall they learn War any more. There brake be the Ships of Tarshish with an East-wind: As we have heard, so have we seen in the City of the Lord of Hosts, in the City of our God; God will establish it for ever.* For observe it, Christ hath not only obtained the Kingdom of Heaven for those that are his, when this World is ended, but hath also as a Reward for his Sufferings, the whole World given into his Hand; wherefore as all the Kings and Princes and Powers of this World have had their Time to reign, and have Glory in this World in the Face of all; so Christ will have his Time at this Day to shew who is *the only Potentate and Lord of Lords*. At which Day he will not only set up his Kingdom in the midst of their Kingdoms, as he doth now, but will set it up even upon the top of their Kingdoms; at which Day there will not be a Nation in the World, but must bend to *Jerusalem* or perish: *For the Kingdom and Dominion, and Greatness of the Kingdom under the whole Heaven, shall be given to the People of the Saints of the most High, whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey him. And his Dominion shall be from Sea to Sea, and from the River, to the Ends of the Earth.* O Holiness! how shall it shine in Kings and Nations, when God doth this!
 1 Tim. 6. 15.
 1sa. 60. 12.
 Dan. 7. 27
 Zech. 9. 10

He shewed me that great City, the holy Jerusalem, descending out of Heaven from God.

In these Words we are to enquire into three things:

First, What he here should mean by *Heaven*.

Secondly, What it is for this City to *descend out of it*.

Thirdly, and why she is said to descend out of it *from God*.

First, For the Word *Heaven*, in Scripture it is variously to be understood, but generally either materially or metaphorically: Now not materially here, but metaphorically; and so is generally, if not always taken in this Book.

Now that it is not to be taken for the material Heavens where Christ in Person is: Consider,

That the descending of this City is not the coming of glorified Saints with their Lord; because that even after the descending, yea and building of this City, there shall be Sinners converted to God; but at the coming of the Lord Jesus from Heaven with his Saints, *the Door shall be shut*; that is, the Door of Grace, against all Unbelievers, *Luke 13. 25. Matth. 25. 10.*

Therefore *Heaven* here is to be taken metaphorically, for the *Church*; which, as I said before, is frequently so taken in this Prophecy, as also in many others of the holy Scriptures, *Rev. 11. 15. and 12. 1, 2, 3, 7, 8, 10, 13. and 13. 6. and 19. 1, 14. Jer. 51. 48. Matth. 25. 1. &c.* And observe it, though the Church of Christ under the Tyranny of Antichrist, loseth the Title of a *standing City*, yet in the worst of Times she loseth not the Title of *Heaven*; She is *Heaven* when the great red Dragon is in her, and *Heaven* when the third Part of her Stars are cast unto the Earth; she is *Heaven* also when the Beast doth open his Throat against her, *to blaspheme her God, his Tabernacle, and those that dwell in her.*

Secondly, Now then to shew you what we are to understand by this, that she is said to *DESCEND out of Heaven*; for indeed to speak properly, *Jerusalem* is always in the Scriptures set in the highest Ground, and Men are said to descend, when they go down from her, but to ascend, or go up, when they are going thitherwards: But yet though this be true, there must also be something significant in this Word *descending*; wherefore when he saith, he saw this City to *DESCEND out of Heaven*, he would have us understand,

1. That though the Church under Antichrist be never so low, yet out of her Loins shall they come, *that yet shall be a reigning City*: Generation is a descending from the Loins of our Friends; he therefore speaks of the Generation of the Church: Wherefore the meaning is, That out of the Church that is now in Captivity, there shall come a compleat City, so exact in all Things, according to the Laws and Liberties, Privileges and Riches of a City, that she shall lie level with the great Charter of Heaven.

Thus

Thus it was in the Type, the City after the Captivity was builded, even by those that once were in Captivity; especially by their Seed and Off-Spring; and thus it shall be in our New-Testament New Jerusalem;

Isa. 45. *They that shall be of thee, saith the Prophet, (that is, of the Church of Affliction) they shall build the old waste Places; thou shalt raise up the Foundations of many Generations; and thou shalt be called, the Repairer of Breaches, and the Restorer of Paths to dwell in;* and again, *They that sometimes had Ashes for Gladness, and the Spirit of Heaviness instead of the Garment of Praise, they shall build the old Wastes, they shall raise up the former Desolations, and they shall repair the waste Cities, the Desolations of many Generations; for your shame you shall have double, and for Confusion they shall rejoyce in their Portion, &c.* Thus therefore by descending, we may understand that the Churches Generation shall be this Holy City, and shall build up themselves the Tower of the Flock.

2. When he saith, This Holy City descended out of Heaven, he would have us understand also what a Blessing and Happiness this City at her rebuilding will be to the whole World: Never were kind and seasonable Showers more profitable to the tender new-mown-Grass, than will this City at this Day be, to the Inhabitants of the World; they will come as a Blessing from Heaven upon them: As the Prophet saith, *The Remnant of Jacob shall be in the midst of many People, as a Dew from the Lord; as the Showers upon the Grass, that tarrieth not for Man, nor waiteth for the Sons of Men.* O the Grace, the Light and Glory, that will strike with spangling Beams from this City, as from a Sun, into the furthest Parts of the World! Thus saith the Lord, *as the new Wine is found in the Cluster, and one saith, destroy it not, for a Blessing is in it: so will I do for my Servants sake, that I may not destroy them all: I will bring forth a Seed out of Jacob, and out of Judah an Inheritor of my Holy Mountain; and my Elect shall inherit it, and my Servants shall dwell there: And Sharon (where the sweet Roses grew, Song. 2. 1.) shall be a Fold for Flocks, and the Valley of Achor a Place for the Herds to lie down in, for my People that have sought me.* Isa. 65. 8, 9, 10. *In that Day Israel shall be the third with Egypt and Assyria, even a Blessing in the midst of the Land. And it shall come to pass, that as you were a Curse among the Heathen, O House of Judah, and House of Israel; so will I save you, and you shall be a Blessing: Fear not, but let your Hands be strong. As the Dew of Hermon that descended upon the Mountains of Zion, for there the Lord commanded the Blessing, even Life for evermore.* Isa. 19. 24. Zech. 8. 13. Psal. 133. 3.

And now for the third Particular, namely, What it is to descend out of Heaven from God.

1. To descend out of Heaven (that is, out of the Church in Captivity) from God, is this: The Church is the Place in which God doth beget all those that are the Children of him; wherefore in that they are said to descend out of Heaven from God, it is as if he had said, The Children of the Church are Heaven-born, begotten of God, and brought forth in the Church of Christ: For Jerusalem which is above, is the Mother of us all: The Lord shall count when he writeth up the People, that this Man was born there. Gal. 4. 26. Psal. 87. 5.

2. When he saith he saw this Jerusalem come out of Heaven from God, he means, That those of the Church in Captivity that shall build this City, they shall be a People peculiarly fitted and qualified for this Work of God. It was not all the Children of Israel that had their Hand in building Jerusalem after the Captivity of old; their Nobles put not their Hands to the Work of the Lord; also there were many of Judah that were sworn to Tobiah the arch Opposer of the building of the City, because of some Kindred and Relation that then was between them and him. And as it was then, so we do expect it will be now; some will be even at the beginning of this Work, in Babylon, at that Time also some will be cowardly and fearful, yea, and even Men hired to hinder the Work. Wherefore I say, those of the Church that at that Day builded the City, they were Men of a particular and peculiar Spirit, which also will so be at the building of the New Jerusalem: They whose Light breaks forth as the Morning, they that are mighty for a Spirit of Prayer, they that take away the Yoke, and speaking Vanity, and that draw out their Soul to the Hungry; they that the Lord shall guide continually, that shall have fat Bones, and that shall be as a watered Garden, whose Waters fail not, &c. of them shall they be that build the old Wastes, and that raise up the Foundations of many Generations, &c. It was thus in all Ages, in every Work of God, SOME of his People, SOME of his Saints in special in all Ages, have been used to promote, and advance, and perfect the Work of their Generations. Neh. 3. 5. Neh. 6. 17, 18, 19. Neh. 6. 10, 11, 12. Isa. 58. 8. to 14.

3. This City descends or comes out of Heaven from God, that is, by his special working and bringing to pass; 'twas God that gave them the Pattern even when they were in Babylon; 'twas God that put it into their Hearts while there, to pray for Deliverance; 'twas God that put it into the Hearts of the Kings of the Medes and Persians to give them Liberty to return and build; and 'twas God that quailed the Hearts of those that by opposing did endeavour to hinder the bringing the Work to Perfection; yea, it was God that did indeed bring the Work to Perfection; wherefore she may well be said to descend out of Heaven from GOD; as he also saith himself by the Prophet, [I] will cause the Captivity of Judah, and the Captivity

Captivity of Israel to return, and [I] will build them as at the first, Ezek. 4. 1, to 5. Neh. 2. 8. and 3. 18. Ezra 7. 27. Neh. 4. 15. and 6. 15, 16. Jer. 33. 7. and 32. 44. Ezek. 36. 33, to 37. and 37. 11, to 15. Amos 9. 11.

Lastly, When he saith he saw her descend from God out of Heaven, he may refer to her *Glory*, which at her declining departed from her, and ascended to God; as the Sap returns into the Root at the Fall of the Leaf; which *Glory* doth again at her return descend, or come into the Church, and Branches of the same, as the Sap doth arise at the Spring of the Year; for indeed the Churches Beauty is from Heaven, and it either goeth up thither from her, or else comes from thence to her, according to the Natures of both Fall and Spring, *Cant. 2.*

Thus you see what this *HEAVEN* is, and what it is for this City to *DESCEND* out of it; also what it is for this City to descend out of it *FROM GOD*.

Ver. 11. *Having the Glory of God.* These last Words do put the whole Matter out of Doubt, and do most clearly shew unto us, that the descending of this City is the perfect Return of the Church out of Captivity: The Church when she began at first to go into Captivity, her *Glory* began to depart from her; and now she is returning again, she receiveth therewith her former *Glory*, *having the Glory of God.* Thus it was in the Type, when *Jerusalem* went into Captivity under the King of *Babylon* (which was a Figure of the Captivity of our New Testament-Church under Antichrist) it is said *that then the Glory of God departed from them*, and went by Degrees, first out of the Temple to the Threshold of the House, and from thence with the Cherubims of *Glory*, for that Time quite away from the City.

Again, As the *Glory of God* departed from this City at her going into Captivity; so when she returned again, she had also then returned to her the *Glory of God*; whereupon this very Prophet that saw the *Glory of God* go from her at her going into Captivity, did see it, the very same; and that according as it departed, so return at her Deliverance: *He brought me to the Gate*, saith he, (that is, when by a Vision he saw all the Frame and Patterns of the City and Temple, in the State in which it was to be after the Captivity) *He brought me to the Gate that looketh toward the East, and behold the Glory of the God of Israel came from the Way of the East* (the very same Way that it went, when it departed from the City, *Ezek. 11. 23.*) *his Voice was like the Voice of many Waters, and the Earth shined with his Glory; It was according to the Appearance of the Vision which I saw, even according to the Vision that I saw when I came to destroy the City, and the Vision was like the Vision that I saw by the River Chebar;*

and I fell on my Face, and the Glory of the Lord came into the House by the Way of the Gate, whose prospect is towards the East: so the Spirit took me up, and brought me into the inner Court, and behold, the Glory of the Lord filled the House. Ezek 43. 1 to 7.

Thus you see it was in the Destruction and Restoration of the Jews *Jerusalem*, by which God doth plainly shew us how things will be in our Gospel-Church; she was to decline and lose her *Glory*, she was to be trampled (as she was a City) for a long time under the Feet of the unconverted and wicked World: Again, She was after this to be builded, and to be put into her former *Glory*; at which time she was to have her *Glory*, her former *Glory*, even the *Glory of God* returned to her again: *He shewed me*, saith *John*, *that great City the holy Jerusalem, descending out of Heaven from God, having the Glory of God*: As he saith by the Prophet, *I am returned to Jerusalem with Mercies, and my House shall be built in it*; Zech. 1. 16 & 8. 3. and again, *I am returned to Zion, and will dwell in the midst of Jerusalem.* Rev. 11. 6.

Having the Glory of God: There is the *Grace of God*, and the *Glory of that Grace*; there is the *Power of God*, and the *Glory of that Power*; and there is the *Majesty of God*, and the *Glory of that Majesty*; *Ephes. 1. 6. 2 Thess. 2. 9. Isa. 2. 19.*

'Tis true, God doth not leave his People in some sense, even in the worst of times, and in their most forlorn Condition; as he sheweth by his being with them in their sad state in *Egypt* and *Babylon*, and other of their states of calamity: as he saith, *Though I cast them far off among the Heathen, and although I have scattered them among the Countries; yet will I be to them a little Sanctuary in the Countries where they shall come.* Joh. 14. 18 Dan. 3. 25. Ezek. 11. 16. God is with his Church even in her greatest Adversity, both to limit, bound, measure, and appoint out to her, her quantity and quality, her beginning and duration of Distress and Temptation: but yet I say the *Glory of God*, in the Notion of *Ezekiel* and *John* (when they speak of the Restoration of this City) that is not always upon his People, though always they are beloved and counted for his peculiar Treasure. She may then have his *Grace*, but not at the same time the *Glory of his Grace*; his *Power*, but not the *glory of his Power*; she may also have his *Majesty*, when not the *glory thereof*: God may be with his Church, even then when the *Glory is departed from Israel*. Isa. 27. 7. & 9. Rev. 2. 10.

The Difference that is between her having his *Grace*, *Power* and *Majesty*, and the *Glory of each*, is manifest in these following particulars; *Grace*, *Power*, and *Majesty*, when they are in the Church in their own proper Acts, only as we are considered *Saints before God*, so they are invisible, and that not only altogether to the World, but often to the very Children of God themselves;

Ezek. 10.
4, 18. and
11. 22, 23,
&c.

selves; but now when the Glory of these
 do rest upon the Church, according to *E-*
zekiel and *John*; why then it will be visible
 and apparent to all Beholders: *When the*
Lord shall build up Zion, he shall appear in
his glory; as he saith also in another Place,
The Lord shall ARISE upon thee, and his
glory shall be SEEN upon thee.

Now then to speak a word or two in par-
 ticular, to the Glory of God that at this
 Day will be found to settle upon this City.

First therefore at her returning, she shall
 not only have his Grace upon her, but the
 very Glory of his Grace shall be seen upon
 her; the glory of Pardoning Grace shall
 now shine in her own Soul; and Grace in
 the Glory of it shall appear in all her doings:
 now shall both our inward and outward
 Man be most famously adorned and beau-
 tified with Salvation; the golden Pipes that
 are on the Head of the golden Candlestick,
 shall at this day convey with all Freeness
 the golden Oyl thereout, into our golden
 Hearts and Lamps: Our Wine shall be
 mixt with Gall no longer, we shall now
 drink the pure blood of the Grape: the Glory
 of pardoning and forgiving Mercy shall so
 shew it self at this Day in this City, and
 shall so visibly abide there in the Eyes
 of all Spectators, that all shall be inflamed
 with it: For Zions sake I will not hold my
 Peace, and for Jerusalems sake I will not
 rest, until the Righteousness thereof go forth
 as Brightness, and the Salvation thereof as
 a Lamp that burneth: and the Gentiles shall
 see thy Righteousness, and all Kings thy Glory;
 and thou shalt be called by a new Name,
 which the mouth of the Lord shall name.

And again, The Lord shall make bare his
 holy Name in the Eyes of all the Nations,
 and all the Ends of the Earth shall see the
 Salvation of God. At that Day the Prophet
 tells us that there shall be HOLINESS
 upon the very Horses Bridles; and that the
 Pots in the Lord's House shall be like the
 Bowls before the Altar; and every Pot in
 Jerusalem shall be Holiness unto the Lord.

The meaning of all these places is, That in
 the Day that the Lord doth turn his Church
 and People into the Frame and Fashion
 of a City, and when he shall build them up
 to answer the first State of the Church,
 there will such Grace and Plenty of Mercy
 be extended unto her, begetting such Faith
 and Holiness and Grace in her Soul, and all
 her Actions, that she shall convince all that
 are about her, that she is the City, the be-
 loved City, the City that the Lord hath
 chosen; for after that he had said before, He
 would return to Zion, and dwell in the midst
 of Jerusalem, he saith moreover, That Je-
 rusalem shall be called, A City of Truth, and
 the Mountain of the Lord of Hosts, the holy
 Mountain: And all the People of the Earth
 shall see that thou art called by the Name
 of the Lord, and they shall be afraid of
 thee.

Secondly, As the Glory of the Grace of
 God will at this Day be wonderful manifest
 in and over his City; so also at that Day
 will be seen the Glory of his Power: O my
 People, saith God, that dwellest in Zion, be
 not afraid of the Assyrian; he shall smite thee
 with a Rod, and shall lift up his Staff a-
 gainst thee after the manner of Egypt, that is,
 shall persecute and afflict thee, as Pharaoh
 served thy Friends of old) but be not afraid:
 for yet a little while, and the Indignation
 shall cease, and mine Anger in their De-
 struction: and the Lord of Hosts shall stir up
 a Scourge for him, according to the Slaughter
 of Midian at the Rock Oreb: and as his Rod
 was upon the Sea, so shall he lift it up after
 the manner of Egypt: The Sum is, God
 will at the Day of his re-building the
 New Jerusalem, so visibly make bare his
 Arm, and be so exalted before all by his
 Power towards his People, that no Peo-
 ple shall dare to oppose (or stand, if they
 do make the least Attempt to hinder) the
 Stability of this City. I will surely (gather,
 or) assemble, O Jacob, all of thee, saith God:
 I will surely gather the Remnant of Israel---
 as the Sheep of Bozrah, as the Flocks in the
 midst of the Fold; they shall make a noise by
 reason of the Multitude of Men: The Breaker
 up is come up before them, they have broken
 up (the Antichristian Siege that hath been
 laid against them) they are gone thorough
 the Gate, they are gone out of it, and their
 King shall pass before them, and the Lord
 in the Head of them: Like as a Lion and
 a young Lion roaring on the Prey, when a
 Multitude of Shepherds are called forth a-
 gainst him, he will not be afraid of their
 Voice, nor abase himself for the Noise of
 them; so shall the Lord come down to fight
 for Mount Zion, and for the Hills thereof:
 The Lord shall go forth like a mighty Man,
 and shall stir up jealousy like a Man of War;
 he shall cry, yea roar; he shall prevail a-
 gainst his Enemies; but not by Might, nor
 yet by Power, that is, the Power and Arm
 of Flesh, but by the Power of the Word and
 Spirit of God, which will prevail, and must
 prevail, to quash and overturn all Opposi-
 tion.

Thirdly, when God hath thus appeared
 in the Glory of his Grace, and the Glory
 of his Power, to deliver his Chosen; then
 shall the implacable Enemies of God shrink
 and creep into Holes like the Locusts and
 Frogs of the Hedges, at the Appearance of
 the Glory of the Majesty of God: now the
 high ones, lofty ones, haughty ones, and
 the proud, shall see so evidently the Hand
 of the Lord towards his Servants, and his
 Indignation towards his Enemies, that they
 shall go into the Rocks and Holes of the
 Earth, and into the Tops of the ragged Rocks,
 for the Fear of the Lord, and for the Glory
 of his Majesty, when he shall arise to shake
 terribly the Earth.

Where the Presence of the Lord doth so
 appear

Josh. 2. 8, appear upon a People, that those that are
to 14. Spectators perceive and understand it, it
must needs work on those Spectators one of
these two things; either first a trembling
and Astonishment, and quailing of Heart,
as it doth among the implacable Enemies;
or else a buckling and bending of Heart,
and Submission to his People and Ways;
Josh. 9. 22, as faith the Prophet, *The Sons of them that*
to 26. *afflicted thee shall come bending to thee, all*
Isa. 60. 14. *they that despised thee shall fall down at the*
Deut. 11. 25. *Soles of thy Feet; they shall call thee, The*
City of the Lord, the Zion of the Holy One
of Israel: as Moses said to the Children of
Israel, The Lord shall put the Fear of you,
and the Dread of you upon all the Land that
you shall tread upon, as he said unto you.

At this Day the Foot-steps of the Lord
will be so apparent and visible in all his
Actions and Dispensations in and towards
his People, this holy City, that all shall see,
as I have said, how gracious, loving, kind
and good the Lord is now towards his own
Children: such Glory, I say, will be over
them, and upon them, that they all will
shine before the World; and such tender
Bowels in GOD towards them, that no
sooner can an Adversary peep, or lift up
his Head against his Servants, but *his Hand*
will be in the Neck of them: so that in short
time he will have brought his Church into
that Safety, and her Neighbours into that
Fear and Submission, that they shall not a-
gain so much as dare to hold up a Hand a-
gainst her, no, not for a thousand Years.
Thus saith the Lord, *Behold, I will bring a-*
Rev. 20. 3, *gain the Captivity of Jacob's Tents, and have*
Jer. 30. 18, *Mercy upon his dwelling Places; and the*
19, 20. *City shall be builded upon her own Heap,*
and the Palace shall remain after the man-
ner thereof: and out of them shall proceed a
Thanksgiving, and the Voice of them that
make merry: and I will multiply them, and
they shall not be few; and I will also glori-
fy them, and they shall not be small: Their
Children also shall be as aforetime, and their
Congregation shall be established before me;
and I will punish all that oppress them.

Having the Glory of God: And her Light
was like unto a Stone most precious, even like
a Jasper Stone, clear as Crystal. Having
thus told us of her Glory, even of the Glory
of God, how it at this Day will rest upon
this City; he now comes to touch a second
thing, to wit, *her Light*, and that in which
she descends, and by which, as with the
Light of the Sun, she seeth before her, and
behind her, and on every side: This there-
fore is another Branch of her Beauty; She
in her descending hath the Glory of God,
and also the Light of a Stone most precious.

Ezekiel tells us, That in the Vision which
he saw when he came to destroy the City
(which Vision was the very same that he
saw again at the restoring of it) he saith,
Ezek. 1. 4, I say that in this Vision among many other
Ver. 13, 14 Wonders, he saw a Fire infolding it self, and

Brightness about it; and that the Fire also
was bright, and that out of it went forth
Lightning; that the Likeness of the Firma-
ment upon the living Creatures, was the
Colour of the terrible Crystal; that the
Throne also, upon which was placed the
Likeness of a Man, was like, or as the Ap-
pearance of a Sapphire-Stone: all which
Words, with the Nature of their Light and
Colour, the Holy Ghost doth in the Vision
of John comprize, and placeth within the
Colour of the Jasper and the Crystal-Stone.
And indeed, though the Vision of John and
Ezekiel, touching the end of the Matter,
be but one and the same, yet they do very
much vary and differ in Terms and Man-
ner of Language; Ezekiel tells us, That the
Man that he saw come to measure the City
and Temple, had in his Hand a Line of *Flax, *Ezek.
which Line John calls a Golden Reed: Eze-
40. 3. kiel tells us, that the River came out of,
or from under the *Threshold of the House; *Ezek.
but John saith, it came out of the Throne 47. 1.
of God, and of the Lamb: Ezekiel tells us,
that on either Side of this River grew All Ver. 12.
Trees for Food; John calls these ALL
Trees, but ONE Tree, and tells us that it
stood on both sides of this River: The
like might also be shewed you in many
other Particulars, as here you see they
differ as touching the Terms of the Light
and Brightness that appears upon this City
at her Re-building, which the Holy Ghost
represents to John under the Light and Glory
of the Jasper and Crystal Stone: for indeed
the end of Ezekiel's Vision was to shew us,
That as when the Glory of God departed
from the City, it signified that he would
take away from them the Light of his Word,
and their Clearness of Worship; suffering
them to mourn for the Loss of the one,
and to grope for the Want of the other:
so at his return again, he would give them
both their former Light of Truth, and also
the Clearness of Spirit to understand it; which
also John doth shew us shall last for ever.

-----And her Light was like unto a Stone
most precious-----This Stone it is to repre-
sent unto us the Lord Jesus Christ, in whose
Light and Clearness this City comes out of
Babylon: for, as he saith, she hath the Glory
of God, that is, his visible Hand of Grace,
Power and Majesty, to bring her forth; so
she comes in the Light of this precious
Stone: which terms, I say, both the Pro-
phet Isaiah, and the Apostle Peter, do ap-
ply to the Lord Jesus, and none else: the one
calling him, A precious Corner-stone, the o-
ther calling him, The chief Corner-stone, e-
lect and precious. Now then when he saith
this City hath the Light of this Stone to
descend in; he means, That she comes in
the shining Wisdom, Knowledge, Under-
standing, and Influences of Christ, out of
her afflicted and captivated State: and ob-
serve it, she is rather said to ascend in the
Light of this Stone, than in the Light of
God

Col. 2. 3. Man Christ, the Stone which the Builders
John 1. 15 rejected, in whom are hid all the Treasures
Col. 1. 19. of Wisdom and Knowledge, of whose Fulness
See also we do all receive, and Grace for Grace:
Acs 2. 33. for it hath pleased the Father that in him
and Eph. 4. 10. to should all Fulness dwell.
14.

This sheweth us then these two things:
first, That the Time of the Return of the
Saints to build the ruinous City, is near,
yea, very near, when the Light of the
Lord Jesus begins to shine unto perfect
Day in her: God will not bring forth his
People out of Babylon, especially those
that are to be the chief in the Building of
this City, without their own Judgments:

The Light of the Church shall be according to the purity of the Word.
Isa. 52. 8. They shall see Eye to Eye, when the Lord
shall bring again Zion: as he saith also in a-
another Place, The Light of the Moon shall be
as the Light of the Sun, and the Light of the
Sun sevenfold, as the Light of seven Days,
in the Day that the Lord bindeth up the
Breach of his People, and healeth the Stroke
of their Wound. And the Eyes of them that
see, shall not be dim, and the Ears of them
that hear, shall hearken: The Heart also of
the rash shall understand Knowledge, and the
Tongue of the Stammerers shall be ready to
speak plainly: The Lord shall be now ex-
alted, and be very high, for he will fill Zion
with Judgment and Righteousness, and Wis-
dom and Knowledge shall be the stability of
thy Times: When Israel went out of Egypt,
they wanted much of this, they went out
blindfold as it were, they went they knew
not whither; wherefore they went not in
the Glory of that which this City descend-
eth in; as Moses said, The Lord hath not gi-
ven you an Heart to perceive, nor Eyes to see,
nor Ears to hear unto this Day. But these
shall see every step they take; they shall be
like the Beasts that had Eyes both before
and behind: they shall see how far they are
come out of Antichrist, and shall see also
how far yet they have to go, to the com-
pleat re-building and finishing of this
City.

The Way out of Babylon, a pleasant Way.
Secondly, This sheweth us how sweet
and pleasant the Way of this Church will
be at this Day before them: Light, Know-
ledge and Judgment in GOD's Matters,
doth not only give Men to see and behold
all the things with which they are concern-
ed, but the things themselves being good,
they do also by this Means convey very
great Sweetness and Pleasantness into the
Hearts of those that have the Knowledge
of them: Every step, I say, that now they
take, it shall be as it were in Honey and
Butter: The Ransomed of the Lord shall re-
turn, and come to Zion with Songs, and ever-
lasting *Joy shall be upon their Heads; they
shall obtain Joy and Gladness, and Sorrow
and Sighing shall flee away. As he saith,
Again I will build thee, and thou shalt be
built; O Virgin of Israel, thou shalt again
be adorned with Tabrets, and shall go forth

in the Dances of them that make merry.---For
thus saith the Lord, Sing with Gladness for
Jacob, and shout among the Chief of the Na-
tions: publish ye, praise ye, and say, O Lord
save thy People, the Remnant of Israel: Be-
hold I will bring them from the North Coun-
try, and gather them from the Coasts of the
Earth, and with them the Blind and the
Lame, the Woman with Child, and her that
travaileth with Child together; a very great
Company shall return thither.

By these Words, the Blind and the Lame,
the Woman with Child, and her that tra-
vaileth, he would have us understand thus
much:

First, That the Way of God shall by the
illuminating Grace of Christ be made so
pleasant, so sweet, and so beautiful in the
Souls of all at that Day, that even the blind-
est shall not stumble therein, neither shall
the Lame refuse it for fear of Hurt; yea,
the Blind, the Lame, the Woman with
Child, and her that travaileth, shall (tho'
they be of all in most evil Case to travel,
and go the Journey, yet) at this Day, by
reason of the glorious Light and Sweetness
that now will possess them, even forget their
Impediments, and dance, as after musical
Tabrets.

Secondly, This City, upon the Time of
her rebuilding, shall have her blind Men
see, her Halt and Lame made strong; she
also that is with Child, and her that tra-
vaileth, shall jointly see the City-work that
at this Day will be on foot, and put into
form and order; yet before the end: Behold,
at that time I will undo all that afflict thee,
saith the Lord to his People, and I will save
her that halteth, and gather her that was
driven out, and I will get them Praise and
Fame in every Land where they have been put
to Shame; at that time I will bring you a-
gain, even in the time that I gather you: for
I will make you a Name and a Praise, a-
mong all the People of the Earth, when I turn
back your Captivity before your EYES, saith
the Lord God.

Ecclef. 7. 11.
And her Light was like unto a Stone most
precious. In that he saith, Her Light is
like unto A STONE MOST PRE-
CIOUS, he sheweth us how welcome,
and with what Eagerness of Spirit this
Light will at this Day be embraced by
the Lord's People: Truly the Light is good,
saith Solomon, and a pleasant thing it is for
the Eyes to behold the Sun; and if so, then
how beautiful, desirable, and precious will
that Light be, that is not only heavenly,
and from Christ, but that will be universal
among all Saints, to shew them the same
thing, and to direct them to, and in the
same Work: the want of this, hath to this
Day been one great Reason of that Cross-
ness of Judgment and Perswasion that hath
been found among the Saints, and that hath
caused that lingering and disputing about
the glorious State of the Church in the lat-
ter

* See Ver.
2.

Ila 35. 10.

Jer. 31. 4, 8.

Zeph. 3. 19, 20.

Ecclef. 7. 11.

Welcome will be that light that doth shew us the Way out of Babylon.

ter Days: Some being for its Excellency to consist chiefly in outward Glory; and others fwerving on the other side, conclude she shall not have any of this; some conceiving that this City will not be built until the Lord comes from Heaven in Person; others again concluding, that when he comes, then there shall be no longer tarrying here, but that all shall forthwith, even all the godly, be taken up into Heaven; with divers other Opinions in these Matters: *And thus many run to and fro, but yet, God be thanked, Knowledge does increase, though the Vision will be sealed, even to the time of the End.* But now, I say, at the Time of the End, the Spirit shall be poured down upon us from on high; now also they that erred in Spirit shall come to Understanding; the City shall descend in the Light of a Stone most precious: the Sun will be risen upon the Earth, when Lot goeth from Sodom into Zoar.

Now there shall be an Oneness of Judgment and Understanding in the Hearts of all Saints; they shall be now no more two, but one in the Lord's Hand: Alas! the Saints are yet but as an Army routed, and are apt sometimes through Fear, and sometimes through Forgetfulness, to mistake the Word of their Captain General, the Son of God, and are also too too prone to shoot and kill even their very Right-hand Man; but at that Day all such doing shall be laid aside, for the knowledge of the Glory of the Lord shall cover the Earth, as the Waters cover the Sea; which Knowledge shall then strike thorow the Heart and Liver of all fwerving and unsound Opinions in Christ's Matters; for then shall every one of the Christians call upon the Name of the Lord, and that with one pure Lip, or Language, to serve him with one Consent. 'Tis Darkness, and not Light, that keepeth God's People from knowing one another, both in their Faith and Language; and 'tis Darkness that makes them stand at so great a Distance both in Judgment and Affections, as in these and other Days they have done: But then, saith God, I will plant in the Wilderness (that is, in the Church that is now bewildered) the Cedar, the Shittah Tree, the Myrtle Tree, and the Oyl Tree; I will set in the Desert the Fir Tree, the Pine, and the Box-Tree together; that they may see and know, consider and understand together, that the Hand of the Lord hath done this, and the Holy One of Israel hath created it: And again, The Glory of Lebanon shall come unto thee, the Fir-Tree and the Pine-Tree, and the Box-Tree together, to beautifie the House of my Glory, and to make the Place of my Feet glorious.

Never was fair Weather after foul, nor warm Weather after cold, nor a sweet and beautiful Spring after a heavy, and nipping and terrible Winter, so comfortable, sweet,

desirable and welcome to the poor Birds and Beasts of the Field, as this Day will be to the Church of God: Darkness! it was the Plague of Egypt: it is an empty, forlorn, desolate, solitary, and discomfoting State; wherefore Light, even the illuminating Grace of God, especially in the measure that it shall be communicated unto us at this Day, it must needs be precious: In Light there is Warmth and Pleasure; it is by the Light of the Sun that the whole Universe appears unto us distinctly, and it is by the Heat thereof that every thing groweth and flourisheth; all which will now be gloriously and spiritually answered in this Holy, and New Jerufalem: O how clearly will all the Spiders, and Dragons, and Owls, and foul Spirits of Antichrist at that Day be discovered by the Light hereof! Now also will all the pretty and little Birds in the Lord's Field, most sweetly send forth their pleasant Notes, and all the Flowers and Herbs of his Garden-spring: Then will it be said to the Church by her Husband and Saviour, *Arise, my Love, my fair One, and come away; for lo, the Winter is past, the Rain is over and gone, the Flowers appear in the Earth, and the Time of the Singing of Birds is come, and the Voice of the Turtle is heard in our Land; the Fig-Tree putteth forth her green Figs, and the Vine with her tender Grapes give a good Smell.* You know how pleasant this is, even to be fulfilled in the Letter of it, not only to Birds and Beasts, but Men; especially it is pleasant to such Men that have for several years been held in the Chains of Affliction: It must needs therefore be most pleasant and desirable to the afflicted Church of Christ, who hath lain now in the Dungeon of Antichrist for above a thousand Years: But Lord, how will this Lady, when she gets her Liberty, and when she is returned to her own City, how will she then take Pleasure in the warm and spangling Beams of thy Shining Grace! and solace her self with thee in the Garden, among the Nuts and the Pomgranates, among the Lillies and Flowers, and all the chief Spices.

Even like a Jasper Stone, clear as crystal. These Words are the Metaphor by which the Holy Ghost is pleased to illustrate the whole Business. Indeed Similitudes, if fitly spoke and applied, do much set off, and out any Point, that either in the Doctrines of Faith or Manners, is handled in the Churches. Wherefore, because he would illustrate, as well as affirm, the Glory of this Jerufalem to the Life; therefore he concludes his general Description of this City with these Comparisons: I saw, saith he, the Holy City, the Lamb's Wife: I saw her in her spangles, and in all her adorning, but verily she was most excellent; She was shining as the Jasper, and as pure and clear as Crystal. The Jasper, it seems, is a very beautiful and costly Stone, in as much as that,

Dan. 12.

4.

Isa. 32.

15.

Isa. 29. 24.

Gen. 19.

23.

Ezek. 37.

19, 20, 21.

Isa. 11.

9, 13.

Zeph. 3. 8.

Isa. 41. 19.

20. & 60.

13.

2 Theff. 2.

Rev. 18.

1. 2, 3, 4.

Cant. 2.

10, 11, 12,

13.

Cant. 7.

11, 12,

13.

that, above all the Precious Stones, is made use of by the Holy Ghost to shew us the Glory and shining Vertues of the Lord Jesus in this *New Jerusalem*: and yet, behold! the Jasper is too short and slender to do the Business; there must another Stone be added, *Even like a Jasper Stone, clear as Crystal*. Yea, saith the Lord Jesus, *Her Cheeks are like Rows of Jewels, and so are the Joints of her Thighs: even like the Jewels that are the Work of the Hands of a cunning Workman*.

The Crystal is a Stone so clear and spotless, that even her greatest Adversaries in the midst of all their Rage, are not able justly to charge her with the least Mote or Spot imaginable: wherefore when he saith, that this City in her descending is *even like the Jasper for Light, and like the Crystal for Clearness*; he would have us further learn, that at the Day of the descending of this *Jerusalem*, she shall be every way so accomplished with Innocency, Sincerity and Clearness in all her Actions, that none shall have from her, or her ways, any just Occasion given unto them to flight, contemn, or oppose her. For,

First, As she descends, she meddleth not with any Man's Matters but her own; *she comes all along by the King's Highway*: that is, alone by the Rules that her Lord hath prescribed for her in his Testament. The Governours of this World need not at all to fear a Disturbance from her, or a diminishing of ought they have: *She will not meddle with their Fields nor Vineyards, neither will she drink of the Water of their Wells: only let her go by the King's Highway, and she will not turn to the Right hand or to the left, until she hath passed all their Borders*. It is a false Report then that the Governours of the Nations have received against the City, this *New Jerusalem*, if they believe, that according to the Tale that is told them, she is and hath been of old a rebellious City, and destructive to Kings, and a Diminisher of their Revenues. I say, these things are lying Words, and forged even in the Heart of *Bisblam, Mithredath, Tabeel, and the rest of their Companions*: For verily this City, in her descending, is clear from such things, *even as clear as Crystal*. She is not for meddling with any thing that is theirs, from a Thread even to Shoe-latchet. Her Glory is spiritual and heavenly, and she is satisfied with what is her own. 'Tis true, the Kings and Nations of this World shall (one Day) bring their Glory and Honour to this City; but yet not by outward Force or Compulsion: none shall constrain them, but the Love of Christ, and the * Beauty of this City. *The Gentiles shall come to thy Light, and Kings to the Brightness of thy Rising*. The Light and Beauty of this City, that only shall engage their Hearts, and overcome them. Indeed if any shall out of

Mistrust or Enmity against this City and her Prosperity, bend themselves to disappoint the Designs of the Eternal God concerning her Building and Glory, then they must take what followeth: *Her God in the midst of her is mighty, He will rest in his Love, and rejoyce over her with singing, and will UNDO all that afflict her*. Wherefore, *Associate yourselves, O ye People, and ye shall be broken to pieces; and give Ear all ye of far Countries: Gird yourselves, and ye shall be broken to pieces; gird your selves, and ye shall be broken to pieces. Take Counsel together, and it shall come to naught? speak the Word, and it shall not stand; for God is with us*.

What work did he make with Og the King of *Bashan*, and with *Sihon* King of the *Amorites*, for refusing to let his People go peaceably by them, when they were going to their own Inheritance? God is harmless, gentle and pitiful; but wo be to that People that shall oppose or gainsay him. He is gentle, yet a Lion: he is loth to hurt, yet he will not be crossed: *Fury is not in me*, saith he; yet if you set the Briars and Thorns against him, *He will go thorow them, and burn them together*. *Jerusalem* also, this beloved City, it will be beautiful and profitable to them that love her; but a Cup of Trembling, and a burthenstone to all that burthen themselves with it, shall be cut in pieces, *though all the People of the Earth be gathered together against her*.

Again, She will be clear as Crystal in the Observation of all her Turns and Stops, in her journeying from *Egypt* to *Canaan*, from *Babylon* to this *Jerusalem* state. She will, I say, observe both Time and Order, and will go only as her God doth go before her; now one Step in this Truth, and then another in that, according to the Dispensation of God, and the Light of the Day she lives in: As the Cloud goes, so will she; and when the Cloud stays, so will she. She comes in perfect Rank and File, *terrible as an Army with Banners*. No *Balaam* can inchant her; she comes out of the Wilderness like Pillars of Smoke, perfumed with Myrrh and Frankincense, with all Spices of the Merchants, still leaning upon her Beloved. The Return of *Zion* from under the Tyranny of her Afflictors, and her Recovery to her Primitive Purity, is no head-strong brain-sick Rashness of her own, but the gracious and merciful Hand and Goodness of God unto her, therefrom to give her Deliverance: *For thus saith the Lord, That after seventy Years be accomplished at Babylon, (that is the Time of the Reign of Antichrist, and his Tyranny over his Church) I will visit you, and perform my good Word towards you, in causing you to return to this Place. Therefore they shall come and sing in the Height of Zion,*

* See more of this hereafter.

Ila. 60. 3.

Zion, and shall flow together to the Goodness of the Lord, for (Spiritual) Wheat, and for Wine, and for Oil, and for the Young of the Flock, and of the Herd; and their Soul shall be as a watered Garden, and they shall sorrow no more at all.

Verse 12. *And had a Wall great and high, and had twelve Gates, and at the Gates twelve Angels, and Names written thereon, which are the Names of the Twelve Tribes of the Children of Israel.* These Words do give us to understand, that this holy City is now built, and in all her Parts compleat; they give us also to understand the manner of her Strength, &c.

Of her
Defence.

And had a Wall ---- Having thus, I say, given us a Description of this City in general, he now descends to her Strength and Frame in particular; her Frame and Strength, I say, as she is a City compact together: as also of her Splendor and Beauty.

And observe it, that of all the Particulars that you read of, touching the Fence, Fashion, or Frame of this City, and of all her Glory, the first thing that he presenteth to our View is, her Safety and Security; *She had a Wall.* A Wall, you know, is for the Safety, Security, Defence and Preservation of a Place, City or Town; therefore it is much to the purpose that in the first Place after this general Description, he should fall upon a Discovery of her Security and Fortification: for what of all this Glory and Goodness, if there be no way to defend and preserve it in its high and glorious State? If a Man had in his Possession even Mountains of Pearl and golden Mines; yet if he had not wherewith to secure and preserve them to himself, from those that with all their Might endeavour to get them from him, he might not only quickly lose his Treasure, and become a Beggar, but also through the very Fear of losing them, even lose the Comfort of them, while yet in his Possession. To speak nothing of the Angels that fell, and of the Glory that they then did lose, I may instance to you the State of *Adam* in his Excellency; *Adam*, you know, was once so rich and wealthy, that he had the Garden of *Eden*, the Paradise of Pleasure, yea, and also the whole World to boot, for his Inheritance; but mark, in all his Glory he was without a Wall; wherefore presently, even at the very first Assault of the Adversary, he was not only worsted as touching his Person and standing, but even stript of all his Treasure, his Paradise taken from him, and he in a manner left so poor, that forthwith he was glad of an Apron of Fig-Leaves to cover his Nakedness, and to hide his Shame from the Face of the Sun; wherefore, I say, *John* speaks to the purpose in saying *she had a Wall*; a Wall for Defence and Safety, for Security and Preservation: Now then she shall lie no longer like blast-

Gen. 3.

Ezek. 37.
1, 2.

ed Bones in an open Field, or Valley; that was her Portion in the Days of her Affliction.

And had a Wall --- It is said of old *Jerusalem*, that she had a Wall and a Wall, two Walls for her Defence and Safety: which two, in my Judgment, did hold forth these two Things: The one, their eternal Preservation and Security from the Wrath of God, through the Benefits of Christ; and the other, that special Protection and Safeguard that the Church hath always had from and by the special Providence of her God in the midst of her Enemies: Wherefore one of these is called by the proper Name of *Salvation*, which I take in special to signify our Fortification and Safety from the Wrath of God, and the Curse and Power of the Law and Sin: The other is called, *A Wall of Fire round about her*: and alludeth to the Vision that the Prophet's Servant was made to see for his Comfort, when he was put in Fear, by reason of the great Company of the Enemies that were bending their Force against the Life of his Master.

But now in those days, though there were for the Defence of the City those two Walls, yet they stood a little Distance each from other, and *had a Ditch between them*; which was to signify, that though then they had the Wall of Salvation about them, with Reference to their eternal State; yet the Wall of God's Providence and special Protection was not yet so nearly joyned thereto, but that they might for their Foolishness have *that* broken down, and they suffered to fall into the Ditch *that was between them both*; and so he saith by the Prophet, *I will tell you what I will do to my Vineyard.* (that is, to this City for the Wickedness thereof) *I will take away the Hedge thereof, and it shall be eaten up; and I will break down the Wall thereof, and it shall be trodden down.* Which Hedge and Wall could not be that of eternal Salvation, for that stood sure, though they should be scattered among the Nations as Wheat is sifted in a Sieve; it must therefore be the Wall of her special preservation in her outward Peace and Happiness, which Wall was often in those Days broken down, and they made Havock of, of all that dwelt about them.

But now touching the Safety of *New Jerusalem*, the City of which I here discourse, she is seen in the Vision by *John* to have but *one only Wall*; to signify, That at this Day the Wall of her Eternal Salvation, and of God's special Providence to protect and defend her, in her present, visible and Gospel-Glory, shall be so effectually joyned together, that now they shall be no more two, that is, at a Distance, *with a Ditch between*, but one sound and inclosing Wall; to shew us, That now the State of this *Jerusalem*, even touching her outward

Jer. 39. 41
& 52. 7.

Ira. 26. 1.
Acts 4. 12.

Zech. 2. 5.
2 Kings 16. 17.

The Reason of two Walls.

Ira. 22. 10.
11, 12.

Ira. 5. 5.
6, 7.

Amos 9. 9.

Two walls made one.

outward Glory, Peace and Tranquillity, will be so stable, invincible and lasting, that unless that Part of the Wall which is eternal Salvation, can be broken down, the Glory of this City shall never be vailed more: Wherefore the Prophet, when he speaks with Reference to the happy State and Condition of this City, he saith, *Violence shall be heard no more within thy Land, nor wasting and Destruction within thy Borders; but thou shalt call thy Walls, Salvation, and thy Gates, Praise:* as he saith also in another Place, *Thine Eye shall see Jerusalem a quiet Habitation, a Tabernacle that shall not be taken down, nor one of the Stakes thereof shall ever be removed, neither shall any of the Cords thereof be broken.*

The reason why they both are made one.

Isa. 60. 18. & 33. 20.

Rev. 20. 1, 2, 3.

Isa. 4. 5. & 26. 1, 2

Rev. 21. 2, 3, 4.

The Wall is great and high. Deut. 1. 28.

Heb. 7. 26. Job. 11. 8. The height of the Wall.

The Walls are now conjoined, both joined into one; the Father hath delivered up the great Red Dragon into the Hand of Christ, who hath shut him up and sealed him down, even down for a thousand Years. Wherefore from the Lord shall there be upon every Dwelling-place of Mount Zion, and upon all her Assemblies a Cloud and Smoke by Day, and the shining of a flaming Fire by Night; for upon all her Glory shall be a Defence: And in that Day shall this Song be sung, *We have a strong City, Salvation will God appoint for Walls and Bulwarks.* The same in Effect hath our Prophet John, saying, *I saw the Holy City, the New Jerusalem, descending out of Heaven from God, prepared as a Bride adorned for her Husband; and I heard a great Voice out of Heaven, saying, The Tabernacle of God is with Men, and he shall dwell with them; and God himself shall be with them, and be their God; and God shall wipe away all Tears from their Eyes; and there shall be no more Death, neither Sorrow, nor crying; neither shall there be any more Pain, for the former Things are passed away.*

And had a Wall great and high--- These words, *great and high*, are added for illustration, to set out the matter to the height; and indeed the Glory of a Wall lyeth in this, that it is great and high; the Walls of the Canaanites were terrible upon this account, and did even sink the Hearts of those that beheld them: Wherefore this City shall be most certainly in safety, she hath a Wall about her, a great Wall; a Wall about her, an high Wall: It is great for compass, it incloseth every Saint; it is great for thickness, it is compacted of all the Grace and Goodness of God, both Spiritual and Temporal; and for height, if you count from the utmost side to the utmost, then it is *higher than Heaven*, who can storm it? and for depth, it is *lower than Hell*, who can undermine it?

Great Mercies, high Mercies, great Preservation, and a high Arm to defend, shall continually at this Day incamp this City: God himself will be a continual Life-Guard to this City; *I will encamp*, saith he, about

mine House, because of the Army, because of him that passeth by, and because of him that returneth; and no Oppressor shall pass thorow them any more, for now have I seen with mine Eyes.

Zech. 9. 8.

---And had twelve Gates--- Having thus shewed us her Wall, he now comes to her Gates; it had Gates, it had twelve Gates: By Gates in this place we are to understand the Way of Entrance; Gates, you know are for coming in, and for going out; and do in this place signifie two things:

The Gates of the City.

Jer. 17. 19. 20. What the Gates signifie.

First, An Entrance into Communion with the God and Saviour of this City.

Secondly, Entrance into Communion with the Inhabitants and Privileges of this City; in both which the Gates do signifie Christ: for as no Man can come to the Knowledge and Enjoyment of the God, and glorious Saviour, but by and thorow the Lord Christ; so no Man can come into true and spiritual Communion with these Inhabitants, but by him also: *I AM THE WAY*, saith he, *the Truth, and the Life; and no Man comes to the Father but BY ME:* and again, *I am the DOOR, BY ME if any Man ENTER, he shall be saved, and shall go in and out, and find pasture.*

John 10. 1. to 8. & 14. 6.

---And had twelve Gates--- In that he saith Twelve Gates, he alludeth to the City Jerusalem that was of old, which had just so many; and are on purpose put into the number of Twelve, to answer to the whole number of the Elect of God, which are comprehended within the number of the Twelve Tribes, whether they are natural Jews or Gentiles; for as all the godly Jews are the Seed of Abraham after the Flesh, though not godly, because they are the Children of the Flesh of Abraham; so all the godly Gentiles are the Children of Abraham after the Spirit, tho' not by that means made the Children of the Flesh of Abraham: they both meet then in the Spirit and Faith of the Gospel, as God saith to the Jews, *When the Stranger shall sojourn with thee, and will keep the Passover* (that is, become godly, and receive the Faith of Christ) *let all his Males be circumcised, and then let them come near, and keep it, &c. For they that are of Faith, are the Children of faithful Abraham, who is called, The very Father of us all.* Thus you see all the godly come under the Title of the Children of Abraham, and of the Jews; and so under the Denomination also of being Persons belonging to the Tribes, the Twelve Tribes, who answer to those Twelve Gates. Wherefore the Psalmist minding this, speaketh indefinitely of all the godly, under the Name of the Tribes of Israel; saying, *Our Feet shall stand within thy Gates, O Jerusalem: Jerusalem is builded, a City that is compact together, whither the Tribes go up, the Tribes of the Lord, unto the Testimony of Israel, to give Thanks*

Twelve Gates. Neh. 3. 13. 28, 29, 31. & 12. 37, 39.

Why Twelve Gates.

Exod. 12. 48. Gal. 3. 7. Rom. 4. 16.

The twelve Gates do answer the twelve Tribes

Psal. 122. 2, 3, 4.

Thanks to the Name of the Lord.

But again, Though I am certain that all the Gentiles that are at any time converted, are reckoned within the compass of some of the Tribes of *Israel*, to which the Gates of this City may truly be said to answer: Yet the Gates are here in a special manner called by the name of *Twelve*, to answer to the happy Return and Restoration of those poor distressed Creatures the Twelve Tribes of the Jews that are scattered abroad, and that are, and for a long time have been to our Astonishment and their Shame, as *Vagabonds and Straglers among the Nations, there to continue many days, without a King, without a Prince, and without a Sacrifice, and without an Ephod*; that is, without the true God, the true Saviour, and the true Word and Ordinances; after which, saith the same Prophet, *They shall even in the latter days (that is, when this City is builded) return and seek the Lord their God, and David their King, and shall then fear the Lord and his Goodness.* This the Apostle also affirmeth, when he telleth the believing Gentiles, *That blindness in part is happened to Israel, until the fulness of the Gentiles be come in*; which *Israel* in this place cannot by any means be taken for the Gentiles that are converted, for this *Israel* must be rejected until the Bulk of the Elect Gentiles be converted; besides, he calleth this *Israel* by the name of *Israel*, even while unconverted; but the converted Gentiles still Gentiles, even when converted: he calls this *Israel* the *Natural Branches*, but the Gentiles *Wild Branches*; and tells us further, That when they are converted, they shall be grafted into their own Olive Tree; but when the Gentiles are converted, they must be cut off of their own Stock and Tree: read *Rom. 11.* throughout. Wherefore, I say, the Gates are called *twelve*, to answer these poor Creatures, who at this Day shall be awakened, and enlightened, and converted to the Faith of Jesus. These Gates in another place are called, *a Way*, and these *Jews, The Kings of the East*; and it is there said also, that at present this Way doth want preparing; which is as much as to say, This City wants setting up, and the Gates want setting in their proper places: Wherefore saith *John, The sixth Angel poured out his Vial upon the great River Euphrates*, that is, destroyed the Strength and Force of the *Roman Antichrist*, (for the River *Euphrates* was the Fence of literal *Babylon*, the Type of our spiritual one) which Force and Fence, when it is destroyed or dried up, *then the way of the Kings of the East will be prepared*, or made ready for their Journey to this *Jerusalem*. Of this the Prophets are full, crying, *Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my Peo-*

ple: and again, *Go thorow, go thorow the Gates, prepare ye the Way of my People; cast ye up, cast ye up the high way, gather out the stones, lift up a Standard for the People: Behold, the Lord hath proclaimed unto the end of the World, Say to the Daughter of Zion, Thy Salvation cometh; behold, his Reward is with him, and his Work before him: and they shall call them, The holy People, the Redeemed of the Lord: and thou shalt be called, Sought out; A City not forsaken.* All which doth most especially relate to the Conversion of the Jews in the latter Day, who in great Abundance shall, when all things are made ready, come flocking in to the Son of God, and find Favour, as in the Days of Old.

---And at the Gates twelve Angels--- By Angels in this Place, we are to understand the Messengers and Ministers of the Lord Jesus, by whom the Mystery of Eternal Life and Felicity is held forth and discovered before the Sons of Men; and thus this Word *Angel* is frequently taken in this Prophecy, *Rev. 1. 20. and 2. 1, 8, 12, 18. and 3. 1. 7. and 14. 6.*

---And at the Gates twelve Angels---

In these Words then, there are two things to be considered:

First, Why they should be called *Twelve*. And,

Secondly, Why they are said to stand at the twelve Gates of this New and Holy City.

For the first, They are called *twelve*, to signify two things. 1. The Truth of their Doctrine. And 2. The Sufficiency of their Doctrine and Ministry for the converting of the *twelve Tribes* to the Faith of Christ, and Privileges of this City.

First, For the Truth of their Doctrine: For by *twelve* here, he would have us to understand that he hath his Eye upon the twelve Apostles, or upon the Doctrine of the Twelve, the Apostolical Doctrine: as if he should say, This City, the *New Jerusalem*, shall be every way accomplished with Beauty and Glory; she shall have a Wall for her security, and *twelve Gates* to answer the twelve Tribes; yea, and also at these Gates the *twelve Apostles*, in their own pure, primitive, and unspotted Doctrine. The Romish Beasts have corrupted this Doctrine by treading it down with their Feet, and have muddied this Water with their own Dirt and Filthiness; but at this Day, this shall be recovered from under the Feet of these Beasts, and cleansed also from their Dirt, and be again in the same Glory, Splendor and Purity, as in the Primitive times. It is said, that when *Israel* was passed out of *Egypt*, beyond the Sea, they presently came to *Elim*, where were twelve Wells of Water, &c. and that they incamped by the Waters: which twelve Wells did figure forth the Doctrine of the twelve Apostles, out of which

The Angels, and what they are.

Why the Angels are said to be Twelve.

Ezek. 34. 17, 18.

Exod. 15.

27.

which the Church at her return from Captivity, shall draw and drink, as out of the Wells of Salvation. Now shall the Wells of our Father Abraham, which the Philistines have for a great while stopped; now, I say, shall they again be opened by our Isaac, his Son; and shall be also called after their own Names. This is generally held forth by the Prophets, That yet again the Church shall be fed upon the Mountains of Israel, and that they shall lie down in a good Fold, and a fat Pasture; yea, I will feed my Flock, and I will cause them to lie down, saith the Lord God.

Secondly, As by these twelve, we are to understand the Truth and Purity of the Doctrine of the Twelve; so again by this Word Twelve, we are to understand the Sufficiency of that Doctrine and Ministry to bring in the twelve Tribes to the Privileges of this City: Mark, for the twelve Tribes there are twelve Gates, for every Tribe a Gate, and at the twelve Gates, twelve Angels, at every Gate an Angel: O Judah, saith God, I have set an Harvest for thee, when he shall turn again the Captivity of his People; and so for the rest of the Tribes: Before Ephraim and Benjamin, and Manasseh, he will stir up his Strength to save them: I will hiss for them, saith God, and gather them, for I have redeemed them; and they shall increase as they have increased: and I will sow them among the Nations, and they shall remember me in far Countreys, and they shall live with their Children, and shall return; and I will bring them again also out of the Land of Egypt, and gather them out of Assyria, and I will bring them into the Land of Gilead and Lebanon, and place shall not be found for them.

But to come to the second question, that is, Why these twelve Angels are said to stand at the twelve Gates? which may be for divers Reasons.

First, To shew us that the Doctrine of the Twelve, is the Doctrine that letteth in at these Gates, and that also that shutteth out: Whose sins ye remit, they are remitted, saith Christ; and whose sins ye retain, they are retained: And hence it is that the true Ministers in their right Administration, are called Porters; because as Porters stand at the Gate, and there open to, or shut upon those that make an attempt to enter in; so the Ministers of Christ by the Doctrine of the Twelve, do both open to, and shut the Gates against the Persons that will be attempting to enter in at the Gates of this City.

Secondly, But again, They are said to stand at the Gates for the encouraging and perswading of the Tempted and doubting Jews, who at the beginning of their Return will be much afflicted under the Sight and Sense of their own Wretchedness: Alas! were it not for some to stand at the

Gates of this City for Instruction, and the Incouragement of those that will at that Day in earnest be looking after Life, they might labour as in other things for very Vanity; and might also be so grievously beat out of Heart and Spirit, that they might die in despair: But now to prevent this, for those that are in the way to Zion with watry Eyes, and wetted Cheeks, here stand the Angels, continually sounding with their golden Gospel-Trumpets; Enter ye into his Gates with Thanksgiving, and into his Courts with Praise; be thankful unto him, and bless his Name; for the Lord is good, and his Mercy is everlasting, and his Truth endureth for ever, even to all Generations: as he saith again, And it shall come to pass in that Day, that the great Trumpet shall be blown, and they shall come which were ready to perish in the Land of Assyria, and the Out-casts of the Land of Egypt, and shall Worship the Lord in the Holy Mount at Jerusalem.

---And at the Gates twelve Angels, and Names written thereon, which are the Names of the twelve Tribes of the Children of Israel. Thus it was in the Vision of the Prophet, when he was taking a View of the Pattern of this City; And the Gates of the City, saith the Angel to him, shall be after the Names of the Tribes of Israel; which saying John doth here expound, saying, The Names of the twelve Tribes of the Children of Israel, were writ or set upon them.

This being thus, it cleareth to you what I said but now, to wit, That the Gates are called Twelve, to answer the twelve Tribes, for their Names are written thereon: This must therefore without all doubt, be a very great Incouragement to this despised People; I say great Incouragement, that notwithstanding all their Rebellion, Blasphemy, and Contempt of the glorious Gospel, their Names should yet be found recorded and ingraven upon the very Gates of New Jerusalem. Thus then shall the Jews be comforted in the latter Days; and truly they will have but need hereof; for doubtless at their return, when they are thoroughly sensible of the Murder they have committed, not only upon the Bodies of the Prophets and Apostles, but of the Son of God himself: I say this must needs, together with the Remembrance of the rest of their villainous Actions, exceedingly afflict and distress their bleeding Souls: for the Children of Israel shall come, they and the Children of Judah together, going and weeping; they shall go and seek the Lord their God, and shall ask the Way to Zion, with their Faces thitherward. Mark, going and weeping; there will not be a Step that these poor People will take in the Day of their returning, but will be watered with the Tears of Repentance and Contrition, under the Consideration of the Wickedness that

in the Days of their Rebellion they have committed against the Lord of Glory: as he saith also by another Prophet, *I will pour upon the House of David, and upon the Inhabitants of Jerusalem, the Spirit of Grace and Supplication, and they shall look upon me whom they have pierced, and they shall mourn for him as a Man mourns for his only Son; and they shall be in Bitterness for him, as him that is in Bitterness for his First-born: at that Day there shall be a great Mourning in Jerusalem, as the Mourning of Hadadrimmon in the Valley of Megiddon, and the Land shall mourn.*

Zech. 12.
10, 11, 12.

Wherefore, I say, they both have and also will have need of twelve Gates, and on them the Names of their twelve Tribes, with an Angel at each, to encourage them to enter this holy and goodly City; and to tell them that yet he counts them his Friends, in whose House he received the Wounds in his Hands.

Zech. 13, 6.

But again, As by the Names of the twelve Tribes written on the Gates, we may see what Encouragement the Jews will have, at their Return, to enter in at them: so we may also understand that by the Names of the twelve Tribes here written, God would have us to perceive how all must be qualified, that from among the Gentiles at this Day do enter in at these Gates; namely, those, and those only, that be cut out of their own wild Olive-tree, and transplanted among the Children of Israel, into their good Olive-tree: Such as are Jews inwardly, the Israel of God, according to the New Creature, they shall enter, (for the holy Gentiles also by virtue of their Conversion, are stiled the Children of Abraham, Jews, the chosen Generation, the peculiar People, the holy Nation; and so are spiritually though not naturally by carnal Generation, of the twelve Tribes, whose Names are written upon the Gates of the City) *And it shall come to pass, saith the Prophet, that in what Tribe the Stranger, (that is the Gentile) sojourneth, there shall ye give him his Inheritance, saith the Lord God.* Thus the Jews and Gentiles shall meet together in the Spirit of the Gospel, and so both become a righteous Nation; to both which, the Gates of this City shall stand continually open; at which also, they may with Boldness demand, by the Faith of the Lord JESUS, their entrance, both for Communion with the God, Grace, and Privileges of this City; according to that which is written, *Open ye the Gates, that the righteous Nation which keepeth the Truth may enter in.*

Gal. 3. 7.
Rom. 2. 28
1 Pet. 2. 9,
10.

Ezek. 47.
22, 23.

Isa. 26. 2.

Thus much of the Number of the Gates, and now to proceed to the Order of them.

Verf. 13. *On the East three Gates, on the North three Gates, on the South three Gates, and on the West three Gates.* I shall not speak any thing to the manner of his repeating of the Quarters towards which

the Gates do look; why he should begin at the East, then to the North, afterwards crossing to the South, and last to the West; though I do verily think that the Holy Ghost hath something to shew us, wherefore he doth thus set them forth: and possibly he may set them thus, and the West last, not only because the West part of the World is that which always closeth the Day, but to signify that the West, when Jerusalem is rebuilt, will be the last part of the World that will be converted, or the Gate that will be last, because longest occupied with the Travels of the Passengers and Wayfaring-Men in their Journey to this Jerusalem. But I pass that.

From the order of their standing, I shall enquire into two things:

First, Why the Gates should look in this manner every Way, both East, West, North, and South?

Secondly, Why there should be three, just three, on every side of this City: *On the East three, on the North three, on the South three, and on the West three?*

For the First, The Gates by looking every Way, into all Quarters, may signify to us thus much, That God hath a People in every corner of the World: and also, That Grace is to be carried out of these Gates by the Angels in their Ministry, into every Place, to gather them home to him: as it is said of the living Creatures, *Whither the Head looked they followed it, and turned not as they went;* so whithersoever the Gates look, thither the Ministers go, and carry the Word, to gather together the Elect: *He sent them two and two before his Face, into every City and Place whither he himself would come.*

Why the
Gates
look every
Way.

Ezek. 10.
11.

Mat. 28.
19.
John 11.
12.

Again, The Gates by their thus looking every Way, do signify to us, That from what Quarter or Part of the World soever Men come for Life, for those Men there are the Gates of Life, even right before their Doors come they from the East, why thither look the Gates; and so if they come from North, or West, or South: No Man needs at all to go about, to come at Life, and Peace, and Rest: Let him come directly *from Sin to Grace, from Satan to Jesus Christ, and from this World to New Jerusalem.* The twelve Brazen Oxen that Solomon made to bear the molten Sea, they stood just as these Gates stand, and signify, as I said before, that the Doctrine of the twelve Apostles should be carried into all the World, to convert, (as in the Primitive times, so now at the building of New Jerusalem) and to bring in God's Sheep to the Fold of his Church: Now I say, as the Word is carried every Way, so the Gates the Open Gates, look also into all Corners after them, to signify that loving Reception that shall be given to every Soul that from any Corner of the whole World shall unfeignedly close in with Grace, through the Lord Jesus

1 Kings 7.
23, 24, 25.

lus Chrift. Thus therefore *Menshall come from the East, and from the West, from the North, and from the South, and sit down in the Kingdom of God.*

On the East three Gates, on the North three Gates, on the South three Gates, and on the West three Gates. Having thus shewed you in a Word, why they stand thus looking into every Corner or Quarter of the World: I now come to shew you why there must be just *three* looking in this manner every Way.

First then, There may be three looking every Way, to signifie that it is both by the consent of the Three Persons in the Trinity, that the Gospel should thus every Way go forth to call Men: and also to shew you, that both the Father, Son and Spirit are willing to receive and embrace the Sinner from whatsoever part or corner of the Earth he cometh hither for Life and Safety: Come they from whence they will, the Father is willing to give them the Son, and so is the Son to give them Himself, and so is the Spirit to give them its Help against whatever may labour to hinder them while they are here.

Secondly, In that three of the Gates look every Way, it may be also to shew us, that there is none can enter into this City, but by the Three Offices of the Lord Jesus; Christ by his Priestly Office must wash away their Sins; and by his Prophetical Office he must illuminate, teach, guide and refresh them; and by his Kingly Office, rule over them, and govern them with his Word.

Thirdly, Or by three Gates, may be signified the three states of the Saints in this Life; an entrance into Childhood, an entrance into a Manly state, and an entrance into the State of a Father in the Church.

Or lastly, The three Gates may signifie the threefold state we pass thorow from Nature to Glory; the state of Grace in this Life, the state of Felicity in Paradise, and our state in Glory after the Resurrection: Or thus, The state of Grace that possesseth Body and Soul in this Life, the state of Glory that possesseth the Soul at Death, and the state of Glory that both Body and Soul shall be possessed with at the coming of the Lord and Saviour: This was figured forth by the order of the Stairs in the Temple at *Jerusalem*, which was first, second, and third, by which Men ascended from the lowest to the uppermost Room in the House of God; as he tells us, *They went up with winding Stairs from the first into the second story, and from thence by them into the third.*

Thus much for the Wall and Gates of New *Jerusalem*.

Verf. 14. *And the Wall of this City had twelve Foundations, and in them the Names of the twelve Apostles of the Lamb.* In these Words we have two things considerable:

1. That the City-Wall hath twelve Foundations. 2. That in these twelve, are the Names of the twelve Apostles of the Lamb.

First, it hath twelve Foundations: This argueth invincible Strength and Support. That Wall that hath but one Foundation, how strongly doth it stand, if it be but safely laid upon a Rock, even so strongly, that neither Wind nor Weather in their greatest Vehemency, are able to shake or stir it, to make it fall: but I say, how much more when a City hath Foundations, twelve Foundations, and those also laid by God himself; as it is said concerning the Worthies of old, *They looked for a City that had Foundations, whose Builder and Maker is God.*

And the Wall of the City had twelve Foundations, and in them the Names of the twelve Apostles of the Lamb. The Wall, you know, I told you, is the *Wall of Salvation*, or the *Safety of the Church by Jesus Christ*; to which is adjoined, as the Effect of that *the special Providence and Protection of God*. Now this Wall, saith the Holy Ghost, hath twelve Foundations, to wit, to bear it up for the Continuation of the Safety, and Security of those that are the Inhabitants of this City; a Foundation is that which beareth up all, and that upon which the Stress of all must lie and abide: Now to speak properly, the Foundation of our Happiness is but one, and that one none but the Lord Jesus; for *other Foundation can no Man lay, than that is laid, which is Jesus Christ.* So then when he saith the Wall of the City had twelve Foundations, and that in them also are written the Names of the twelve Apostles of the Lamb; he doth not mean that this Wall had twelve Christs for its Support, but *That the Doctrine of the twelve Apostles is that Doctrine upon which both Christ, and Grace, and all Happiness standeth firm and sure for ever*: and to signify also, that neither Christ nor any of his Benefits can be profitable unto thee, unless thou receive him alone upon the Terms that they do hold him forth and offer him to Sinners in their Word and Doctrine: *If we or an Angel from Heaven, preach unto you any other Gospel, saith Paul, than that which we have preached unto you, let him be accursed: As I said before, so I say now again, If any Man preach any other Gospel unto you, than that ye have received, let him be accursed.*

And in them the Names of the twelve Apostles of the Lamb. And in them their Names:] This makes it manifest that by the Foundations of this Wall, we are to understand the Doctrine of the twelve Apostles of the Lord Christ, for their Names are to it, or found ingraven in the Foundations. Thus it was with the Doctrine which was the Foundation of the Jewish Church: the first Pattern being delivered by the Man *Moses*; his Name was always so entailed to that Doctrine, that at last it became

John 5. 45
Acts 15.
21.

became common, and that by Divine Allowance, to call that Doctrine by the Name of *Moses* himself: *There is one that accuseth you, faith Christ, even Moses in whom you trust: and again, For Moses of old hath in every City them that preach him.* The same liberty of speech doth the Holy Ghost here use in speaking of the Foundations of this Wall, which is the Doctrine of the Twelve. And in that he calleth the Doctrine by the Name of *Foundations*, and leaveth it only with telling us the Names of the twelve Apostles are engraven in it; he expects that Men should be wise that read him, and that they should be skillful in the Word of Righteousness, if they come up clearly to the understanding of him.

And in them the Names of the twelve Apostles of the Lamb.

The Doctrine of the XII, the purest of all other

Thus you see that the *twelve Apostles*, above all the Servants of Christ, are here owned to be the Foundations of this Wall; and good Reason, for they above all other are most clear and full in the Doctrine of Grace, and all Doctrines pertaining to Life and Holiness: *In other Ages, faith Paul, it was not made known to the Sons of Men, as it is now revealed to his holy Apostles and Prophets by the Spirit.* *Moses* was not fit for this, for his was a more dark and veiled Administration; *While Moses is read, the Vail is over the Heart, faith Paul:* Neither was any of the Prophets fit for this, for they were all inferior to *Moses*, and were as it were his Scholars: Nay, *John the Baptist* is here shut out; for *the least in the Kingdom of Heaven is greater than he.*

Ephes. 3.
5.
2 Cor. 3.
13, 14, 15.

Num. 12.
6, 7.

Mat. 11.
11.

Luke 24.
39, 40.

The XII went beyond all others in their Experience.

Acts 1. 21
& 13. 31.
& 10. 39.
& 2. 31.
1 John 1.
2, 3.
Acts 1. 8.

The Apostles above all other were the Men that were with the Lord Jesus all the time, from the Baptism of *John*, even until the Time he was taken up into Heaven; they saw him, heard him, and discoursed with him, and were Beholders of all the wondrous Works that he did; they did eat and drink with him after his Passion, and saw after he was risen the Print of the Nails, and the Spear with which he was pierced, when he died for our Sins: And because they had seen, felt, and at such a Rate experienced all things from the very first, both touching his Doctrine, Miracles, and Life; therefore he said unto them in chief, *Ye shall be Witnesses unto me both in Jerusalem and all Judea, and in Samaria, and unto the utmost Parts of the Earth.*

Further, The Apostles were in that marvellous Manner endued with the Holy Ghost, that they out-stript all the Prophets that ever went before them; neither can I believe that in the best of times there should be any beyond them; yet if it should so fall out, that a Dispensation should come, in which they should have, as to the pouring forth of the Spirit, their Equals; yet it could not follow, that therefore the Gospel should be offered in other terms than they at first have offered it; especially besides

what hath been said of them, if you consider to them 'twas said, *Whatsoever ye shall loose on Earth, shall be loosed in Heaven; and whatsoever ye shall bind on Earth, shall be bound in Heaven.* They, as to their Doctrine, were infallible, 'twas impossible they should err; he that despised their Doctrine, despised God himself: Besides, they have given in Commandment, that all should write after their Copy, and that we should judge both Men and Angels that did, or would do otherwise.

Timothy must have his Rule from *Paul*, and so must holy *Titus*: All which, if we consider it, the Holy Ghost speaks to the purpose, in saying, *That in the twelve Foundations are found the Names of the twelve Apostles of the Lamb:* they are called the chief, and such as have laid the Foundation, and others build thereon, and that as no Men have laid the Foundation but they, so none can lay even that Foundation otherwise than they afore have laid it.

----- *And in them the Names of the twelve Apostles of the Lamb.* These words then, teach us two things worthy of our Christian Consideration.

First, That God hath given to every Man a certain and visible Mark to aim at for his Salvation, or to build his Soul upon, namely, *The Doctrine of the twelve Apostles of the Lamb:* for in that he saith their Names are in the Foundations, it is better for us (all things considered) than if he had said, In them was the Name of God himself; that is, it is more easie to see (this Way) through the Mist of our Carnality what the Mystery of his Will should be, which is, that we receive Christ according to their Doctrine, Words, Writings, Epistles, Letters, &c. their Names, I say, being there, God counts it as the Broad Seal of Heaven, which giveth Authority to all that Doctrine whereunto by themselves they are prefixed and subscribed; not where they are writ by others, but by themselves. I say, as the Token of every Epistle, and of their Doctrine for Truth, the which *Paul* insinuates, when he saith, that *his Hand is the token of every Epistle:* as he saith again, *Am not I an Apostle?* And again, *Behold, I Paul have written unto you; I Paul, I an Apostle, I a wise Master Builder, I who am in my Doctrine one of the Foundations of the Wall of Salvation, I have written unto you.* And, as I said before, there is Reason it should be thus: for as he who was the Foundation of the Jewish Church, even *Moses*, received the Pattern of all his Order from the Mouth of the Angel in Mount *Sinai*, so the twelve received their Doctrine of Faith and Manners, the Doctrine of the New Testament, from the Mouth of the Son of God himself, as from the Mouth of the Angel of the everlasting Covenant, on the Mountain of *Zion*.

Secondly, In that he saith, *The Names of the*

Mat. 18.

18.

1 Thef. 3. 8

Gal. 1. 8.

The Four-

dation

may not

be altered.

1 Cor. 12.

28.

Ephes. 4. 8

1 Cor. 3. 6,

10.

Heb. 6. 1,

2, 3.

1 Cor. 3. 11

The

Names of

the XII,

as the

Broad

Seal of

Heaven.

2 Thef. 3.

17.

Gal. 6. 11.

1 Cor. 9. 1.

Gal. 5. 2.

2 Cor. 11.

5.

Acts 7. 38.

& 1. 3.

Matthew

28. 19.

the Twelve are in the Foundations, this shews us the Reason of the continual standing of this *Jerusalem*; it is built upon the Doctrine of the Twelve Apostles of the Lamb, and standeth there: for observe so long as he sees this Holy City, he sees her standing upon these Foundations; but he saw the City till she was taken up, therefore she continued as being settled for ever upon them. Indeed the Primitive City, or first Churches, was built upon these Foundations, and had also so long as they there continued; sufficient Supporration and upholding by that means; but then, as I have shewed you, the Wall of her Salvation, and the Wall of God's special Protection, stood at a Distance each from other, and were not so conjoined as now they will be: wherefore they then, to answer the Type, did fall into the Ditch that was between, and through their Foolishness provoked God to remove the Wall of his outward Protection and Safeguard from them; whereupon the wild Beast, Antichrist, got into his Vineyard, making Havock of all their Dainties: But mark, this City is not so, the Walls are now conjoined, and for ever fastned upon the Foundations, therefore it abides for ever, and ascends higher and higher; yet not from the Foundations, but by them into Heaven: *Behold, saith* Isa. 49. 16. *God, I have graven thee upon the Palms of my Hands, thy Walls are continually before me.*

And in them the Names of the twelve Apostles of the Lamb. This Word *twelve*, must be warily understood, or else the weak will be ready to stumble and take Offence; wherefore to prevent this, consider,

How you are to understand the word *Twelve*. First, The twelve must be them twelve that were with the Lord Jesus from the Baptism of John, until the Day in which our Lord was taken up.

Secondly, These *twelve* are not neither to be considered simply as twelve Christians, or twelve Disciples; but as their Witnesses of the Lord Jesus (they being with him from first to last) was a twelve fold Witness of him in all his Things; a twelve-fold seeing with their Eyes, a twelve-fold hearing with their Ears, a twelve-fold handling also with their Hands, and feeling of the Son of God: As one of them said, *That which was from the Beginning, which we have seen with our Eyes, and our Hands have handled of the Word of Life; that which we have seen and heard, declare we unto you, that ye might have Fellowship with us, &c.* Now this being thus, it followeth that the Doctrine of the other Apostles, as of Paul and Barnabas, was still but the Doctrine of the twelve; their Doctrine, I say, and no other: Wherefore as Ephraim and Manasseh were dissolved into the twelve Tribes, so these two, with all other the Apostles of Christ, are dissolved into the Number of the Twelve, be-

cause their Doctrine is only the Doctrine of the twelve; for they center in their Doctrine; their Length and Breadth, and Depth and Height being the Doctrine of the twelve. So then the Names of the twelve being found in the Foundations of this Wall, it argueth that that Doctrine is only true, that is the Doctrine of the twelve Eye-witnesses of the Lord Jesus: And again, that at the Day of Antichrist's Fall, this Doctrine shall be in its former Purity, and bear the Sway, and for ever hold up the Wall of Safety for the Inhabitants of *New Jerusalem*: And indeed this Doctrine, That the Doctrine of the twelve is that upon which Eternal Safety is built and stands, is so true, that it must not be varied from upon Pain of Eternal Damnation: Here centred Luke the Evangelist, here centred Jude, here centred the Author to the Hebrews, yea, here centred Paul himself, with all the Old and New Testament. The Doctrine of the twelve must be the Opener, Expounder, and Limiter of all Doctrines; there also must all Men center, and ground, and stay. A Man may talk of, yea, enjoy much of the Spirit of God, but yet the twelve will have the start of him; for they both had the Spirit as he, and more than he: Besides, they together with this, did feel, see, handle and receive Conviction, even by their very carnal Senses, which others did not; besides, their Names also are found in the Foundations of this saving Wall, as being there engraved by GOD himself: which putteth all out of doubt, and giveth us infallible Ground that their Doctrine is only true, and all Mens false that do not keep within the Bounds and Limits of that.

To conclude: Here are yet two Things worthy of noting:

The first is, that by the Names of the twelve Apostles being in the Foundations of this Wall, and the Names of the twelve Tribes being upon the Gates of this City, it giveth us to consider, that at the time of the building of this City, the Jews and Gentiles shall be united together, and become one Body: which very Consideration must needs be to the Jews a great Encouragement to have in mind their Conversion: for it plainly signifieth that our New-Testament-Preachers shall carry in their Mouths, Salvation to the Jews; by which means they shall be again reconciled and made one with the Lord Jesus.

The second Consideration is, That at the Day of New Jerusalem, there shall be no Doctrine accepted, nor no Preachers regarded, but the Doctrine, and the Preachers of the Doctrine of the Twelve: for in that he saith, *That in them are found the Names of the twelve Apostles of the Lamb*, he doth implicitly exclude all other, of whatever Tribe they pretend themselves: It shall not be then as now, a Popish Doctrine,

ctrine, a Quakers Doctrine, a Prelatical Doctrine, and the Presbyter, Independent, and Anabaptist, thus distinguished, and thus confounding and destroying: But the Doctrine shall be one, and that one the Doctrine where you find the Names of the twelve Apostles of the Lamb. *If any Man teach otherwise, and consenteth not to wholesome Words, even the Words of our Lord Jesus Christ, and the Doctrine that is according to Godliness, he is proud, and knoweth nothing.*

1 Tim. 6.
3, 4.

Thus you see the Doctrine of the twelve is that which letteth Souls into this City; and that the same Doctrine is the Doctrine that keepeth up the Wall of their Salvation about them, when they are entered in within the Gates.

Verf. 15. *And he that talked with me had a Golden Reed to measure the City, and the Gates thereof, and the Wall thereof.*

A Golden
Reed.

Now having passed the Relation of the Wall, Gates, and Foundations, he comes to the Measuring-Line, to see how all things lie and agree with that.

Exod. 10

11.

& 24. 1.

& 25. 40.

Deut. 30.

10.

& 31. 24.

to 27.

Under the Law, I find that all things pertaining to the Worship of God were to be by Number, Rule, and Measure, even to the very tacks and loops of the Curtains of the Tabernacle: Now the Rule or Line by which all things were then squared, it was the Laws, Statutes and Ordinances which were given to Moses by the Lord in the Mount Sinai; for thither he went to receive his Orders; and according to the Pattern there shewed him, so he committed all things by writing to them that were to be employed in the Workmanship of the holy Things pertaining to the rise and compleating of the Tabernacle, and all its Instruments.

Num. 15.

30, 31.

Now when this Rule was thus received, then whosoever observed not to do it, he was to fall under the Penalty that by the same Law also was prescribed against the Offenders and Transgressors.

2 Chron.

3. 1, 2, 3.

& chap. 4.

1 Chron.

19. 3, 4, 5.

6, 7.

& 28. 19.

I find also, that when the Temple was built in the Days of Solomon, all things were then done according to the writing that David made, when the Hand of God was upon him, when he made him understand all the Work of this Pattern.

2 Kings

22. 8, to

14.

Ezra 7. 14.

Ezra 8. 3.

4.

Thus again, When Josiah went about to bring to pass the Reformation of the Church of the Jews, and their Instruments of Worship, after their Revolting; he goeth to the Law of God, and by that understanding what was out of order, and how to put all things into order, he so did reduce them to their former manner. The same way also went Ezra, and Nehemiah, at the rebuilding of the Temple and City after the Captivity. From all which, I conclude, that the Reed, the Golden-Reed, that here you read of, it is nothing else but the pure and unspotted Word of God;

This Golden
Reed
is the
Word of
God.

by which, both the City, Gates and Wall of this Jerusalem are regulated: Which Word by the holy Prophet, is also compared to Gold, and is said to be above much fine Gold.

Psal. 12. 6.
and 15.
9, 10.

Ezek. 40.

I find in the Vision of the Prophet Ezekiel, that the Angel that there is said to measure the City, which was a Type of our Jerusalem, he appeared with a Line of Flax in his hand, to measure the Pattern withal; which very Phrase doth shew us that this was but the Type, and an Old-Testament-business: but John hath his in a New-Testament-stile, and that in the most excellent manner of Language, to signify that his City, or the City that he hath the Vision of, is to be the end of all Types and Shadows, and the very Perfection of them all: Wherefore he tells us also, that the Line or Reed by which this City is builded and squared, it is not now a Line of Flax, but a Reed of Gold, a Golden Reed: to signify not a Word of the Law and Letter that had to do with Shadows, but the New-Testament, and Ministration of the Spirit, which hath to do with Substance, and the heavenly things themselves.

Why the
measuring
Line of
New Je-
rusalem in
special, is
called a
Golden
Reed.

Heb. 9. 23.

The City
measured.

A Golden Reed to measure the City, &c. I told you at the first that this City was the Church of God that should be in the latter Days; but yet not the Church disorderly, and confusedly scattered here and there, without all visible Order and Discipline, but the Church brought into exact Form and Order, lying every way level and square with the Rule, and Golden Reed of the New Testament of Christ; wherefore he calleth it a City, a City under Rule. Thus it was in the Type; for when Solomon's Temple was to be builded, and the City in after times, it was not enough that they had Stones and Timber, but every one of them must be such Stones, and such Timber, and must also come under the Rule and Square of the Workman; and so being fitted by Hewers, Sawes, Axes and Squares, they were fitly put into the Building. By this then we may see, with what a holy, exact Line, Rule, and Order, this Church and City at this Day, will be compact and built; the Members must be all such as shall be made fit for the City of God, by the Hewing Words of the Prophets: they must join in Christian-Communion also according to the Golden Reed of the New-Testament, and Ministration of the Spirit. Indeed all the Time of the reign of Antichrist, the Church, as she was a Holy Temple in the Lord, so she was measured with reference to the Truth of her Grace, and invisible Condition; but as she is to be a City, so she then is to be trodden down, and to lie without all Form and Order: but when Antichrist is dead, she shall again come into mind, be considered, reared, built by measure, and inhabited: and observe it, as the Rule of the Carpenter

1 Kings 5.

17, 18.

& 7. 9, to

13.

1 Chron.

22. 2.

Hof. 6. 5.

Rev. 11. 1.

Carpenter is of use in building, from the first appearance of the laying of a Stone in order, even till it be in every point and part compleat; so the Golden Reed with which the Angel is here said to measure the City, &c. is to be of use from the first Foundation, even to the laying of the last Stone thereof: As was also fore-shewed by the Man that is said to measure the Pattern of this, in *Ezekiel*, *Ezek.* 30. to chapter 48.

And he measured the City. That is, he measured the Church in her Constitution and Fellowship. Now when God is said to measure, he is said to measure sometimes in Judgment, and sometimes in Mercy; sometimes to throw down, and sometimes to build up and establish: Sometimes, I say, he is said to measure in Judgment, with Intention to throw down and destroy: Thus he measured the City before she went into Captivity, and the Ten Tribes before they were carried away beyond *Babylon*, because they lay cross to his Word, and had perverted that which was right, &c. but when he is said to measure the City in this place, it is that she might be built and set up: wherefore, as I said, the Line or Golden Reed that is now stretched forth to measure this City, it is to the end, that all Things may be in right Form and Order, *fitly joined and knit together, by that which every joint supplieth according to the effectual working of the measure of every part, making Increase of the Body, to the edifying of itself in Love.*

Again, By measuring the City, he would have us to understand, that all her Limits and Bounds were now apparent; that all Things, even the Church and all the World, were made to see their own Compass; for as God in the Days when Temple-Worship (only) was on foot, would not lose a Form or Ordinance of all the Forms and Ordinances of his Temple; so when City-work comes up, he will not lose an Inch of the Limits, and Bounds, and Compass of his City, she shall be full as large, and of as great a Compass every way, as is determined of her: as he saith by the Prophet, *All the Land, saith he, shall be turned* into a Plain:* that is, there shall be a smooth Face upon the whole Earth, all Snugs, and Hubs, and Hills, and Holes, shall now be taken away, *even from Geba to Rimmon; South of Jerusalem:* and it (the City) *shall be lifted up and inhabited in her Place, from Benjamins Gate unto the place of the first Gate, unto the Corner Gate, and from the Tower of Hananiel, unto the King's Wine-Presses.* The four Places here mentioned in this Verse, they do seem to be the four Corners of the City of old; at which Places the City Bounds were set; and in which very Circle the Prophet tells us, but with Gospel-Language, she shall be settled again.

And he measured the City, and the Gates thereof. This was figured forth by the Vision in *Ezekiel*, for in it he saw the Angel go from Gate to Gate, and saw him take the exact and distinct Measure of every one thereof; nay, not only of them in a general Way, but of the *Thresholds*, the *Porch*, the *Posts*, and the *Faces* of their Entrances; he measured also every little *Chamber* that was above upon the Gates, with all the Spaces that were between, *Ezek.* 40.

Now by Gates, I told you, we are to understand the Son of God, as he is the Way to the Father, and to the Privileges of this City: Wherefore when he saith he measured the Gates, it is as if he had said, he measured the Entrance, Strength and goodly Countenance of Him, with the Mansions of Glory that are to be enjoyed by every one that entreth in hereby; for the Porch, Posts, Face, Entrance and Chambers of the Gate in *Ezekiel*, they signify the Entrance, Strength, *shining Countenance*, and resting Places that every one shall find in the Lord Jesus that entreth in by him: and to measure all these, it is in substance but this, to set them forth, and out, in their full Force, Glory, Largeness, Beauty and Profitableness, in the view of all: for I told you at the first, the Golden Reed is the Word of God: Now the City and the Gates thereof, are said to be measured by this Golden-Reed; which I say, can be nothing else, but an opening of all the Excellencies of Christ, as he is the Gate of the Sheep, even by the full Sway, Power, Majesty, and Clearness of the Word. The Lord help us! Christ, as he is the Door to God, and to all Gospel-Privileges, is now strangely handled, and so hath been of a long time among the Sons of Men; some of them making him the very In-let to all the vile and abominable Crew in the World, counting all that are pliant to their ungodly Humours, the Saints of the most High, and Christ the Door and Gate through whom they have right to enter; and to whom belong the Delicates of the precious Things of God, even those which he hath most choicely laid up, and reserveth for none but those that unfeignedly turn from Iniquity, and walk with him in the Newness of the Spirit. Others again do shut up the Gates against the Godly, labouring with might and main to hinder those that labour to enter, that fain would do it unfeignedly. Others again do labour all that in them lies to deface the Gates, to take away their Beauty: like him that *took the Gold from off the Doors and Gates of the Temple*; rendering Christ a low and carnal Business, &c. But at the measuring-Day, at the Day when the *Golden Reed* shall be the alone *Rule*: then you shall see this City, and her Gates discovered in their own Glory, Holiness and Beauty;

Isa. 28.
17, 18.
Amos 7.
7, 8, 9.

Ephes. 4.
16.
Col. 2. 19.

* This is that which a little before is called the new Heaven and a new Earth

Zech. 14.
10.

Matt. 23
14.
2 Chron.
29. 7.
2 Kings
18. 16.

Beauty: for though in our Affliction under Antichrist, our Temple and Instruments of Worship, with the City, Wall, Gates, and the like, have been much defaced, (even our Doctrine of Faith and Worship) and have been much trod and trampled under the Foot of the uncircumcised: Yet all shall be recovered and brought into Order again by the Golden Reed of the Word of God: which thing was figured forth to us by that good Man *Ezra* the Scribe, who at the restoring of *Jerusalem* took Review of all the Things pertaining to the City, both touching its Breaches and Deformity, and also how to set all things in Order, and

Ezra 7. 14. that by the Law of God which was in his
& 8. 34. Hand, even according to the Writing there-
Neh. 8. 9. of. And whosoever doth but read the

History of *Ezra* and *Nehemiah* throughout, they shall find that by the Word of God they brought all Things to pass; all the Ordinances of the House and City of God into their right and holy Order: And indeed the Measuring of the City and of the Gates thereof, which is Christ the Way,

Ezek. 40. it can be nothing else but a bringing of
4. them by the right understanding and open-
& 43. 7. ing of the Word into their proper Places
to 13. and Excellencies, both for Comers in, and

Ephes. 3. 8. Goers out, according to the Commandment:
Col. 3. 9. for to speak properly, Christ in his Love,
Eph. 3. 18. Grace, Merits and Largeness of Heart, to
& 19. let Souls into Communion with God and
John 3. 34. all Happiness, is in all these things un-

searchable, and passing Knowledge, being filled with these things beyond thought, and without measure.

The Wall measured, And he measured the City, the Gates

thereof, and the Wall thereof. In that he faith, he measured the Wall also, it is to shew us that all things now are according to the Rule of the Word: The Inhabitants are according to the Word, the Entrance is according to the Word, yea, and so is the Safety of it also, even a Fence to fence them from their Enemies; even a Fence on every Side, that they may be at Ease and Rest, and be no more a tossing to and fro: O thou afflicted, and tossed with Tempest, faith he, and not comforted, (I will do many good things for thee) in Righteousness shalt thou be established: thou shalt be far from Oppression, for thou shalt not fear; and from Terror, for it shall not come nigh unto thee.

Isa. 54. 11, 14.

Touching the Wall, what it is, I have spoken already; therefore here I speak only to the Measure of it, which Measure is only the fulfilling all those Promises and Engagements of God, that are made to New *Jerusalem*, for her Safety and continual Defence; and that not only in her own Eyes, but in the Eyes of all her Beholders: Then shall that Saying be with Gladness in the Mouths of all the Inhabitants of this *Jerusalem*, We were Bond-men, and yet our God hath not forsaken us in our Bondage, but hath extended Mercy unto us in the Sight of the Kings of

Ezra 9. 9

Persia, to give us a reviving to set up the House of our God, to repair the Desolations thereof, and to give us a Wall in Judah and in *Jerusalem*. Which Wall, I say, shall be so conspicuous to all the Adversaries of this holy and beloved City, that the greatest of them shall not once dare to peep or mutter against her any more: God is known in her Palaces for a Refuge: For lo, the Kings were assembled, they passed by, they saw it, and so they marvelled; they were troubled, and hasted away; Fear took hold upon them, and Pain, as of a Woman in Travail: As it is said of the Building of the Wall after the Captivity; when the Enemies and all the Heathen saw it was finished, they were much cast down in their own Eyes.

Psal. 48.

As 1 to 7.

Neh. 6.

15, 16.

The regulating of this City by this Golden Reed, and the measuring the Gates and Wall by this Word, when finished, will then cause all that have Skill in singing the Lord's Songs, and of lifting up the Praises of God in this City, to gather themselves together to sing, and to praise, and to say, Bless ye the Name of the Lord, for his Mercies endure for ever: for then will they purify the People (this City) with the Gates and Wall thereof.

Neh. 12.

28, 29, 30.

Wherefore in the mean time, between this and the building of the City, let *Jerusalem* come into your Mind, and walk about her, go ye round about her (enquire by the Word what God hath said of her State, Strength, Safety, Ease, Peace, and blessed Tranquility in the latter Days) tell the Towers thereof, mark ye well her Bulwarks, consider her Palaces, that ye may tell it to the Generations following.

Psal. 48.

12, 13.

Ver. 16. And the City lieth four square, and the Length is as large as the Breadth: and he measured the City with the Reed, twelve thousand Furlongs, the Length, and the Breadth, and Height of it are equal.

And the City lieth four square.] These Words do open unto you the Matter yet more, to wit, That now both the City, Gates and Wall, were exactly in their Visibility according to the Word, lying even every way with that Golden Reed: for by four square, you are to understand Perfection, or an answering the Figures that of old did figure to us the Compleatness and Perfection of the New-Testament-Order.

For if you search the Scriptures, you will find that especially the great and principal Instruments of God's Worship in and under the Law, their Perfection was what here you read to be the Perfection of this City, even a four square. As for instance *The Breast-plate of Judgment*, on which were engraved the Names of the Children of *Israel*, its exact point of Perfection was, to be a right four square. The ten Bases also, that were to be for Bearers to the Lavers in the Temple, they were to be four square: The Altar of Burnt-Offerings likewise, with the Altar of Incense, their perfect

perfect Pattern was, that they should be *four square*: the *inward Court*, and *outward Court*, with the *Posts of the Temple*, and *Tables* on which they were to flay the Sacrifices, they were *all four square*. Yea, the City in the Type, in the Vision of *Ezekiel*, was seen to be of the same Frame and Fashion every way, having just twelve Gates, and of each of the Four Sides three Gates. Wherefore, when he saith, *The City lieth four square*, it is as if he had said, She lieth even with the Pattern, or Golden Reed of the Word; even, I say, both in her Members, Doctrine, Worship and Manners: For the things afore-hinted unto you, do hold forth all these Particulars.

Exod. 28. 15, 16, and 39. 8, 9. 1 Kings 7. 27 to 32. Exod. 27. 1. and 38. 1. Ezek. 43. 13, to 19. Exod. 37. 1. Ezek. 40. & 41. 21. & 40. 40. to 43. & 48. 30, to 35.

---- *And the Length is as large as the Breadth*---- This explaineth the Matter yet more fully and distinctly, for as to the things that I made mention of before, though they were to be made *four square*, and that their Perfection lay exactly in that Form; yet these *Squares* did not lie in their *Height and Depth*, but in their *Length and Breadth*, just as you read here of the Square of this City. As to instance: The *Altars*, though they were five Cubits long, and five Cubits broad, yet *but three high*; so the *Bases*, they were a Cubit and an half broad, and a Cubit and an half long, yet *but half a Cubit high*; the *Tables* also on which they flew the Sacrifices, they were a Cubit and a half long, and a Cubit and a half broad, yet *but one Cubit high*. Which things being thus, you see the Reason of his saying *the Length is as large as the Breadth*.

Psal. 119. 96. By breadth is to be understood the perfection of the Word, and by length the compleatness of the Saints Obedience, Luke 1. 6. & 2. 37.

Now by *Length and Breadth* here, we may yet observe another Mystery held forth unto us; for by the *Breadth* is held forth the Perfection of the Rule, or Law to which all Christians ought to yield their hearty Obedience: *his Commandment is exceeding broad*: The Breadth of which is signified, I say, by the Breadth of those things that before you see to be the Instruments of the Worship of God: Now, as by Breadth, we are to understand the perfect Latitude and Compass of the Commandment; so by Length, we are to understand the Answerableness of the Obedience of the Inhabitants of this City: for indeed the Perfection of Christian Obedience lieth in an Answerableness to the Will of God; as it is said of the Father and Mother of *John the Baptist*; *They walked in all the Commandments of the Lord blameless*; and of *Anna*, *that she continued without ceasing in the Service of God in the Temple, Day and Night*: This is to be as long in our Obedience, as the Law is broad in commanding: the Law commands right Obedience, and the Christian giveth it; the Law commands continual Obedience, and the Christian giveth it; the Law commands universal Obedience, and the Christian giveth it: He giveth it

all these sorts of Obedience, 1. By the Person of Christ, for he is his Righteousness; 30. he giveth it all these, 2. With the Consent of the Mind; and 3. He giveth it all these Obediences in the Love of the Spirit, which the Apostles calleth *the fulfilling of the Law*; Rom. 13. that is, an answering the Breadth of its Command, by the Length of Obedience: wherefore when he saith, *the Length is as large as the Breadth*, he would have us understand how perfect in Holiness these Blessed Souls will be at this Day: and indeed, this is it that is by God expected to be in this City at this Day: As the Angel with his Measuring-Line said to *Zechariah*, *I am going to measure Jerusalem, and to see what is the Breadth thereof, and what is the Length thereof*: To see whether their Doctrine be pure, and whether their Obedience be answerable.

---- *And he measured the City with the Reed, twelve thousand Furlongs* ---- These latter Words do refer us to a distinct Measure from that which went before; the former Measure pointing at the Breadth of her Commandment, and the Length of her Obedience; but this at the Glory and Fullness of her Mansions and Portions: For after he had said, *The City lieth four square*, and that *the Length is as large as the Breadth*, (which is the full and compleat Effect of that first Measure) he comes over again with another Measuring, saying, *And he measured the City twelve thousand Furlongs*; as who should say, He measured the City, Gates and Wall first, and found them all exact, and according to the Golden Reed; and after he had so done, *he measured the City with the Reed twelve thousand Furlongs*.

He measured the City with the Reed] That A Portion is, he measured out to the City, he measured for the City, for its Lot and Portion, City. twelve thousand Furlongs: Which very thing you find in the Vision of the Prophet *Ezekiel*: for after he had measured the City, the Vessels, with the Instruments of Worship, I say, when he had done this, he comes again with an *Afterwards*, to measure the City her Portions and Mansions, *Ezek. 47. 1, &c.*

Wherefore, I say, these Words do refer to her Portion that she is to enjoy of her God, as the former referreth to her Duty and Obedience.

Now that which maketh me conclude that this latter Measure is a Measure distinct from the former, and that it relateth neither to the Exactness of Rule, nor the Compleatness of Obedience, but only to the Largeness of the Portions that God will allot for thy Sons and Daughters, thou City of God; it is,

First, Because this is the *biggest Measure*: For I find, by considering the Scripture, that as the Persons and Things pertaining to the Worship of God, were to go according

cording to the Rule of this golden Reed: so also the Portions that pertained to the Persons worshipping, were to go by Rule and Measure also, (as here he saith he measured also the City, or to it, with the Reed, *twelve thousand Furlongs*.) And hence it is that our Grace is called the *Measure of Grace*, and that our Glory is called a *Weight of Glory*.

Rom. 12. 3

Eph. 4. 7.

2 Cor. 4.

17.

Now I say, I find that our Portions do go always under the biggest Measure; the Spoons, Cups, Flaggons, Snuffers, Basons, Candlesticks and Pans, which were the Instruments of Worship, were not so large as the Chambers in the Temple, and the Compass of the Holy Land, which were the * Mansions and the † Portions of the Church.

* See Joh.

15. to

chap. 19.

† John 14.

1, 2, 3.

Secondly, I take the *twelve thousand Furlongs* to signify Portions, rather than Worship or Worshippers; because, as to the Nature of it, it most exactly agrees with the Portions that are measured out to this City by the Angel before *Ezekiel*, which is a Measuring forth so much Land for the Portion of the Prince, so much for the Portion of the Priest, and so much for the Portion of the twelve Tribes: Yea, the very Phrase, *Twelve thousand Furlongs*, also implieth such a Compass of Ground, by which we find the Holy Land hath been measured.

Ezek. 45.

46, 47.

Luke 24.

13.

John 11.

18.

Lastly, I take it to be thus also; because I find not in all this Description of this Holy City, that any Place doth give us that Ground to speak to her Measure of Portion as this; and it would seem strange to me, that the Description of this City given by *Ezekiel*, should be more compleat than this that is given by our Prophet *John*; for *Ezekiel* doth most amply set forth her Portions, even distinctly, for Prince, Priest, and the Tribes in particular. This therefore is to be understood of the Portions of the City, which *John* did see were measured out unto her, immediately after he saw the Breadth of her Rule, and the Length of her Obedience: Only consider that *Ezekiel* measureth by Reeds, not counting by Furlongs; but *John*, though he measureth by Reeds, yet counteth by Furlongs.

But now, though the Holy Ghost is thus pleased to speak of the Portions of the Saints in the New *Jerusalem*, as if he intended chiefly that their Portion should consist in outward Happiness, and in the Enjoyment of such and such a Portion, or Compass of Ground: Yet consider that these are but metaphorical and borrowed Expressions, spoken to our Capacities, under which is indeed included the Nature of our Blessed and Spiritual Food and Nourishment: You know it is usual for the Holy Ghost in Scripture to call the Saints Sheep, Lambs, Heifers, Cows, Rams, Doves, Swallows, Pelicans, and the like; and also to call their Food,

John 20.

15, 16.

Amos 4. 3.

their Spiritual and Heavenly Food, Grass, Provender, Wheat, Wine, Oyl, Grapes, Apples, Figs, Nuts, and the like also; all which are but shadowish and figurative Expressions, even as this of the Measure of the *twelve thousand Furlongs*: and observe it, that which *John* saith here is twelve thousand Furlongs, *Ezekiel* tells us, *it lieth on this side, and on that side of the Bank of the River of the Water of Life*: Now I think there is none so much void of Understanding, as to think this Water of Life is any thing else but the precious Grace of God, in and thorow the Lord Jesus: Wherefore the Ground or Measure for Portions, it is nothing else but our Spiritual and Heavenly Food, even Spiritual Grace, and Gifts, and Comforts, that the Holy Ones of this City shall most plentifully partake of, and enjoy: And so indeed the Prophet also saith, speaking of the Portions of the Holy Land for this City: *The Increase thereof, saith he, shall be for Food unto them that serve the City; and they that serve it, shall serve it out of the Twelve Tribes of Israel: Out of the Twelve Tribes, that is out of the twelve thousand Furlongs, which is the Portion of the Tribes. This is according to the Saying of the Prophet David, He maketh me to lie down in green Pastures, he leadeth me besides the still Waters: And again, For the Lamb that is in the midst of the Throne shall feed them, and shall lead them into living Fountains of Water: for their Shame, they shall have double; and for Confusion, they shall rejoyce in their Portion: Therefore in their Land they shall possess the double; Everlasting Joy shall be upon them.*

Jer. 31. 18

Song 2. 5.

Ezek. 34.

14.

Zech. 10.

1.

Isa. 30. 24.

Mic. 4. 4.

Ezek. 47.

8, 9, &c.

Ezek. 48.

18. 19.

Psal. 23. 2.

Rev. 7. 17.

Isa. 61. 7.

Thus you see the Measure of the City, Gates, and Wall, and the Effect of that; and thus you see also the Measure of the Portion for the City, with what it is: Wherefore it remaineth that we see what is to be the Effect of that also.

And he measured the City with a Reed, *twelve thousand Furlongs, and the Length and the Breadth, and the Height of it are equal.* Before he told us, that the Length was as large as the Breadth; which I then told you, did signify the Nature of her Rule, and the Measure of her Obedience: But now he adds, and saith, *That both in Length and Breadth, and in Height, she is equal.* Wherefore in that he adds at last a Squareness of Height, to her Squareness of Length and Breadth; and also in that he adds it not before he had told us of the Measure of her Portions, he would have us to understand, that as the Rule in which this City shall walk, shall be compleat, and as her Obedience to that Rule shall be compleat, so her Enjoyment of God and his Grace at that Day shall be proportionable also: She is *square* in her Rule, *square* in her Obedience, and *square* in her Enjoyment of God and his Goodness; *The Length,*
and

Pfal. 19. *and the Breadth, and the Height of it are equal.* Indeed the Scripture saith, That in keeping his Commandments there is great Reward: And again, *This Man shall be blessed in his Deed.* This sheweth unto us then, what glorious Days these will be to the House and City of God; even Days in which Saints shall see the Mind of God clearly, have Hearts to do it compleatly, and have continually the answerable Enjoyment of God, and spiritual Happiness: Now will his *Paths drop Fatness* with a Witness! and now will he *meet him that rejoiceth and worketh Righteousness, those that remember him in his Ways:* *And the Length, and the Breadth, and the Height of it are equal.* Wherefore the Prophet in the Vision of the Measures of the Portions, doth observe that there was a *Squareness* in them, as well as in their Ordinances and Obedience: and hence it is that he tells us that every little Chamber was one Reed broad, and one Reed long: And again, the Oblation, that is the Portion for the Tribes, shall be five and twenty thousand: *by five and twenty thousand ye shall offer the Holy Oblation* **FOUR SQUARE**, with the Portion of the City.

Again, In that he saith, *The Length and Breadth, and the Height of it are equal;* he sheweth us how fit this City at this Day will be, even for the Kingdom of Heaven and Glory: for observe, That as the Rule, Obedience, and Comforts of God, do make this City a Square City, both in Height, and Length, and Breadth; so the Holiest of all, which was a * Type of Heaven, was of the same Fashion also; *It was twenty Cubits high, and twenty Cubits long, and twenty Cubits broad; the Length, and the Breadth, and the Height of it were equal.*

Wherefore, as now the Will of God will be done (according to the Petition) *on Earth as it is in Heaven;* so will this City be at this Day fit to enter into the Holiest Place; even as fit as one *four square* is to shut into another: Here is a *four square City* for a *four square Heaven;* *And the Length, and the Breadth of it are equal:* Wherefore it is upon this Account that this City at her appearing, is said to be adorned and prepared, as a Bride is for her Husband, which we all know is the most perfect and compleatest Attire that is possible to be got: And therefore it is again, that at the Coming of the Lord, those that go in with him to the Marriage, are said to be *ready beforehand.*

Verse 17. *And he measured the Wall thereof, an hundred and forty and four Cubits.* This Measure of the Wall that here he maketh mention of, is also distinct from the former Measure, where he is said to measure the City, Gates, and Wall; and it refers to *such a Wall, or to such a part of the Wall in such a Place:* For I find that though the Wall of

this City in general is that which shall encompass the New *Jerusalem* round; yet this Wall is in some Place, and for some Reason, of another Manner and Measure than the Wall is in general, as it compasseth round the City; which part of the Wall is called the *broad Wall*, the Wall upon which even half of the People *might walk compleat at once.*

But to trace out the Business in the Type, and so to come to its Answer in the Antitype: I find that a little distance from *Jerusalem* there was a Place called *Tophet*, which Place was counted Prophane, Unholy, or Defiled: I find also that this Unclean, Unholy Place, was a Figure of *Hell it self:* Now mark, I find by the Scripture, that against this *Tophet*, this unholy and Prophane Place, was the *broad Wall* of the City for the Defence of the Sanctuary, erected, and reared up: *He measured, saith the Prophet, by the four Sides, and it had a Wall round about, five Hundred Reeds long, and five hundred Reeds broad, TO MAKE A SEPARATION BETWEEN THE SANCTUARY AND THE PROPHANE PLACE.* Which

Wall could not be that Wall which compasseth the City, because it was but five hundred Reeds long: for take the Measure of this Wall in its largest Measure, and it is, (if you count a Reed for that which we count a Pole) but twelve Furlongs, which Compass will scarce go round many Market-Towns; especially, if together with this, you consider the Breadth of the Wall, whose Breadth is as large as its Length; wherefore now there is not room enough for a City so big as a Cottage to stand in the midst thereof: I speak this, to shew you that the Wall in this Place is not the Wall that goeth round about the City, but the Wall that is placed just between the *Sanctuary* and *Tophet*, or *Hell it self.* Now though *Ezekiel* and *John* did differ touching their Count about the Thickness of this Wall, it is not so much to signifie the Walls are not one and the same, as to shew us that the one, to wit, *Ezekiel's* Wall, was to encompass a Worldly Sanctuary, but *John's* to encompass a Spiritual and Heavenly; wherefore *Ezekiel's* must be of so many Reeds long to go round about the material Sanctuary, as a Type; but *John* comes more to the Spirit of the Matter, and sheweth us what the Sanctuary, Wall, and the like should mean; for by Sanctuary, we are to understand (even in the Old Testament) a Place of Safety and Security, which was a Type of Christ: Now in that *Tophet* did stand against the Sanctuary in the Letter, it signifies that *Hell it self* is bent against all those that take Shelter in Christ; but to no Purpose, for in the very Face of *Tophet*, even between it and our Place of Sanctuary, is fixed an invincible and impregnable, mighty Wall, to keep in Safety

Neh. 3. 8, & 12, 38.

A broad Wall against Tophet to keep the Sanctuary.

Ezek. 42. 20.

Ezek. 11. 16. Heb. 6. 18.

A third Measure.

Safety those that have fled to Christ for Shelter. Now I say, in that *John* tells us this Wall is *an hundred forty four Cubits*; (and waves the Manner of the Measure of *Ezekiel*) it is to shew us that this Wall is for the Safety of the *hundred forty four thousand* that have taken sanctuary in Christ, that is, all the holy and truly gracious Souls that *are with him on the Mount Zion, having his Father's Name written in their Foreheads*; both Numbers, I say, being *twelve times twelve*, implying a sufficient Safety for all that are sincerely and truly gracious.

Why this Wall is said to be 144 Cubits.
Rev. 14. 1, 2, 3.
Rev. 7.

And now to bring down the Matter to our *New-Jerusalem*-state: for though it be true in all Ages, that there is between those that have taken Sanctuary in Christ, and the bottomless Pit, an invincible and mighty Wall of Grace and heavenly Power, and of the Merits of Christ, to save *to the utmost* all and every one that are thus fled to him for Safety; yet there is something in it more than this, for those that come into the Days and State of the *New-Jerusalem*: For, I say, this Wall being it that makes a Separation between the Sanctuary, and the prophane Place in general, and yet being spoken of as a thing extraordinary, and accompanying the State of this New City only; it implieth that at this Day the Saints shall have that Shelter by this Wall from all the Force of Hell, and the damned Spirits that now from *Tophet* afflict them, that they never had before; and therefore you find at the beginning of the thousand *Years*, which (as I conceive) is the time of the building of this City, a *mighty Angel is said to come down from Heaven to lay hold of the Dragon, that old Serpent, called the Devil and Satan, and to bind him a thousand years; which done, he casts him into the bottomless Pit, and there shuts him up, to the end he should deceive the Nations no more*, the Effect of which will be not only a delivering of the Saints from outward Persecution, but also from being any more assailed with either wicked and erroneous Doctrine, or fierce and fiery Darts from the Prince of Darkness, which now many of them are so much annoyed and afflicted with: now the Church will be free from those hellish Suggestions to blaspheme, to despair, and the like, that her Members do yet most dreadfully and sadly meet with: for observe, this old Tempter is said to be tied up, or to be cast into the bottomless Pit, first as he is a *Dragon*, under which Name he goeth in this Book, in his persecuting the Church, Rev. 12. Secondly, he is said to be shut up, as he goeth under the Name of a *Serpent*, under which Name he went when he fomented his devilish and damning seducing Doctrine to our first Parents; the which the Spirit expressly seems to relate unto, and therefore calls him *that OLD Serpent; that*

The profit of the broad Wall.

Satan bound as Deceiver, Persecutor, and a Tempter to Blasphemy & Unbelief.
Rev. 20. 1, 2, 3.

Gen. 3. 1, 2, 3, 4, 5.

OLD Serpent that deceived us at the first. Thirdly, he is said to be shut up also, as he goeth under the Name of the *Devil* and Satan, under which Name he goeth commonly in the New Testament, when he provoketh and stirreth up our Lusts, and when he labours to drive us into all manner of Unbelief, Distrust, Despair, and so consequently into Murmurings and Blasphemy against God. Wherefore, I say, that at the Day that this Wall is set up in all its Glory, and when it performs every Part and Piece of its Office to the full, *then shall Satan be bruised under our Feet indeed*, and then shall *Jerusalem* be called, *The joyous City*, and her People, *A Joy*; for her former Sorrows shall be past and forgot.

If thou still objectest: But I have yet an evil Heart, and therefore if I be not rid of that at that Day (should I live till then) why though there should be no Devil to afflict me, I shall feel and meet with Sorrow and Trouble enough.

I answer thee: First, I dare not say that at this Day thou shalt be in every Sense without thy evil Heart, in the midst of all this Glory, tempted Soul: Yet I say thus much to thee;

First, where there is no Devil to tempt, though the Saints will yet be imperfect, and come short of a glorified State; yet they by his Absence will be delivered from many dreadful vexing and burning hellish Darts, that will otherwise confound and afflict the Soul like Arrows, whose Heads are poisoned: Christians have a great deal more Ease, when God doth (even at this Day) withhold the Devil for a Season, (though yet they have their own Lusts) than they have when the Devil and their own Lusts are suffered to meet and work together: yea the Lord Jesus himself, who had no Sin, yet in the Temptation was fearfully handled and afflicted with the Devil; though all the while, I say, he kept him at Staves end, and did not suffer him in the least to annoy his Person; and therefore 'tis said that when he was in the Wilderness in the Conflict, *the Angels came to minister unto him*: at the time of his Agony also, in which Agony doubtless Satan had a very great Hand to afflict him, you see his Complaint, how that he was fore amazed, and exceeding sorrowful, even unto Death, being so laden with Heaviness and Sorrow, that he was scarce able to stand or wag under the Burden of it. Satan even from himself besides the Workings of our own Lust, doth do us wonderful Injury, and hits our Souls with many a fiery Dart, that we think comes either from ourselves, or from Heaven, and God himself; but now by this Wall, *this broad Wall*, this Sorrow will be cut off.

Secondly, Again, when Satan is thus tied up, we shall, together with this Mercy, receive such a plentiful pouring forth of the Holy Ghost, that though there will remain

Mat. 4. 1, 5, 8.
Luke 4. 2, to 7.
Acts 5. 1, 2, 3.
Eph. 6. 11.
2 Cor. 2. 7, 11.
Rom. 16. 20.
Rev. 21. 4.

Obj. a.

Answ.

The Benefit of having Satan thus bound and tied up.

Mark 1. 12, 13.
Col. 2. 14, 15.
Luke 23. 44.
Mark 14. 33, 34.

Corruptions shall now also be greatly weakened.

main in us still the Remainders of our *Corruptions*; yet by the plentiful In-dwellings of the Holy Ghost, and the Joy and Peace and heavenly Sweetness thereof, these things shall lie like lean, withered, blasted things: the reason of that Power and that Strength that our Lusts have to this Day in our Hearts, it is because we are so lean and thin and weak in the things of God: Strong Grace makes Corruptions weak, and strikes them thorough; laying them at the Point of Death, always gasping for Life: thus it was with *Moses*, he had such Grace in his Soul, and such Communion with God, that tho' he had yet a Body of Sin within him, it was a rare thing for him to see his Wretchedness; that is, to see it pert, lively and powerful in him: indeed God saith, *That*

Num. 11 14, 15. *upon the Land of his People shall come up Briars and Thorns; yea, upon all the Houses of Joy in the joyous City, because the Palaces shall be forsaken, the Multitude of the City shall be left, the Forts and Towers shall be for Dens for ever, a Joy of wild Asses, a Pasture of Flocks; until the Spirit be poured on us from on High, and the Wilderness be a fruitful Field, &c. And then the Lord shall defend the Inhabitants of Jerusalem, and he that is feeble among them at that Day shall be as David, and the House of David shall be as God, even as the Angel of the Lord before him: The Inhabitants shall not say, I am sick; the People that dwell therein, shall be forgiven their Iniquity.*

And he measured the Wall thereof, an hundred and forty and four Cubits, according to the Measure of a Man, that is, of the Angel. According to the Measure of a Man.]

The Man Christ Jesus: For the Measure of this City, or the golden Reed with which this City is thus measured, it is His * Word and Law of the New Testament: *All Judgment is committed into the Hand of the Son; and God hath given him Authority to execute Judgment also, because he is the Son of Man.*

---According to the Measure of a Man, that is of the Angel. This Angel is one of the Seven that had the seven last Plagues to execute upon the Man of Sin, and yet he saith, *the Measure is according to the Measure of a Man*; the Meaning is, that the City, the New Jerusalem, is to be built according to the Word of Christ; but yet by his Word as it is in the Hand of his Angels, that is, his Messengers and Servants; of which Servants, the Chief will be those that are his Instruments to pour forth the seven Vials full of the seven last Plagues upon the Antichristian Harlot: For they with their Plagues, will both destroy what standeth in implacable Opposition, and will subject the rest, and bring them into a Correspondency with the Word and Will of God (as I have shewed). Whence note, That they of his Servants that God shall use to pour forth his last and most dreadful Plagues upon the Whore, they are they that God will use to

shew us the Pattern of this Holy City: Or thus, They that can tell how to plague the Whore, they can tell how to measure this City: *The righteous Men, they shall judge them*, (that is, the Antichristian Harlot, with her wicked and adulterous Daughters) *after the manner of Adulteresses, and after the manner of Women that shed Blood: because they are adulterous, and Blood is in their Hands.*

Thus much touching the Frame of this City, its Walls, Gates, and Foundations, with the Measure of each: And now it remains that I speak of the Glory of them.

Verse 18. *And the building of the Wall of it was of Jasper; and the City was pure Gold, like unto clear Glass.*

In these Words you have a Discovery of the Glory both of the Wall and City itself; and that, as you see, under the Notion of two choice Metaphors: The Wall is Jasper, the chief of Stones; and the City is Gold, the chief of Metals: *And the Building of the Wall of it was of Jasper, and the City was pure Gold.*

This Jasper is that Stone, in the Light of which this City is said to descend, as in the Light of a Stone most precious: Now as there he saith she descended in the Light of this Stone, so here he saith this Stone is the Wall thereof; *And the Building of the Wall of it was of Jasper.*

This therefore confirmeth unto you what I said of the Wall before, to wit, That it was the Salvation of God through Christ: wherefore learn this by the way, that this City shall not be at this Day in her own Keeping, but in the Keeping of Jesus Christ; He with his Benefits doth compass her round, and by him alone she lieth down in Safety: Wherefore it is from this Consideration that God doth say by the Mouth of the Prophet, *I will give them within my House, and within my Walls, a Place and a Name better than that of Sons and of Daughters; I will give them an everlasting Name that shall not be cut off.*

And the [Building] of the Wall, &c. By this word Building, we are to understand both the Materials of the Wall, the Manner of their placing, and the Instruments that God will use for the setting up thereof: Now to speak properly, this Wall being the Lord Jesus Christ Himself in his Precious Merits, Benefits and Offices, the Builder hereof must needs be God Himself; for he it is that hath made this Christ for us a Safeguard and Defence, by making of him our Wisdom, Righteousness, Sanctification and Redemption, by which he doth incompass us round on every side, and that at every Moment to deliver us from the Power and Destruction both of Sin, Death, the Devil and Hell.

But again, The Building here spoken of, is a Building of this Wall after the Destruction of Antichrist, and so long after Christ

was sent, and made these things in his own Person, to his beloved and blessed Church: Wherefore the Building of this *Wall* that is here spoken of, it must be understood of the recovering again the Purity of those Doctrines, in which the Lord Jesus, with all his Benefits, is found and made ours, for our everlasting Defence and Safety: For we find that the King of *Babylon*, who was a Type of our Antichrist, when he came up against *Jerusalem*, the Type of our Primitive Church, he brake down their City, destroyed their *Walls*, rifled their Houses, and killed their Children; whose Steps, I say, our Antichrist follows to a Hair, in treading down the Primitive Church, corrupting her Doctrines (which are her Safe-guard and *Wall*) also robbing and spoiling the Houses of God, and killing his Children with a thousand calamities; turning all the heavenly Frame and Order of Church-Government into an Heap of Rubbish, and a confused Dunghil.

Psal. 74. 4,
5, 6, 7.

Wherefore the Building again of this *Wall* is to be understood of the Recovering, and setting, and fastning the Doctrines of Christ, as afore, in which Doctrines he in all his Benefits is wrapped, and held fast for ever: I say, a recovering of them, and setting him up again in his primitive and pure Glory, of being our Priest, Prophet and King in his Church, and a giving unto these Offices their own proper Length, Breadth, Height and Depth; letting them rule in all their Force, Glory, and Majesty, and Authority, for then will be golden Days, and not till then; then, I say, when the several Offices of the Lord Jesus do rule in their own Nature and Largeness of Authority, both in the Church and in the *World*.

Zac. 14. 9.
Rev. 11.
15.
Zec. 9. 7, 8.

Alas! This *Wall* is yet unbuilt, the Offices of the Lord Jesus do not yet shine in that Purity, nor so stand in their proper places, as they shall do at the coming in of New *Jerusalem*: the *Wall* lies yet but as an Heap of Rubbish; the Offices of the Lord Christ are to this Day by many Preachers confounded, and removed to and fro, even like loose and rouling Stones; these Offices also are by others attributed to Antichrist, and his Children of Iniquity; but at this Day the Nations shall know themselves to be but Men, and the Doctrines of Christ shall be set again in their own Places: Now shall every going into this City, and every going out thereof, stand where it ought; and now shall every Tower and Fortrefs on this *Wall* be placed as in the Days of old; which Towers and Fortresses are the glorious Names and Attributes of the Father and Christ: for the *Name of the Lord is a strong Tower, the Righteous flee into it, and are safe*; And again, *Thou hast been a shelter to me, and a strong Tower from the Enemy*: Wherefore now, I say, shall the Name of God, as

Ezek. 28.
2, 3.
2 Thel. 2.
4.

The Name
and Attri-
butes of
the Father
and Son,
the towers
of this
wall.

Lord of all, and Father of his Church, with the Names of the Son, as *Head, Saviour, and King of Kings*, be as the Bulwarks to this City, to which shall be added all the Promises, Consolations, Encouragements, &c. in the Blessed Book of God, out of which this City continually shall suck the Milk and Nourishment of the unsearchable Grace of God to them; to all which shall be added many *new pieces of Timber in the Wall* (for so it was in the Type at the rebuilding of the City) by which *new pieces*, I gather, that the special Providence of God, and his Protection, shall be at this Day so fastned in this *Wall* for the compleat delivering of this City, both from Hell and Earth, that she shall stand in full Force, Safety and Peace, even till the Heavens and the Earth shall be no more. Now when this *Wall* is thus set up, even every Truth and Office of Christ, in its own true natural Force, about this City; and when God in his special and most indeared Affections, shall engage himself even everlastingly to keep this City safe from all Storms and Tempests, and Trouble and Sorrow; then shall these Citizens, as a sign of their Conquest both of Hell and the *World*, even set up their Banners on the several Towers of this *Wall*, and the Standards that belong to the Tribes thereof; then, I say, *We shall rejoyce in thy Salvation, O Lord, and in thy Name will we set up our Banners*: And then shall the Inhabitants of the *World* both wondring and tremblingly, say, *Who is this that looketh forth as the Morning, fair as the Sun, clear as the Moon, and terrible as an Army with Banners*? O the Names of God, of Christ, of his Offices, and the Power of his Grace and Promises! How will they shine? In what Glory will they appear? They will be even as a *Wall of Fire round about Jerusalem*; and will not be, as now, in the Mind and Thought of the People, as the White of an Egg in the Mouth, without Taste; but shall be, and appear in their own Brightness, Sweetness, and Grace: *For how great is his Goodness, and how great is his Beauty*? *Corn shall make the young Men chearful, and new Wine the Maids*: In that Day shalt thou say, *O Lord, I will praise thee, though thou wast angry with me, thine Anger is turned away, and thou comfortest me*: Behold God is my Salvation: I will trust, and not be afraid; for the Lord *JEHOVAH* is my Strength, and my Song, he also is become my Salvation.

Song 1. 10.
1 Pet. 2. 1,
2.

Neh. 2. 3.

The Saints
shall set up
their Ban-
ners on
these
Towers.
Psal. 20. 5.

Song 6. 10.

Isa. 12. 1,
2.

For the Workmen, I am sure God is the principal, as I said before; but yet he will do it by Instruments, thorow the guidance of his Spirit. The Building of the *Wall* of old, was of God; but so, as that he did it by the hand of *Nehemiah* and his Companions. I do observe in the compleating of the City *Jerusalem* of old, that there

was

Altar-work, Temple-work, and City-work. Ezra. 3. 1. to 7. was first *Altar-work* then *Temple-work*, and after that the *Building of the Wall*, and compleating the City. Altar-work, I say, was the first which was reared, and on which there were offered according to the Law and Holy Custom, the Sacrifices and Offerings both Morning and Evening, as every day required; but the *Foundation of the Temple was not yet laid*. These Altar-Men were those also that afterward built the Temple; but yet by them was first of all repaired the Altar, to signifie that the first work that will be on foot at the beginning of the return of the Christians from out of Antichristian *Babylon*, it will be to find out Altar-work, that is, the Priestly Office of Christ, and to offer by him the Prayers and Supplications of the Church continually. Wherefore these Altar-men, or these Men in their Altar-work, did figure out for us our famous and holy Worthies, that before us have risen up in their Place, and shook off those Relicks of Antichrist that intrenched upon the Priestly Office of our Lord and Saviour, even worthy *Wickliff, Hus, Luther, Melancthon, Calvin*, and the Blessed Martyrs in *Queen Mary's Days*, &c. with the rest of their Companions; these in their Days were stout and valiant Champions for God according to their Light, and did upon the Altar of God, which is *Christ* our Lord, offer up many strong Cries, with Groans and Tears, as every Day required, for the compleat recovering of the Church of God; the Benefit of whose Offering we have felt and enjoyed to this Day; but by this the Foundation of the Temple was not yet laid.

What Altar work is. Ezra. 3. 1. to 7. Now after these arise another People, not another with respect to Christianity, but with respect to further Light. These Men though they keep the continual Offerings upon the Altar, as the other did, yet they are Men also that are for Temple-work, wherefore these begin to search out the Foundations of the Temple of God, that they may rear up the House, as well as build up the Altar: These bethey that are for having the *Church a select Company of visible believers, walking in the Faith and Holiness of the Gospel; which Believers are for separating from the Unconverted and open Prophane, and for building up one another an holy Temple in the Lord, through the Spirit*. I say, a Temple, or House, or Church, separate and distinct from that confused Heap of Rubbish and carnal Gospellers, that every where like Locusts and Maggots crawl up and down the Nations. These were figured forth by *Zerubbabel, Joshua*, and all the People of the Land that are for working and labouring in this Service of Temple-work.

Again, As there is thus Altar-work and Temple-work to be done by the Saints when they are coming out of spiritual So-

dom and *Egypt*; so at the end of these, there will be City-work on foot also. Which City-work will chiefly consist in setting up the Wall and Gates for Defence, and of building themselves Houses or Mansions of Rest and Refreshment, after all their hard Usage under the Tyranny of the *Man of Sin*, that *Son of Perdition*; which City-work will be then compleated, when the Church of Christ hath obtained a compleat Conquest and Victory over the World, and hath got her Enemies, and them that hate her, to lye at her Feet, and to lick the Dust of the Souls thereof. For, as I have told you already, Temple-work, yea, when that is compleat in the Work, yet there may be great Havock made of the Church of *Christ*; at which Time also, City-work may be trampled under the Feet of the wicked and uncircumcised Gentiles; but when the City is built, then *Zion is become a strong Hold, and about all her Glory shall be a Defence*. Then she either draweth and allureth her Adversaries to entreat her kindly, and to count it their Honour to be under her Protection (as did the *Gibeonites*) or else she breaks and bruises, and subjects them to her by her Power and Authority. *The Daughter of Tyre shall be there with a Gift, and the Rich among the People shall intreat thy Favour*. In the last Days, saith the Prophet, it shall come to pass, that the Lord's House shall be established upon the Tops of the Mountains, and shall be exalted above the Hills; and People shall flow unto it, and many Nations shall come and say, Come, and let us go up unto the Mountain of the Lord, and to the House of the God of Jacob, and he will teach us of his Ways, and we will walk in his Paths. For the Law shall go forth of Zion, and the Word of the Lord from Jerusalem. And ye shall judge among the People, and rebuke strong Nations afar off; and they shall beat their Swords into Plough-shares, and their Spears into Pruning-hooks; (that Force and Power that they used formerly to destroy the Church of God, now they shall use it to do her Service, even to break up the Clods of the Hearts of Sinners, and to prune and dress the House of God, and Vineyard of Jesus Christ) Nation shall not lift up a Sword against Nation, neither shall they learn War any more; (for the Word of the Kingdom of Peace shall bear Sway.) And thou, O Tower of the Flock, the strong Hold of the Daughter of Zion, unto thee shall it come, even the first Dominion; the Kingdom shall come to the Daughter of Jerusalem. This is City-work, and as to the Glory, Peace, and Deliverance of the Church, it is the chiefest of all other, because it is not only most excellent for Concourse and Multitude, but, I say, for Preservation and Safety; and that not only to keep the Worshipers, if they keep their Order, but to keep the Order and Worshipers both in Order

Order and continual Safety, that they may be for ever in the purest Order. But now, though at the compleating of this Wall, and the building its Towers, when they are finished there will be great Peace; yet all the Time that these things are doing, before they be done, let the Workmen look for *Opposition, Taunts, Underminers,* and a thousand Tricks for the Hindrance of it; *For the Street of the City shall be built, and the Wall, even in troublous times.*

And the building of the Wall of it was of Jasper. Of Jasper only; for as by *Building* is shewed unto us the Manner of the Work, so by *Jasper* is shewed unto us the Matter itself, the Matter therefore must be (*Jasper*) *Christ* only, his Word, Offices, and glorious Brightness only; for indeed, whatever the special Grace, Protection and Providence of God will at this Day be over this City, yet it shall be every whit of it according to *Christ*; that is, both of him, for him, and by him, as the Fruits and Effects of his Suffering, Bloodshed and Merits: *Therefore, saith God, I will divide him a Portion with the Great, and he shall divide the Spoil with the Strong, because he hath poured out his Soul unto Death, and was numbred among the Transgressors.* O Holiness! how will it shine both in Kings and Nations, when God doth this.

And the City was pure Gold. Having thus given us a Discovery of the Glory of the Wall, he now comes to shew us the Glory of the City that is within the Wall: *The City, saith he, is Gold, it is pure Gold:* This was figured out by the golden Candlesticks belonging to the Tabernacle and Temple among the Jews, which Candlesticks did then present unto us the Worth and Use of the Church of CHRIST: *The seven Candlesticks are the seven Churches,* saith the Lord Christ himself. Now the City here spoken of, is the Church in her highest and greatest Glory: its State was also figured out by the Temple itself, whose Beams, Posts, Walls, Doors, and the like, were most famously covered over with Gold. It was also (tho' but leanly) represented to us by the golden State of old *Jerusalem* in the Days of *Solomon* the King, in which State Gold was so plentiful in the midst thereof, that Silver was nothing counted of among the Citizens there in those days, but was as common as the Stones in the Street of the City.

And the City was pure Gold. I find by the Search of the Scriptures, that there are divers Sorts of Gold in the World; there is the Gold of the Land of *Havilah*, the Gold of *Parvaim*, the Gold of *Ophir*, the Gold of *Sheba*, and the Gold of *Uphaz*. Now seeing he saith the City is Gold, yet not distinguishing what Gold, or which, we may suppose in this Place he means Gold of all these Sorts: and indeed it is most agreeable to this Text thus to judge: for the Church

at this Day shall be made up of the twelve Tribes that are scattered abroad, and of the Gentile Nations both far and near; who as they now lie, are, for ought I can learn, at as great a distance, and as remote from one another (not only in Knowledge and Affections, but touching the Places of their Abode) as are the golden Mines, out of which the Gold that I spake of before is digged and fetched: Thus shall Gold, the golden Saints of God, at this day be gathered out of the several golden Mines of the World, and be brought to King *Solomon* the Son of *David*, our Lord *Jesus* to *Jerusalem*, with which he will build him a golden shining City, the Joy of all the World.

And the City was pure Gold. Gold is the choice and chief of all Metals, both for Worth, Colour and Vertue; wherefore when he saith, *The City is Gold*, you may conceive how rich and shining, and virtuous this City will be; the Riches of the whole World will be here; the Beauty and the Vertue of the whole World will be here; I mean spiritual Riches, Beauty and Health; wherefore the rest of the World at this Day will be but as a crushed Bunch of Herbs in which is no Vertue; or like a Furnace full of Dross, out of which the Gold is taken; or like an old crazy and ruinous House, from which is departed all Health and Happiness; and indeed much like to this is that saying of the Prophet, to wit, That at this Day the whole Circumference of the World that is without the Walls and Privileges of this City, it shall be but like an old ruinous House, in which dwells nothing but *Cormorants, Bitterns, Owls, Ravens, Dragons, Satyrs, the Screech-Owl, the great Owl, the Vulture, and the like most doleful Birds.* All their Princes shall be nothing, saith the Prophet, and when they call their Nobles to the Kingdom, none shall be there: In their very Palaces shall be Thorns and Nettles, and Brambles; for all among them that are Princes and Nobles indeed, will have pack'd up, and be gone for *Jerusalem*: So that the World, I say, will be left empty, void, and stript both of Treasure, Beauty and Health, at the Day of *Jerusalem's* Building again. But O how melancholy a forlorn beautiless World will this be at this Day! It will be only the Place of Dogs, Sorcerers, Whoremongers and Murderers, and whosoever loveth and maketh a Lie; it will now be the very Emblem of Hell, as the Church at this Day will be the Emblem of Heaven; wherefore as the Church (as I shewed you before) will be most fit for her putting on of Immortality and Incorruption; so the World will at this Day be most fit to be swallowed up of the Lake and bottomless Gulph. All things that are good, and worth any thing, shall at this Day be found only in the

the City of God: *The Gold will be in Jerusalem.*

2 Chron.
9. 12.
Luke 22.
44.
Matt. 12.
40.

Again, In that this City is here called by the Name of *Gold*, it is to shew us how great Pains, and Travel, and Charge the Lord Christ hath been at to get so great a Treasure together: *Gold* is fetched from a far Country, and that with great Pains, Charge and Difficulty: The *Gold* wherewith King *Solomon* made his drinking Vessels, it cost a three years Journey to obtain it: So the Saints also, those golden Vessels wherewith is made this golden City, they cost Christ a three Days Travel in the Heart of the Earth, even sweatingly under the Wrath of *God*, to obtain them, and thus to build this City with them.

Further, In that he saith this City is *Gold*, he would have us to consider what the State of the Church was before she came into this happy Condition, to wit, an afflicted, tempted and tried Condition, *Gold*, as it comes from the Mine, it cometh commixed with its Dust and Ore; wherefore the Goldsmith hath a burning Furnace wherein he having put it, doth with the Fire purge and take away the Dross and Dust from among the Metal it self; into which Furnace he puts it once, twice, thrice, and again to the end it may at length be thoroughly cleansed and purified from its Dross: Now all this befalleth the People of *God*; they are thrown into the burning fiery Furnace of Affliction and Temptation, and there they are tried, purged, and purified; as the Lord also saith by the Prophet, *I will try them as Gold is tried, and will refine them as Silver is refined; yea, I will melt them and try them, for how shall I do for the Daughter of my People.*

Isa. 31. 9.
Jer. 9. 7.
Zec. 13. 9.

Lastly, When he saith this City is *Gold*, he also thereby insinuates how invincible and unconquerable a Spirit the People of *God* are possessed with: *Gold* is a Metal so invincible and unconquerable, that no Fire can consume it; it may burn it indeed, and melt it; the Dross indeed doth consume and give way to the Power of the Fire, but the *Gold* remains, and holds its ground; yea, it gets ground even of the Furnace and Fire itself; for the more it is burned and melted, the more it recovers its Colour, and the more it shakes off its Dross and Dishonour: Just thus it is with the People of *God*, and hath been so even from the Beginning; *The more they oppressed them, the more they grew*; the Truth of which will be proved with a witness, when *God* comes to set up this City *Jerusalem*: his Church hath been now for many hundred Years in the King of *Babylon's* Furnace; all which Time she hath most gloriously endured and withstood the Heat; and at last when the Fire hath done its worst against her, *Behold there comes out a City of Gold*: A Type of which was the State of

Exod. 1.
12.

Dan. 3. 23,
24, 25, 26.

the three Children, who though they were cast into the Fire bound and in Disgrace; yet came out in the Liberty and Grace of the Son of *God*. Wherefore let her be bold to say, even before she comes out of the Fire, *When I am tried, I shall come forth as Gold.*

And the City was [pure] *Gold*. These Words, *PURE GOLD*, clear up what I said already: *Pure Gold*, or *Gold* upon which the Fire hath done its Work. The Church in the Fire of Persecution is like *Esther* in the perfuming Chamber, but making fit for the Presence of the King; which Fire, when it hath done its Work, then she comes into his Presence in Cloathing all of *Gold*: *The King's Daughter is all glorious within, her Cloathing is of wrought Gold*: And again, *At thy right Hand did stand the Queen in Gold of Ophir*. Wherefore he means by *Pure Gold*, *Gold* out of the Fire, *Gold* on which the Fire of Persecution and Temptation hath done its full and compleat Work.

And the City was pure *Gold*, like unto clear *Glass*. By *Glass*, in this place, we are to understand the Word of *God*, as both *James* and *Paul* do testify. By *clear Glass* then, we are to understand the Word in its own Nature and Purity, without the Corruptions and Traditions of Men. Wherefore, when he saith, this golden City was like unto clear *Glass*: it is as if he had said she is even with the Word and Law of her Goldsmith, in all her matters. The Word is a Golden-Reed, this City a Golden City; and that, a Golden City, taken out of the Furnace of Affliction, and therefore like to the Golden Reed. And the City was pure *Gold*, like unto clear *Glass*.

Verse 19, 20. And the Foundations of the Wall were garnished with all manner of precious stones. The first Foundation was a *Jasper*, the second a *Saphir*, the third a *Chalcedony*, the fourth an *Emerald*, the fifth a *Sardonix*, the sixth a *Sardius*, the seventh a *Chrysolite*, the eighth *Beryl*, the ninth *Topaz*, the tenth *Chrysoprasus*, the eleventh a *Jacinth*, the twelfth an *Ametyst*.

Thus having shewed us the Glory of the Wall, and of the City, he now comes to shew us the Glory of the Foundations. The Foundations you know, I told you before, they are the twelve Apostles in their Doctrine, or the (Primitive) Doctrine of the twelve Apostles of the Lamb.

Now the great business in this place will be to shew you the garnishing of these Foundations, and also the mystery and order of the lying of the Foundations, for their Glory lieth in both.

As for the garnishing of these Foundations, it is, and will be at the Day of *New Jerusalem*; two-fold, and the first is with beautiful Gifts and Grace: Thus were the Apostles of old adorned, and thus shall their

The Glory
of the
Founda-
tions.

The Glory
of the
Founda-
tions two-
fold.

their Doctrine again be garnished. I know that the Doctrine of the twelve hath been always accompanied with goodly Gifts and Grace, from the first Churches quite down, that is, according to the Measure of Light they appeared in, and according to the Dispensations of God in the Times of *Antichrist*. But yet the Glory that this Doctrine had in these latter Days, I mean since the Apostacy, it was nothing in comparison of the Glory and Splendor that will be in them in the Day when this City is built and compleat; wherefore you find, that tho' all along in Antichrist's Reign, the Gospel of Grace hath shone, and given Light to the Saints and People of God in all their Travels and Afflictions; yet the shining of it at that Day was much opposed and eclipsed by the Smoak of the bot-

The Gospel dark-
ned by the
Smoak of
Antichrist.
Rev. 9. 2.

tomless Pit: as he saith, *There arose a Smoak out of the Pit, as the Smoak of a great Furnace, and the Sun and the Air were darkened by reason of the Smoak of the Pit.* In which Days, I say, Abundance of the Light, Heat and Operation of the Gospel was diminished and taken off, so that but little of the Power or Glory of it, hath been either felt or seen from that Time to this very Day. This is that God spake of by the Prophet *Amos*, saying, *I will cause the Sun to go down at Noon, and will darken the Earth in the clear Day; and I will turn your Feasts into Mourning, and all your Songs into Lamentation; and I will bring up Sackcloth upon all Loins, and Baldness upon every Head; and I will make it as the Mourning of an only Son, and the End thereof as a bitter Day.* (All which he explaineth in the next Words, for) *Behold the Days come, saith the Lord, that I will send a Famine in the Land, not a Famine of Bread, or of Thirst for Water, but of hearing the Words of the Lord, and they shall wander from Sea to Sea, and from the North even to the East; they shall run to and fro to seek the Word of the Lord, and shall not find it.* In those Days *Eli's* Sons were become Varlets. In-

Amos 9.
10, 11, 12.

1 Sam. 2.
12 to 16.

& 3. 1.

Psal. 82. 5.

deed there was here and there a little Child, like *Samuel* in his Minority, that now and then would speak most goodly things. But the Word of the Lord was precious in those Days, there was no open Vision. This is that which *David* in the Spirit of Prophecy complaineth of, saying, *They know not, neither will they understand; they walk on in Darkness: all the Foundations of the Earth are out of course.* Thus in the Days of the eclipsing of the Glory of these Foundations: But now, behold, they recover their Light, and put on, as of old, their former Glory, and are again garnished as in the former Days. Now will all the Doctrines of the Gospel spangle and sparkle; out of every Text will the Ministers of God make to issue exceedingly most precious and heavenly Fire; for these Stones are indeed the

Ezek. 28.
14, 16.

which would set the whole World on a Flame with Love and Delight in the Things of God and another World, had but Men the Spirit of Wisdom, and the Authority of God in their Ministry, as the Apostles and the Primitive Christians had. Well this Doctrine of the Twelve shall be again adorned with Gifts and Grace as in the Days of old: by which it shall also be made to shine, and to cast forth its golden Rays before the Nations to their Salvation.

Behold, saith God, I will lay thy Stones with fair Colours, that is, thy Apostolical Doctrine shall again be garnished as at the first; Truth shall appear in its old and mature Colours, and (as such) shall be embraced, and lived and delighted in, both by *Jews* and *Gentiles*, as I have shewed.

But secondly, The twelve Foundations that here you read of, they are

the * same with those twelve Stones that long before were set in the Breast-plate of Judgment, in which were engraven the Names of the twelve Tribes of the Children of *Israel*, the Names of which Tribes did comprehend the whole body of the house of their Fathers. Now then, seeing these

Twelve are the same with those on the Breast-plate of Judgment; and seeing also, that those on the Breast-plate did compre-

hend the whole of the twelve Tribes: I conclude that for these Foundations to be garnished with all manner of precious Stones, it is as much as to say, they shall be garnished with abundance of Converts; Multitudes, and that of all sorts both of *Jews* and *Gentiles*, *Moors*, *Tartars*, *Turks*, and those in the utmost parts of the World, shall now be entangled with the Light and Truth, with the Glory and Goodness of the Doctrine of the Twelve. And I the

rather take it thus, 1. Because, as the Foundations themselves are said to be precious Stones; so also the Saints in general, they go under the same Names too. As *Jeremiah* saith, *The precious Stones of the Sanctuary, are the precious Sons of Zion:* As *Peter* also saith, in alluding to the precious Stones of the Temple: the Saints are lively, or living precious stones, built up a spiritual House, &c. and the Foundations of the Wall were garnished with all manner of precious stones; That is, the Doctrine of the Twelve was garnished with all manner of precious Souls; that is, converted by it, by which they become a glory and a garnishing to it.

2dly, I take it to be the Conversion of the precious ones of God; because that thus to understand it, is most like the Phrase of the Apostle *Paul* himself, saying, *What is our Hope, or Joy, or Crown of rejoicing? Are not even ye in the Presence of our Lord Jesus Christ at his Coming? Ye are our Glory and Joy.* Mark; in the Text he saith, The Foundations

* If you compare the stones you will find them (some of them) to differ in name, but know it is usual for one stone to go under two names; and besides, the Greek doth give many things other names than doth the Hebrew text.

Exod. 28.
16 to 30.
Exod. 39.
14.

Converts
the gar-
nishing of
the Foun-
dations.

Lam. 4.
1, 2, 3.

1 Pet. 2. 5.

1 Chron.
29. 2.

1 Theff. 2.
19, 20.

Foundations were garnished with all manner of precious Stones, and here those precious Stones, *Paul* accounts to be those that are converted by the Word: for *what is our Hope, or Joy, or Crown? are not even ye they that have been converted by us? Ye are our Joy, ye are our Crown, ye are our Glory*; It is with you that we shall be crowned, adorned, and garnished in the presence of our Lord Jesus. *Mark, John* saith, They are garnished, *Paul* saith, they are crowned; *John* saith, they are garnished with precious Stones, and *Paul* saith, they are crowned with the Conversion of Sinners. Thus therefore as God will lay these Stones with fair colours, so also he

Iſa. 54. 11.

will lay these Foundations with Saphirs: that is, as he will beautifie the Doctrine of the Twelve with its former Glory, Sweetness and Authority: so he will crown and garnish it with the Conversion of many Sinners. The Elect are the Jewels of God, and this is the Day of his binding them up, even then when the Antichrist falls, and the Gospel breaks out in its primitive Glory.

Mal. 3. 14, to 18.

And the Foundations of the Wall were garnished with all manner of precious Stones. In these Words, there are yet two things considerable.

First, That all who go to the adorning of these Foundations, they must be precious Stones, not a common Stone shall here be owned: And indeed what should Pebbles do among the Pearls and the Diamonds of New-Jerusalem; or the Stones of Blackness and Emptiness, among the Saints of Light! I tell you, that those which God doth reckon the Adorning-stones, they are all, and every one, precious Stones; they must be all lively, glistering, and curious Stones, though Stones of divers Colours. Antichrist counts any thing sufficient enough to garnish his Apostles with, even the empty Stones of Confusion, the Sinners that have no more Grace in their Souls than there is Sap in a Post that hath been this twenty Years without either Sap or Water: But God will not count such for the Beauty of his Word, nor for the garnishing and beautifying, of the Doctrine of the Twelve, they are garnished with PRECIOUS STONES.

Secondly, As he saith the Foundations are garnished with precious Stones only, so he saith it is with ALL MANNER of precious Stones: by which he would have us understand that all Saints have not the same Degree either of precious Grace or Gifts and Vertue in them; there are some that excel, and differ from the Rest, even as one Star differeth from another in Glory.

1 Cor. 14.

Some Saints, as they have both more Grace and also Gifts than others; so too they are more laborious and painful in the Work of God than their Fellows, and therefore he saith, ALL MANNER of precious Stones.

12.

Prov. 31.

29.

1 Cor. 15.

10. 41.

Verſ. 20. The first Foundation was a Jasper,

the second a Saphir, the third a Chalcedony, the fourth an Emerald, the fifth Sardonyx, the sixth Sardius, the seventh Chrysolite, &c. Thus having shewed you the garnishing and beautifying of the twelve Foundations, he now comes to discover the Foundations themselves, with reference to their order of placing and lying.

Touching which order, he saith the first and bottom Foundation is a Jasper.

I have hitherto said that this Jasper in both the two afore-mentioned Places, both as to the Light of this City, and also of the Wall, it was Jesus Christ: Christ illuminating, and Christ defending: But here the Jasper is said to be one of the twelve Foundations, even one of those Foundations in which are writ the Names of the twelve Apostles of the Lamb, which one would think did put this Jasper now into another State, even to be a Representation of one of the twelve Apostles, and not of the Lord and Saviour Jesus Christ himself: To which I shall yet say, that the Jasper here in the Order of the Foundations, is to be understood of Christ, as well as in the other two Places in this Discourse; I say it is yet to be understood of representing the Lord Jesus, though it also doth bear the Name of one of the twelve Apostles of the Lamb: And in this very thing there is an infolding Mystery wrapped up and inclosed.

For First, In that the Name of an Apostle is writ in this Stone, and yet that this Jasper should represent Christ, it sheweth unto us the Agreement that is between the Doctrine of the Apostles, and Christ himself, to wit, That they are one and the very same; and hence it is that the Apostle saith, We preach Christ crucified: Christ in all his Benefits is the very Marrow, Life and Sum of all their Teaching; Other Foundation can no man lay than that is laid which is Jesus Christ. Wherefore the Doctrine of the Apostles being Christ it self, no marvel though the Name of an Apostle be writ upon this Jasper; and again, no marvel through this Jasper go yet under that Name that represents him.

Secondly, In that it is said the Names of the twelve are in these twelve Foundations, and yet that the first of them should be the Jasper, Christ; it argueth also, that whosoever receiveth the Doctrine of the Twelve, they must needs with that receive the Lord Christ himself: Receive the Doctrine of the Gospel, as it is held forth by the Twelve in the Word, and thou canst not miss of the Lord Jesus Christ himself; he will be found in the bottom of their Doctrine: Ye are built upon the Foundation of the Apostles and Prophets, Christ Jesus himself being the chief Corner-stone.

Thirdly, In that he saith in these twelve Stones are the Names of the twelve Apostles, and yet that the first should be the Jasper, Christ; It argueth also that where-

The Jasper does represent the Lord Christ upon several Accounts.

The first Account.

1 Cor. 1. 23, 24. 1 Cor. 3. 11

The second Account.

Eph. 2. 19, 20.

The third Account.

ever

ever the Doctrine of the Twelve is preached, there is therewith the Presence of Christ: the Presence of his Spirit to teach and enlighten the ignorant and blind Hearts of the unconverted; the Presence also of his Power to overcome them, and to make them fall under the Glory and Truth of his heavenly Word: *Lo, saith he, I am with you always even to the end of the World: And they went forth and preached everywhere, the Lord working with them, and confirming the Word with Signs following.*

Matt. 28.
19, 20.
Mark 16.
20.

The
fourth Ac-
count.

Fourthly, In that he saith the Names of the Twelve are in the Foundations, and yet that Christ should be one of the twelve himself: It sheweth to us the Union that is between Christ and his holy People: Mark in the twelve Foundations are placed all, even all manner of precious Stones: Again, in the twelve is placed the *Jasper, Christ*; by which we may see the Nearness that is between Christ and his whole Body: *In them, and thou in me*, saith Christ, *that they may be made perfect in one.* Christ and his Saints make but one Temple, one Man; being but one Flesh, one Nature, &c.

Joh. 17. 23
1 Cor. 12.
12.

The fifth
Account.

Fifthly, In that this *Jasper* is said to be one of the Foundations, and that too the first and undermost; He sheweth farther, that Christ is the Foundation of them before God, that are the Foundation of him before Men: The Twelve do bear up Christ before the World, as the twelve brazen Oxen did hold up the molten Sea in the Temple; and Christ doth bear up the twelve before his Father, as the High Priests did carry the twelve Stones on their Breast-plate of Judgment, when they went to make an Atonement for the Sins of the People, into the Holiest.

1 Kings 7.
25.

Exod. 28.
29.

The sixth
Account.

Sixthly, It sheweth us further, That tho' the Apostles shall be adorned with the Conversion of those that they shall win to the Lord Christ; yet they will never be able to stand under that Glory and Honour unless they are supported and upheld by Christ, as their Foundation. Sirs, As Christ is the Strength of his People in their Work for him in this World, so he must be their Strength by which they must stand under the Reward they shall have for their Labour when this World is ended: And hence it is, that the Prophet saith, *They shall hang upon him all the Glory of his Father's House, the Off-spring and the Issue; all Vessels of small Quantity, from the Vessels of Cups, even to the Vessels of Flagons; and again, He shall build the Temple of the Lord, and he shall bear the Glory.* He shall bear the Glory of our Salvation from Sin, Preservation in the midst of all Temptations, and of our going to Glory; also he shall bear the Glory of our Labour in the Gospel, of our Gifts and Abilities, of making our Labour and Work effectual to the saving of Sinners, *that in all things he might have the Pre-eminence.*

Isa 22. 24.
Zech. 6. 13

Col. 1. 18.

Seventhly, In that the Foundations are twelve, and Christ the undermost of them; it signifieth, that all that are converted by the twelve, as they shall be for the garnishing of the twelve, so also both the twelve, with all that they are garnished with, shall be for garnishing of Christ; we shall stick like Pearls in the Crowns of the twelve Apostles, and they again with all their Glory shall stick in the Crown of Christ. And hence it is that you find the four and twenty Elders, which four and twenty do (as I conceive) hold forth the twelve, both in the first and second *Jerusalem*; I say, hence it is that you find them take their Crowns from off their Heads, and cast them down before the Throne of God and of the Lamb, crying, *Blessing, and Honour, and Glory and Power be unto him that sits upon the Throne, and to the Lamb for ever and ever.*

The se-
venth Ac-
count.

Rev. 49.
10, 11.
Rev. 5. 11,
12, 13, 14.

The
eighth
Account.

Lastly, One thing more of this goodly *Jasper*, and then to the rest; which thing is this, that *Jasper* that here you find to be the first in the twelve Foundations, even that *Jasper* you find to be the last of all among the Stones in the *Breast-Plate of Judgment: *Exod. 28. 20. as he is to be the † Author, or first of our † Faith, so also he is to be the Finisher, or last of our Faith. 2. That as he is to be the * Captain and Leader of his People, so he is to be the Rereward and bringer up of his People; *He is to go before them to lead them the way; and to come behind them to bring them all up.* 3. Again, forasmuch as he is said to be last before he is first; that is, last in *Exodus*, and after that, first in the *Revelations*, it may be to shew us, that Christ was first to be least, lowest and last, and then to be greatest, highest and first. He first humbled himself to the Death, even to the shameful Death of the Cross; and then was by God his Father exalted and placed above every Name: As he also himself doth witness, saying, *Ought not Christ to have suffered these things, and to have entered into his Glory.*

† Heb. 12.
12.

* Heb. 2.
10.
Isa. 52. 12.
and 58. 8.

Exod. 14.
19.

Phil. 2. 6,
to 12.
Luke 24.
26.

The first Foundation was a Jasper, the second a Saphir, the third a Chalcidony, the fourth an Emerald, the fifth Sardonyx, the sixth Sardius, the seventh Chrysolite, the eighth Beryl, the ninth Topaz, &c. Touching the *Jasper*, you see what I have said. Now all I have to say to the rest of them, it is in general these three things.

Touching
the rest of
the Foun-
dations.

First, In that the Foundations are all and every one of them *Precious Stones*, it signifieth that all the Doctrine of the *New Jerusalem*, will be only the precious Doctrine of the twelve Apostles; not common Stuff, not raked out of the Dunghills and Muckheaps of this World, and from among the Toys of Antichrist, but spiritual, heavenly, and glorious. He that hath his Word, shall then speak it faithfully, *For what is the Chaff to the Wheat, saith the Lord?*

Jer. 23. 32.

Secondly, In that they are called after the

the Names of *Precious Stones*; it signifieth also, that at that Day none shall be used or put into the Ministry, but those that have received spiritual and heavenly Gifts from above. 'Tis not every babling Fellow, not those that look for their Abilities from the Rudiments of the World, that then shall be of any Value or Account. He must be a costly Stone, a Stone about which the Lord Jesus hath bestowed the Cost of his heavenly Abilities, even he *whom the Lord Jesus shall appear unto for that very Purpose, to make him a Minister*: He shall be a Minister, and none else at that Day. The other shall be ashamed every one of his Vision; yea, and shall in those Days be so contemptible, that their Father and their Mother shall reprove them, and count them Liars; yea, and shall be ready to run them through, while they are prophesying in their rough Garments to deceive.

Thirdly, In that these precious Stones are not all of one and the same Nature, but every one of them several, and diverse one from another: It argueth that the Gifts of the Apostles, and so of the Ministers of the *New Jerufalem*, shall be differing one from another in Glory and Operation; yet mark, as in these Stones, so in every one of them shall be perfect Glory, according to the Nature of God's working by his Spirit; as the Nature of the *Jasper* is perfect in his kind, and the Nature of the *Sapphire* is perfect in his. These Stones, some of them are of greater Light and Clearness than others; and so some of the Apostles are chiefest. Some of these Stones again, they are of a more fiery and burning Colour than others, they being bright also, out of a more mild Brightness. Therefore some of the Ministry are called the *Sons of Thunder*, when others are stiled by the Name of the *Sons of Consolation*. The Gifts are differing, being diverse, their Administrations are differing, and the Operations of them also are differing, *though all these things are from that one and the self-same Spirit, working in every one severally as he pleases*. All these things will spangle in the *New Jerufalem*, and carry their full Breadth and Sway as in the Days of old.

To conclude this, In that he here saith, That the Foundations of the Wall are these twelve Stones; he doth it to shew that now also the former Ministration that was in the Apostles Days will be the same, and in full Force again: For their Gifts of Knowledge, Judgment and Authority, they are such as have to this Day lain buried, as it were with the Apostles themselves; but now they shall shew themselves again, even these Foundation-stones, *Stones that are great Stones, Stones of ten Cubits, and Stones of eight Cubits*. Thus much of the Glory of the Foundations.

Verf. 21. *And the twelve Gates are twelve Pearls, every several Gate was of one Pearl;*

and the Street of the City was pure Gold, as it were transparent Glass. Having thus shewed us the Glory of this City, Wall and Foundations, he now comes to shew us the Glory of the Gates, and of the Street of the City.

And the twelve Gates are twelve Pearls--- The Glory of the Gates. The Gates, I told you before, they signify Christ, both as he is the way to Communion with the God of this City, and with the Inhabitants thereof, that so they may have a Share in the Privileges of the same. I told you also then, that though he tells us exactly of the Measure both of City and Wall, yet he tells us nothing of the Measure of these twelve Gates, and goings in thereat; and the Reason is, because Christ as he is the way to Grace, he is beyond all measure, both as to *Fulness and Freeness*. And now again, he puts us to the same Plunge with the unsearchable Riches of the Lord Christ; for who can count the worth of a Pearl as big as the Gates of a City? as indeed, when Christ himself doth speak of the Parable of the Pearl in the Field, he only telleth us that there is such a one, but never valueth the worth thereof, only he saith, *a Pearl of great Price*, and so leaveth it. Now when he saith that the Gates are Pearls, he thereby insinuates several things. As

First, To shew us how rich a Treasure Christ a rich Christ to all that enter here. *Christ Jesus our Lord is, and will be to all those that by him shall enter in through the Gates into this City, Riches and Honour are with me*, saith he, *even durable Riches and Righteousness*. My Fruit (or the Fruit of entering in by me) *it is better than Gold, and my Revenues than choice Silver*. I lead in the way of Righteousness, in the midst of the Paths of Judgment; That I may cause them that love me to inherit Substance, and I will fill their Treasures.

Christ is rich indeed, both in his Blood, Resurrection, Intercession, and all his Offices, together with his Relations, and all his Benefits; all which he bestoweth upon every one that receiveth him, and maketh them unspeakably wealthy.

Secondly, the Pearl, as it is rich, and so worth much, so again it is beautiful and amiable, even to take the Eyes of all Beholders; It hath, I say, a very sweet and sparkling Light and Glory in it, enough to take the Eye, and affect the Heart of all those, that look upon it. And thus is Christ to all that come to him, and by him to the Father, &c. *My Beloved*, saith she, *is white and ruddy, the chiefest of ten thousand; his Mouth is most sweet, he is altogether lovely*.

The Mother of Harlots had some Knowledge of the Beauty and Glory of this Stone, and knew that it had a very taking and drawing Glory in it; and therefore she gets it for some time to adorn her self withal; *She was decked with Gold and precious Stones and Pearls*, and was therefore

Zech. 13.
3, 4, 5.

† The differing Nature and Operations of these Stones, do hold forth the differences of Administrations and Operations that were, and will ever be among the true and holy Ministers of the Lord Jesus.

2 Cor. 11.
5.
Rom. 12. 5.
Mark 3.
17.
Act. 4. 36.
1 Cor. 12.
4, 5, 6.

1 Kings 7.
10.

The Glory of the Gates.

Eph. 3. 8.

Matt. 13.
35, 36.

Christ a rich Christ to all that enter here.

Prov. 8.
18, to 22.
Eph. 3. 8.

Christ is beautiful to all that enter here.

Cant. 5.
10, 16.

Rev. 18. 4.
Ezek. 16.

called the *well favoured Harlot*: by which means she hath drawn into her Lewdness the Kings and Kingdoms of the World; who have in such sort been entangled with her Beauty, and with her Fornication, that they have been adulterated from God and their own Salvation: For indeed she used this Pearl but for to get them to drink of her Fornication, that they might drink and spue, and fall and never rise more. But now when he saith, *the Gates are Pearl*, it is as if he had said, This Woman is stript of her Beauty and delicate Ornaments; the * Pearl is taken from her, and is set in its right Place, even to be for the Gates of *Jerusalem*. Wherefore it is to be expected, that many should be taken with the way of Entrance into this beloved *City*, in the Day that she shall be set up, and appear in her heavenly Beauty. The Glory of that *City* must needs be great, whose Wall is Jasper, and Gates are Pearl.

And the twelve Gates are twelve Pearls.

Christ only can let in Souls to the Privileges of his Church.

Not Pearls and other precious Stones commixed, but Pearl only: To signifie that *Christ* only can let in Souls into this *City*, that they may partake of the Goodness and Privileges thereof. 'Tis not he and Saints together, neither is it all the Saints and Angels in Heaven without him, he alone *bath the Key of David, and that openeth, and no Man shutteth; and that shutteth, and no Man openeth.*

Rev. 22. & 3. 7.

As none can enter in but by Christ, so none can enter in but by WHOLE CHRIST

Secondly, As he saith, The several Gates are each of them Pearls: So he saith, that every several Gate was of *One Pearl*; of one entire Pearl. By which he would have us understand also, that as none can enter in but by Christ, so none can enter in but by whole Christ. Christ must be helpful to thee every way, or he will be helpful to thee no way; thou must enter in by every whit of Christ, or thou shalt enter in by never a whit of him. Wherefore look not to have him thy Saviour, if thou take him not for King and Prophet; nay, thou shalt not have him in any one, if thou dost not take him in every one of these. Wherefore the Prophet saith, *He shall build the Temple of the Lord* (that is, by his propheticall Office) *and he shall sit and rule upon his Throne, and he shall be a Priest upon his Throne, and the Counsel of Peace shall be between them both.*

Zech. 6. 12, 13.

And the Street of the City was pure Gold, as it were transparent Glass. In these Words there are four Things to be enquired into.

Of the glory of the Street.

First, What this Street is?

Secondly, Why he saith not [*Streets*] but [*Street*] as of one?

Thirdly, Why this Street is called by the Term of *pure Gold*?

Fourthly, And why it should look like *transparent Glass*?

For the first, A Street ordinarily is the Place of common Concourse, and the

Place of continual open Salutation, and taking Acquaintance one of another; and as touching this *Street*, we are also to understand it of the open and common Place or Way of God's Worship, in which Saints salute each other, and acquaint themselves together; also here the World are converted, Saints built up and edified, &c. *Wisdom crieth without, she uttereth her Voice in the Streets*, saith Solomon, *she crieth in the chief Places of Concourse, in the opening of the Gates: in the City she uttereth her Words*; that is, in the publick and righteous Ordinances of the Lord Jesus, which he hath ordained in his Church, for Men to travel and trade in, for the good and wholesome Merchandize of Heaven, as the Men of this World do for the Things thereof, in the Streets and open Places of their Cities and Places of Privilege.

Prov. 1. 20, 21.

What is meant by Street.

Prov. 8. 1, 2, 3. and 9. 1, 2, 3.

Thus it was in the Figure when the *City Jerusalem* was built after the Captivity (as ours shall be at, and after the Overthrow and Downfall of Antichrist) for then it is said that the People, to hear the Law, were gathered together in the Street, even in the *Water-Street*; there they heard the Sence given, and there they were convinced of their Wickedness: also there they received the Knowledge of Goodness to them, and there they received Power to eat the Fat, and drink the Sweet, to eat and drink and be merry, and to cast away Sadness and Fear. This by way of Allegory is called *the Way for the wayfaring Men, even the Way of Holiness*, over which the Unclean shall not in any wise pass: The Way in which they learn to know God and themselves, and the Way of Newness of Life, in which every one walks that entereth in by the Gates of New *Jerusalem*. And it is most suitable to the Matter that went before, to understand the *Street* to be the Way of God, the Way of Holiness and Newness of Life: because as it is natural for the Stranger, so soon as ever he is entred the Gates of a City, to have his Feet in the Streets of the City; so it is natural for the Sinner, so soon as ever he is entered into the Church by Christ, to have his Feet treading in the Way and Paths of Holiness. Wherefore it is usual in the Holy Scripture to call the Transformation of the Sinner from Satan to God, a *Holy Way*, and also to admonish him that is so transformed, to walk in that way, saying, *Walk in the Faith, Love, Spirit, and Newness of Life, and walk in the Truth, Ways, Statutes and Judgments of God.*

Neh. 8.

The Gate

Psal. 86. 11 & 143. 8. Ezra 11.

Ezek. 37. 24.

Gal. 5. 25.

Rom. 4. 12

He that entreth not by these Gates into the City, he cannot walk in Newness of Life; but he that hath entered in by them, he cannot but walk in Newness of Life. The next thing then that a Man passeth into, when he is entered into the New *Jerusalem*, is to walk in the *STREET* thereof, the

Eph. 5. 8, 2

John 4.

Rom. 6. 4.

the Way of Holiness, even the Way in which Men learn to fear God, and to believe in, and love the Lord Jesus, &c.

Why this Street is called not many, but one. Dan. 9. 25.

Secondly, Now the Street or Way of Holiness, it is on purpose called, not many, but *one*, to shew us the Perfection of Light, Grace, Faith and Spiritual Comfort that the Inhabitants of this City shall then enjoy. Daniel also calleth it *ONE Street*, to signify the same thing. Wherefore from hence I gather, that then all Saints shall walk (as before I have made appear) even in *one Street*, in *one Way*, and in *one Light*. It is Antichrist that hath brought in all those Crossings, By-Lanes, and odd Nooks, that to this Day many an honest Heart doth greatly lose it self in; but at this Day they shall be otherwise minded, that is, made all to favour one thing, and to walk one way, not biting and devouring each other as now. And indeed there is all reason it should be thus, for the Street it self

Eph. 4. 5. 6. Acts 2. 24. & 32. 33. Phil. 1. 27. Rom. 15. 6.

is but *one*: There is but *ONE God*, *ONE Lord Jesus*, *ONE Spirit*, *ONE Faith*, *ONE Baptism*, even as we are also called in *ONE Hope of our Calling*: Now therefore when Saints have the Rubbish of Antichristian Darknes and Trumpery removed; then they shall have, as they also had of old, but *one Heart*, *one Soul*, *one Judgment*, *one Mind*, and shall with *one Heart* and *Mouth* glorifie God. The which also shall be prayed for of all the Saints, even of all that have received the pure Language before these things come to pass. *They shall call upon the Name of the Lord with ONE Lip, to serve him with ONE Consent*. Oh! the heavenly spiritual Harmony that will be in the City of God in those Days, * when the Trumpeters and Singers shall be as *one*, to make *one Sound*, then the House shall be filled with a Cloud.

Zeph. 3. 9. * 2 Chron. 5. 13. 1 Kings 6. 30. Cant. 3. 10.

Thirdly, When he saith, that the Street of the City was *pure Gold*; he alludes to the Floor in Solomon's Temple, which was *overlaid with Gold*; he alludes to Solomon's Chariot also, whose Bottom was *paved with Love*, and *overlaid with Gold*. By the Floor of the Temple, we are to understand the way of Holiness; and by the Chariot of Solomon, the Triumphant Glory of that way. Again, in that he saith this *Street is Gold*, he would have us to understand the worth and treasure that is laid up in the Ways of God, and of a truly gracious Heart. First for the worth and treasure that is laid up in the Ways of God. They beget

Why the Street is called Gold.

Psal. 119. 137. & 119. 9. Prov. 2. 15. 64. 5.

Light, they change the Heart, they lead from Death, the Devil and Hell, to Life, God and the Kingdom of Heaven: in them God walks, and those that walk there also are sure to meet with him. O this way, *It is the way which no Fowl knoweth, and which the Vultures eye hath not seen; it cannot be gotten for Gold, neither shall Silver be weighed for it; the Gold and the Crystal cannot equal it, and the Exchange of it shall not be for Jewels of fine Gold. No mention shall*

be made of Coral, or of Pearls; for the price of Wisdom is above Rubies. All the ways of God they are pleasantness, and all his Paths are Peace, and ought to be preferred before our necessary food.

Prov. 3. 17.

Again, As the Ways of God are thus rich, and so far above the *Gold* and *Rubies* of the World; so also is that sanctified and gracious heart, without which no Man can walk in this *Golden Street*. It is not every Clown with his clumping dirty shoes that is admitted into Kings Privy-Chambers, and private Palaces: Neither doth, or will God at the Day of *New Jerusalem* suffer any to trace about this *Golden Street*, but such as have *Golden feet*, and that beautified with *goodly shoes*. For, as for this Street all that walk in it, they must be [*golden men*] with [*golden hearts*] and with Graces *that are much more precious than Gold that perisheth*.

Cant. 7. 1

1 Pet. 1. 7 Rev. 3. 18

Further; In that he saith, this Street is *Gold*, *pure Gold*; he giveth us to understand also, what great delight and pleasure the Lord's People will take in his Ways and Ordinances in that Day: There will not then be that Backwardness to do good, and to receive God, as there is in these more dry and empty Days of the Gospel. As Gold is pleasing to the covetous Man and worldling, so shall the Ways of God be to the Saints and godly at that Day. Now we have strong Corruptions and weak Grace, but then we shall have strong Grace, and weak, withered Corruptions. You that are spiritual, you know what an high and goodly lifting up of Heart one small gale of the good Spirit of God will make in your Souls, how it will make your lusts to languish, and your souls to love, and take pleasure in the Lord that saves you. You know, I say, what a Flame of Love, and Bowels, and Compassion, and Self-denial, and endeared Affection to God and all Saints, it will beget in the soul. O! *it is good to be here*, saith the gracious Heart: Well, and so thou shalt be always, if thou live to see *New Jerusalem* settled in her own place.

Ira. 65. 17; to 25.

And the Street of the City was pure Gold, as it were transparent Glass. Mark, a Street of Gold like Glass, a Street of Gold, *as it were transparent Glass*. By *Glass* here, as also in the eighteenth Verse, we are to understand the Word. Wherefore when he saith, *the Street, the golden Street was like unto Glass*; he means, that the walking and carriage of the Saints at this Day, shall be like unto, or according to the Word, the Life of the Saints answering the Life of the Word, and Rule of the Lord Christ.

What is meant by Glass.

Jam. 1. 23. 24, 25.

Again, in that he doth add to Glass, the word *Transparent*, he would have us to understand thereby these two Things.

First, That the walking and ways of Holiness of the Saints shall be more in the Power and Spirit of the Word, than all a long

The first Reason why transparent Glass.

long in the Reign of Antichrist they have been. For transparent Glass, it is the most clear and excellent Glass, and goeth as far beyond other Sorts of Glass, as he that walks in the Spirit and Power of the Commandment, goes beyond him that only walks in the Letter and outward Word thereof. Alas, the Churches of Christ at their first assembling, will be like the coming together of *Ezekiel's Bones*, cloathed much with Flesh and Sinews, but greatly void of Spirit and Life. Wherefore the Spirit, Power, Holiness and Majesty that now will appear in the Church, it will greatly transcend and go beyond the Spirit, Power and Holiness that hath accompanied her in former Days: *Then shall the Sun be asbamed, and the Moon confounded, when the Lord shall reign in Mount Zion, &c. Then shall the Sun be asbamed*, that is, then shall that little light and understanding of the Word, that hath been in the Church in the Days when a third part of the glory of the Gospel was, hid by the Smoak of the Pit, be as it were laid aside and be useless; every Saint shall be under the Light of a Sun that shines *seven-fold brighter, even as the Light of seven days*. We see it is so in some measure at this Day; what Light, and with what Clearness do the Saints in this Day see the Things pertaining to the Kingdom of God, beyond what the holy and goodly Martyrs and Saints did in the Days that were before us, *Hus, Bilny, Ridley, Hooper, Cranmer*, with their Brethren, if they were now in the World, would cry out and say, *Our Light and Knowledge of the Word of the Testament of Christ, was much inferior to the Light that at this Day is broken forth, and that will yet daily, in despite of Men and Devils, display its Rays and Beams amongst the Sons of Men!* When the Children of *Israel* were to depart the Land of *Egypt*, the Lord made known himself to them, otherwise than ever he made known himself * either to *Abraham, Isaac* or *Jacob* their Fathers. *The Book also*, at the recovering the Church from under Antichrist, is to be unlocked and unsealed gradually, first one Seal, and afterwards another, and last of all the seventh, before which time the Book will never quite be opened, according to that of the Angel,

* Exod. 6.
3.

Rev. 5th
and 6th
chapters.

Dan. 12.9.
Jer. 30.24.
Jer. 23.20.

Go thy way, Daniel, for the Words are closed up, and sealed until the time of the end; in which time (which is the time of New Jerusalem) they shall be opened, and Men shall consider it perfectly. Wherefore,

The second Reason why
Transparent Glass.

Secondly, It must needs be that the Church return to her old and primitive Love: for what is the Cause of the want of Love to Christ, and one another now, but our want of Light in the Things, Myseries and Privileges of the glorious Gospel of the Son of God? Wherefore this being come, then Love will reign, and have her perfect Work among the godly. Love is

the very Quintessence of all the Graces of the Gospel, and is as transparent to them; *the greatest of these is Charity*; it is the *fulfilling of the Law*, the *Bond of Perfection*, and the *most excellent Way*: Wherefore the Holy Ghost doth mean by this Word **TRANSPARENT Glass**, that the Height of Light, and the Height of Love will be found in this City; all their Things shall be done without confused Smoak and Darkness, and also without spiritual Pride and Desire of Vain-glory: then shall they indeed do all their Things in Charity, and in the feeling Bowels and Fellowship of the Gospel: *Then shall the Offerings of Judah and Jerusalem be pleasant to the Lord, as in the Days of old, and as in former Times.*

Alas! though now through Grace, the Saints of God have attained to more Light and Knowledge in the Myseries of the Kingdom of God, than heretofore they had; yet their Light is far inferior to that which will be, when this City is built: Our spiritual Union and Fellowship in the very Bowels of the Grace and Gospel of the Lord Jesus Christ also is yet greatly defective. It is said that *no Man was able to enter into the Temple of God, until the seven Plagues of the seven Angels were fulfilled*: but when the seven last Plagues are spent, and when all the Adversaries of the Church, which caused Terror in the Land of the Living, shall be laid with the uncircumcised in the Pit, then look for golden Days, and not till then; then shall this golden Street be finished; that is, then shall the Light, Faith, Love, and Holiness of the Gospel be walked in and embraced, in a transparent and transcending way: *He shall cause them that come of Jacob to take Root, Israel shall blossom and bud, and fill the Face of the World with Fruit.*

Verf. 22. *And I saw no Temple therein: for the Lord God Almighty, and the Lamb, are the Temple of it.* These Words do, in my present Light, point at the end of the Days of this *Jerusalem* here in this World; and in so doing, they signifie to us, that when she is built, she shall stand and continue in this her glorious State afore-mentioned, even until that Glory be swallowed up of that which doth excel.

That they do point at the end of her Day in this World, I do gather from these Particulars:

First, Because they are the last Words of the Description of her Glory, (that is, these and the Words ensuing, which is but one and the same continued Speech) and it is easy to conclude that *John* in this Description of this City, doth from first to last, even from the first appearing of her as she cometh out of *Babylon*, till she be perfect in Glory give us the Relation of it: first, I say, shewing us her descending, then her building, and afterward the Glory of that Building;

1 Co. 13.
13.
1 Co. 12.
31.
Rom. 13.
10.
1 Co. 16.
14.
Col. 3.14.

Mal. 3. 4.

Rev. 15. 2.

Ezek. 32.
18, &c.

Isa. 27. 6:

The time
when this
City shall
have no
Temple.

Building; at the end of which also he sheweth to us with what Glory he will crown this City, even by swallowing of her up *with a far more exceeding and eternal Weight of Glory.*

Secondly, Because in these Words he doth absolutely cut off all and every whit of her outward and external Glory; that is, as to outward Ordinances, and Temple-Worship, which yet was to be most famous for a long time in this new and goodly City; which he verifies in the eleventh Chapter of this Prophecy (which Chapter is a summary collecting of the Church in her Fall and Rise under Antichrist, which Church *there in her Rise, is this City here in her Glory in this World*) he tells us there, I say, that when *the Kingdoms of this World were become the Kingdoms of the Lord, and of his Christ, that THEN THE TEMPLE OF GOD WAS OPENED IN HEAVEN;* that is, Temple-Worship under the Gospel recovered into its former and primitive State and Purity, in which it was before the Coming in of the Man of Sin: which Temple he here utterly shutteth out, saying, *I saw no Temple therein;* in the room of which he setteth the Presence of the Lord Jesus, and God his Father, making them to stand and be in the room of Temple and Gospel-Worship, in that manner as it is used while we here live in the Flesh: *For the Lord God Almighty, and the Lamb, are the Temple of it.* 'Tis true, the Lord God Almighty, and the Lamb, are the Temple of this Church in her lowest Condition, therefore much more when she is brought into the Condition that she is in at her rebuilding; but yet, neither in her low Estate, nor yet in her highest, is it proper to say, that so long as she is in this World, God will be a Temple to her, *in Opposition to her Temple and Gospel-Worship,* in outward and New-Testament-Administrations: Wherefore when he saith, *He saw no Temple therein,* and that from this Reason, because *the Lord God Almighty and the Lamb are the Temple of it;* he must needs aim at a State to which the Church cannot attain until her Lord come: *For then will that which is perfect be come, and that which is in part be done away.*

Now that the [Temple] in this Place excluded, can signify nothing else but the outward orderly Way, of God's Worship, which the Saints ought with Conscience, in Faith, to be found in till their Lord comes; Consider,

First, That our New-Testament doth use the Word *Temple*, three several Ways:

1. For the outward Order and Worship or Discipline of the Gospel.

2. For the Body of Christ, which is his Church, &c.

3. And lastly, For the Lord God Almighty, and the Lamb, which here are said to be *the Temple of this City.*

Now then, when he saith, *He saw NO Temple therein,* he cannot exclude the Lord God Almighty, and the Lamb, for they are here said to be *the Temple of it:* Neither can he shut out the Church, which is the Body of Christ, for that is the City it self: yea, and the Church shall be God's Temple, and God and Christ the Temple of the Church for ever and ever: He must therefore by this Word [*no Temple*] exclude only the outward Way of Gospel-Worship, in which the Saints in the times of the New-Testament, both meet and edifie each other; and also meet their God, and are blessed and refreshed by him.

Again, That this outward Gospel-Worship should be laid aside while the Church is in this World, before her Lord doth come to be enjoyed by her, as touching his *Personal* Presence; it looks too like *Ranting Opinions,* and Contradiction to Scripture, for me to believe. For when he comes, but not till then, shall these things be laid aside.

Besides, That which yet confirms me more fully in this Opinion, is, Because herein this New *Jerusalem* doth most exactly answer the City and Temple, which was built after the Captivity; which City and Temple being once built, it stood till Christ our Lord did visit them in his own *Personal* coming the first time: as the Prophets also said it should: *The Lord whom ye seek, saith one, shall suddenly come to his Temple; even the Messenger of the Covenant, whom ye delight in, behold, he shall come, saith the Lord of Hosts:* And again, *I will shake all Nations, and the Desire of all Nations shall come; and I will fill this House with Glory, saith the Lord of Hosts: Wherefore the Glory of this latter House shall be greater than that of the former, saith the Lord of Hosts: And I will give Peace in this Place, saith the Lord of Hosts.*

Now observe, That from the time of the Building of the second Temple, to the coming of Christ, the Worship of the Temple-Order was to be by all most devoutly and continually observed: but when the Lord Jesus was come, and had established his own more honourable and New-Testament Dispensation, then all the former Temple-Worship fell to the Ground, and became (with all the Instruments of Worship that thereunto belonged) null and void; yea, and it was a Derogation to his Gospel to offer to uphold that former Way of Worship, after he had by his own *Personal* Presence and Spirit, brought in that other Dispensation. All which, I say, will be answered by our second and New-Testament New *Jerusalem:* For as the old *Jerusalem* was built after the Jews were come out of literal *Babylon*, so is our new *Jerusalem* built after our coming out of the Antichristian Oppression of spiritual *Babylon:* again, As that City did after she was built, continue and retain her Temple-Worship, until

the Personal appearing of Christ the first time; so new *Jerusalem* shall retain and hold her outward *New-Testament-Worship* till He comes in Person the second time: After all which, as the second Temple was swallowed up of a more heavenly, and spiritual Dispensation, by the Personal Presence of Christ; so shall also the New *Jerusalem* Temple-Worship be swallowed up by the glory of the appearing of the Person of Christ the second time; as *Paul* saith, for he speaks in the Person of Christ, *Till I come, give Attendance to Reading, to Exhortation, to Doctrine, &c.*

1 Tim. 4.
13,

Thus then, when this holy City doth once again appear upon the Stage, and in her own Situation, and when she hath been shewed in the Attire of a Queen before the Face of all Nations, and their Kings: and when she hath by the Glory of the Light of her New-Testament-Temple, gathered, as with a Net, the Number of God's Elect; then she is taken into her Husbands Privy-Chamber, where she and he alone shall be in that blessed Fellowship and Communion that shall not again be once eclipsed, or in the least interrupted to Eternity.

Thus have I shewed you my present Light into this Portion of the holy Scripture: if any can give me further, I hope I shall not refuse it: but as yet, methinks this should be the genuine Sense of this place, and is the very Track of *John* himself: For after he had seen the *Wall* for present Safety, the *Foundations* for Continuation, the *Gates* for Entrance, and the like; then he comes to tell us of the Glory of all, and of the Street it self at last; which indeed is the last and end of all the Order of God, and to continue till an end be put to it by Mortality's being swallowed up of Life: As is yet more fully shewed you in the next Verse of this Description.

Verse 23. *And the City had no need of the Sun, nor of the Moon to shine in it: for the Glory of God did lighten it, and the Lamb is the Light thereof.*

And the City had no need of the Sun] That is, after Temple-worship is over: this Verse is added therefore for further clearing up, and illustrating of that which he said before: there he tells us this City had no Temple, and here he tells us she needed neither the *Light of the Sun or Moon*: There he said, *The Lord God Almighty, and the Lamb, is the Temple of it*; and here he saith, *They are the Light thereof*: The Substance of which, in the Language of the Holy Ghost, is this: The Reason why Temple-worship is now gone and over, it is because there is now no need in this City of the Light of the Sun and the Moon; and the Reason why she hath now no need of them, is because the Lord God Almighty and the Lamb are to it instead of both Temple and Light: *For the Lord God Almighty, and the Lamb, are the Temple of it: For the Glory*

of God did lighten it, and the Lamb is the Light thereof: Whereby we may note, that though the Light in which she descended (being the Purity of Temple-Worship) was glorious, yet this City shall, when she is once built, so advance from *Glory to Glory*, that at the last she shall be more happy without the Help of that Light, without which she had been for ever unbuilt, than she was by it in the midst of the Fulness of it.

And the City had no need of the Sun, &c. Josh. 10.

The Word *Sun* is in Scripture taken divers

Ways; sometimes for the true and natural

Sun in the Firmament; sometimes again

for Persecution, and the Rage of the Ene-

my, &c. but I take *Sun* here not to be any

of these, but for the good and pure Word

of the Gospel of Christ, unfolded, opened,

and explained by the Servants of Christ;

which *Sun* is the same that before you find

to be darkened by the Antichristian Fog

and Mist, which was darkened, I say, even

to a third Part of it. This *Sun*, or Word of

the Gospel, *Paul* saith it is shadowed forth

even by that which shineth in the Firma-

ment of Heaven, because as that by its

Light and Shining, giveth to those that

have Eyes, to see the Glory and Excellen-

cy of this World; so by the Shining and

Light of the Gospel, is given the Light of

the Knowledge of the Glory of God in the Face

of Jesus Christ, and a View of the Excel-

lency of the things of the World to come.

Now, I say, though while the Church is

in this World, and on this side the State of

Glory, she cannot live and flourish with-

out the Shining of this *Sun*, but would be

lifeless and lightless, and without all Heat and

Comfort (*For it is the Entrance of the Law* & 119.

that giveth Light here, and that lightneth 130.

the Eyes, making wise the simple) yet at the

Day of the Coming of her Lord in Person,

she shall see far more clearly without the

thus shining of this *Sun*, than ever she did,

or could see with and by it. *And the City*

had no need of the Sun: For when by the

Light of it the whole Body of the Elect

have found out the Way to this City, and

when they have also by this Light accom-

plished and fulfilled all their Work; yea,

when the Lord himself is come, and doth

immediately communicate far more glori-

ous Light to this City without it, than e-

ver he did by it; What need is there then

of the Light of this *Sun*? for that is to be

of use but for the time present, even until

the whole of the Body of the Lord Jesus is

come to the perfect Measure, even to the

Measure of the Sature of the Fulness of Christ.

So then, when the Body of Christ is in e-

very Sense compleated in this Life by the

Light of the Sun-shine of his holy Gospel,

what need of this *Sun*? And hence it is that

the Word of the Gospel is called, *The Word*

of Reconciliation, the *Word of Faith*, and the

Word of this Life. Wherefore I say, it ceaseth

when

Eph. 4. 10;
11, 12.

2 Cor. 5.

Rom 10. 8.

Acts 5. 20

when there is no more to be reconciled, and when Faith in all is perfected, and when this Life is put an end unto by the coming in of another: *For when that which is perfect is come, then that which is in part shall be done away.*

The Ministers of the Gospel are of use so long as there is either Elect to be converted, or any converted Soul to be perfected by that Measure of Perfection that God hath appointed on this side Glory; but when this Work is done, their Ministry ceaseth: Wherefore, though like the Widow's Son, they are busy to borrow Vessels for the Oil so long as it is running, and emptying itself out of the great and principal Barrel; yet when it ceaseth, as it will do, when there are no more Vessels to be found, then let them sit down as they, and receive of the Fruits of their Labour, for the Reward of their Work is then only to be enjoy'd by them.

And the City had no need of the Sun, neither of the Moon to shine in it. This Word Moon also, as well as that of the Sun, is to be taken divers Ways in the Scriptures of Truth; sometimes for the natural one, sometimes for the *World* and *Persecutors*, &c. but Moon here, is to be taken for the Church of God, with reference to her Life, Conversation, Duties, and exemplary Behaviour, in which she is conversant on this

side Glory; according to that of the *Song*, *Who is this that looketh forth as the Morning, fair as the Sun, clear as the Moon, and terrible as an Army with Banners?* When he saith then, that at this Day there shall be here no need of the shining Light of the Moon, he means that this City at this Day, in the State she is in when she hath the Person of the Lamb in her, then she shall have no need of the Growth of Christianity, for they *shall be all perfect*; nor no need of Mortification, for there shall be no Sin: they shall not need now as in Time past, to exhort and encourage one another to stick fast to the Promise, for they shall be swallowed up of Life and open Vision: Here shall be no need either of Prayer, of Repentance, of Faith, or of good Works, as afore: *And the City had no need of the Sun, neither of the Moon to shine in it.*

Now, I say, the Holy Ghost is pleased to bring in here the shining Virtues of the Church, under the Notion of a shining Moon; because as the Church herself is compared to the Moon, so her Virtues are as naturally compared to a shining Light; as Christ saith, *Let your Light so shine*; and again, *Let your Loins be girded, and your Lights burning*: for indeed while we are here, that Church and Congregation of the Lord doth most shine, and most send forth the golden Rays and pleasant Beams of Christianity, that is most in the Exercise of the afore-mentioned Virtues: take away

the Moon and the Night is doubtful; or though the Moon be in the Firmament, if she hath lost her Light, the Night is not thereby made more comfortable: And thus I say, it is first with the World, where there is no Church to shine, or where there is a Church that doth not *so shine* that others may see and be lighted: for while the Day of time doth last, even the World itself hath need of the shining of the Church; but at this Day, this time will be no longer, because the Day of Eternity will break, and by that means cause the World that now is, even the World of the Ungodly, to cease to have a Being here any longer. Therefore now no need of the Moon, or of the Light thereof, to shine before that which is not.

Secondly, Again, as the Church is in her Sight before Men as the Moon is in her Light in the Night to the World; so as I said before, this City which is called also Heaven, she even she, shall have no need of these things, for she shall be taken up in open Vision and shall be compleatly delivered from all Imperfection; she shall not need now the Light of her Children to provoke her and to stir her up to this or the other Act of Holiness, all shall be done, all shall be compleat, the Lord himself is come. Indeed while Christ is absent as touching his Person, and while the Work of God as not yet compleatly done in the Church, there will be need both of the Light of Sun and Moon, but when the Work is done, and he come, then these Things will be out of use. Thus *The path of the just is as the shining light, which shineth more and more unto perfect Day.*

For the Glory of God did lighten it, and the Lamb is the Light thereof. This is rendred as the Reason, why at this Day both the Light of Sun and Moon are needless; it is, because *the Glory of God did lighten it*, and because *the Lamb is the light thereof*. Now the Glory of God must be understood in this Place, not of that Glory that doth attend the Church in this world, for that Glory doth attend the Church upon the account of her Purity of Worship of Temple-Worship, and doth either abide on her, or withdraw it self, according to her exact observing the Rule, or declining from it, as I have shewed you in the * beginning of this discourse. But the Glory that here you read of it is a *Glory* that supplieth this *City* without those Ordinances; yea, therefore, those Ordinances (as the Temple and the Light of the Sun and Moon) do cease because of the Glory of this Glory that now is come into this City: *The City had no need of the Sun, neither of the Moon to shine in it (mark) for the Glory of God did lighten it, and the Lamb is the Light thereof.*

Wherefore, I say, this Glory that now he speaks of, it is the Glory that shall possess this City at the end of her *Glory* in this *World*

The Life of the Church compared to the Light of the Moon upon a double Account.

Prov. 4.18

* See the Exposition of the 11th verse.

World; wherefore, as saith the Holy Ghost by Isaiah the Prophet, from this Day forward, The Sun shall be no more thy Light by Day, neither for Brightness shall the Moon give Light unto thee; but the Lord shall be unto thee an everlasting Light, and thy God thy Glory.

For the Glory of God did lighten it, &c. Thus it was at the finishing of the Tabernacle in the Wilderness, and of the Temple at Jerusalem; both which were figures in their finishing, of the finishing of the state of the Church in this world: and it is said of them, that in the Day when they in all things were accomplished, according to the Fashion that was revealed before concerning their Order and Accomplishment, that then the Glory of God [so] appeared upon them, that neither Moses nor Aaron was able to enter in, or to stand therein, because of the Cloud, and of the Glory of the Lord that at that time filled the House.

Thus you see this City descends in one measure of Glory, and is consummate in another measure of Glory. The Glory of the Lord was upon the Mount Sinai while the Pattern of the Tabernacle was giving: but it rested on the Tabernacle when the Work thereof was finished; to signifie, I say, that the Glory of God will rest in his Ordinances and in his Church by them, so long as Ordinances are in use: but when they are needless, then it will rest in the Church without them, and that more gloriously than ever it therein did rest by them.

For the Glory of God did lighten it, and the Lamb is the Light thereof. Mark; Though now there shall be no need of Temple, Sun, or Moon: yet Christ the Lamb, or the Man who was offered in sacrifice for our Redemption, shall be of use and benefit; for, the Glory of God did lighten it, and the Lamb is the Light thereof. Wherefore, all that we (who are the saved) shall enjoy of Glory and Sweetness in another World, though we shall not enjoy it from God through Christ, by and in the Ordinances, yet we shall enjoy it through Christ the Lamb, without them; for the Lamb is the Light of it. By this word [Lamb] he would have us understand that when we are in Glory, the Blood, Death and bloody conquest that the Man Christ did get over our infernal Enemies, will be of eternal use to us; because that benefit of Christ shall not only for ever be the Foundation of our eternal felicity, but the Burden of our Song of Glory in all our raptures among the Angels. It will be

Rev. 9. 5. the Blood, the Blood, the redeeming Blood of
and 5. 13. the Lamb. Blessing, Glory, Honour and
Zech. 3. 9. Power be to him that sits upon the Throne,
Rev. 5. 6. and to the LAMB for ever and ever. 'Tis he in whom will be found the seven Eyes, the seven Spirits of God, in whose light we shall see the Heights and Depths of

those Springs and everlasting Fountains and Depths of Glory for ever; and indeed the conceit of the contrary is foolish. Is not Christ the Head, and we the Members? and do not the Members receive their whole Light, Guidance and Wisdom from it? Is not he also the Price, the ground and bottom of our Happiness, both in this World and that which is to come? And is it possible it should be forgotten, or that, by it, our Joy, Light and Heaven should not be made the sweeter to all Eternity. Our Soul is now bound up in him, as in a bundle of Life; and when we come thither, he is still the Christ, our Life; and it is by our being where he is that we shall behold his Glory and our Glory, because he is glorified; For the Glory of God did lighten it, and the Lamb is the light thereof. As he said, Ye now therefore have sorrow; but I will see you again, and your heart shall rejoyce, and your Joy no Man taketh from you.

Thus much of this City, her descending, her Fashion, her Glory, and of her wading thorow glory, from glory to glory.

Vers. 24. *And the Nations of them that are saved shall walk in the Light of it; and the Kings of the Earth do bring their Glory and Honour to it.* After this long and pleasant Description of this Holy and New Jerusalem, the Holy Ghost now falleth upon a Relation of the People that shall be the Inhabitants of this City, and of their Numerousness and Quality.

And the Nations, &c. The Nations of the World, both of the Jews and Gentiles.

Every one knoweth what the Nations are, wherefore I need not stay upon the Explication of that, for it doth in general include the Multitude of the Sinners of the World: Therefore when he saith, the Nations shall walk in the Light of this City, it is as if he had said, that at this Day, when she is here in her Tranquillity, the Sinners and disobedient among the Sons of Men, shall by Multitudes and whole Kingdoms come in and close with the Church and House of God. These Spiders shall take Hold with their Hands, and be in Kings Palaces.

And the Nations, &c. For this Word, the Nations, is a great word, and it comprehendeth much; mark, it doth not say a Nation, or some Nations, neither doth it say few or small Nations, but indefinitely, the Nations, Many Nations, Strong Nations, the Nations in general; only he ties them up with this Limit, the Nations of them that are [saved:] which yet is not so much spoken to clip off the Multitude that we suppose may then be converted, as to shew us their Qualifications and Happiness: as he saith by the Prophet in another place, Thy Children shall be all holy, or righteous, and great shall be the Peace of thy Children. And the Nations of them that are saved shall walk in the Light of it. Surely the Holy

Holy Ghost would never have spoken at such a rate as this, if he had not intended to shew us, that at the Day of the setting up of this *Jerusalem*, a great Harvest of Sinners shall be gathered by the Grace of the Gospel. But the Truth is, the Scriptures go with open Arms towards the latter End of the World, even as if they would grasp and compass about, almost *all People* then upon the Face of the whole Earth, with the Grace and Mercy of God. *The Earth*, saith God, *shall be filled with the Knowledge of the Glory of the Lord, as the Waters cover the Sea.* As he saith, also, for the Comfort of the Church in another Place: *Behold, I have graven thee upon the Palms of my Hands, thy Walls are continually before me. Thy Children shall make haste; thy Destroyers and those that made thee waste shall go forth of thee. Lift up thine Eyes round about, behold all these gather themselves together to come unto thee: as I live, saith the Lord, thou shalt surely cloath thee with them all, as with an Ornament, and bind them on thee as a Bride doth. For thy waste and desolate Places, and the Land of thy Destruction, shall even now be too narrow by reason of the Inhabitants, and they that swallowed thee up shall be far away. The Children which thou shalt have, after thou hast lost the other, shall say again in thine Ears, The Place is too strait for me, give place that I may dwell. Then shalt thou say in thine Heart, Who hath begotten me these, seeing I have lost my Children, and am desolate, a captive and removing to and fro? Who hath brought up these? Behold, I was left alone, these where have they been?* Thus the Multitudes of the Nations shall at this Day be converted to the Lord, and be made the Inhabitants of this *Jerusalem*; as he saith again, *The Kingdoms of this World are become the Kingdoms of the Lord and of his Christ.* And again, *The Kingdom and Dominion, and the greatness of the Kingdom under the whole Heaven shall be given to the People of the Saints of the Most High, whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey him.*

And observe it, these Promises are to be fulfilled in the *last Days*, at the Time of the pouring forth of the last Vial, which is the Time of the sounding of the last of the seven Trumpets; for then this City shall be built, and Lucifer fallen from Heaven; then the Prisoners shall be set at Liberty, and the People be gathered together, and the Kingdoms to serve the Lord. Rejoyce, O ye Nations, with his People, for he will avenge the Blood of his Servants, and will render Vengeance to his Adversaries, and will be merciful to his Land, and to his People. Alas it is now towards the end of the World, and therefore now *all* is going, if the Lord steps not in with the Riches of his Grace. Wherefore now at

last before *all* be turned into *Fire and Ashes*, behold the Lord casts the Net among the Multitude of Fish, and the *Abundance of the Sea shall, without fail, be converted to Jerusalem.* Though Satan and Antichrist have had their Day in the World, and by their *Outrage* have made fearful Havock of the Souls of Sinners from time to time, yet now at length God will strike in for a Share with them, and his *Son shall divide the Spoil with the strong.* Wherefore he now sets up this City, puts the Glory of Heaven upon her, provides a New Heaven and a New Earth for her Situation; drives Prophaneness into the Holes and Dens of the Earth; giveth Righteousness Authority to reign in the World; and takes off the Vail from all Faces, that none may hereafter be for ever beguiled by Blindness and Ignorance. Now shall they make merry with the Things of God; now shall all eat the fat and drink the sweet: *For in this Mountain shall the Lord make a Feast of fat Things to all People, a Feast of Wine on the Lees, of fat Things full of Marrow, of Wine on the Lees well refined.*

And the Nations of them that are saved shall walk in the Light of it. They shall walk in the Light of it.] That is, in the Light that is in it while it is in its Purity in this World, and in the Glory of it when it is in its Perfection and Immortality in another: whence note by the way, that in the midst of all this Glory, or while the glorious Light of the Gospel shall thus shine in the World, yet even then there will be some also that will not see and rejoyce in the Glory hereof: But as for those, whoever they are, they are excluded from a Share in the blessed and goodly Privileges of this City: *The Nations of them that are [SAVED] shall walk in the light of it.*

And the Kings of the Earth do bring their Glory and Honour to it. By these words are great things held forth. He told us before that the Nations of them that are saved shall walk in the light of it; and here he tells us, that even their Kings also, the Kings of the Earth do bring their Honour and Glory to it. The People of the Nations they are but like to single-pence and half-pence, but their Kings like Gold-Angels and Twenty-shilling-pieces. Wherefore when he saith, that the Kings of the Earth do bring their Glory and Honour unto it; It argueth, that the Gospel and the Grace of God, when it is displayed in its own Nature, and seen in its own Complexion, even then they that have most of the Honour and Glory of the World will yet stoop their Top-gallant unto it: *Because of thy Temple which is at Jerusalem, shall Kings bring Presents to thee. The Kings of Tarshish, and of the Isles, shall bring Presents to thee: The Kings of Sheba and Seba shall offer Gifts, yea, all Kings shall fall down before him, and all Nations shall serve him.*

him. *The Kings shall see and arise, and Princes shall worship because of the Lord, &c. The Kings shall come to thy Light, and Princes to the Brightness of thy rising. The Kings shall see thy Righteousness, and all the Kings thy Glory. Yea, that which hath not been told them shall they see, and that which they have not heard shall they consider. All the Kings of the Earth shall praise thee, O Lord, when they hear the Words of thy Mouth; Yea, they shall sing in the Ways of the Lord; for great is the Glory of the Lord.* Thus we see, that though in the first Day of the Gospel, the Poor, the Halt, the Lame and the Blind are chief in the embracing of the renders of Grace, yet in the latter Day thereof God will take hold of Kings.

And the Kings of the Earth do bring their Glory and Honour to it. To it] That is, to Jerusalem. Wherefore this City must be built before they all of them will fall in Love with her. Indeed, I do conceive, that some of them will lay their Hand to help forward the Work of this City, as did Hiram with Solomon, and Darius, Cyrus, and Artaxerxes, with Ezra and Nehemiah, at the building and repairing the City, in the latter, in the Days of old: But yet, I say, the great Conquest of the Kings will be by the Beauty and Glory of this City, when she is built. *Thou shalt arise, O Lord, and have Mercy upon Zion, for the Time to favour her, yea, the set time is come: for thy Servants take pleasure in her stones, and favour the Dust thereof: so the Heathen shall fear the Name of the Lord, and all Kings thy Glory.* And indeed, before this City is set up, and established in her own Place, most of the Kings and great ones of the Earth will be found employed and taken up in another Work, than to fall in Love with Mount Zion, and with the Hill thereof. They will be found in Love with Mistress Babylon, the Mother of Harlots, the Mistress of Witchcrafts, and Abominations of the Earth. They will, I say, be committing Fornication with her, and will be as the Horns upon the Heads of the Beast, to defend the riding Lady from the Gunshot that the Saints continually will be making at her by the Force of the Word and Spirit of God. They will be shaking the sharp End of their Weapons against the Son of God, continually labouring to keep him out of his Throne, and from having that Rule in the Church, and in the World, as becomes him who is the Head of the Body, and over all Principality and Power. *These shall make War with the Lamb:* but I say, it shall so come about, at the last, by the illuminating Grace of God, and by the Faithful and Patient enduring of the Saints, together with the Glory that every-where shall now be abiding on the Church and Congregation of Jesus, that they shall begin to receive a

Man's Heart, and shall consider things that have not been told them: wherefore at last they shall withdraw themselves from the Love of this Mistress, and shall leave her to scape for herself in the World, and shall come with Repentance and Rejoycing to Zion; nay, not only so, but to avenge the Quarrel of God, and the Vengeance of his Temple; and to recompense her also for the Delusion and Inchantments wherewith she hath entangled them: *They shall hate her, they shall make her desolate and naked, they shall eat her Flesh, and burn her with Fire.*

Now, Madam, What saist thou? the Kings must come to Jerusalem. Jezebel, thy Chamber-Companions will shortly, notwithstanding thy painted Face, cast thee down headlong out at the Windows. Yea, they shall tread thee in Pieces by the Feet of their prancing Horses, and with the Wheels of their jumping Chariots. They shall shut up all Bowels of Compassion towards thee, and shall roar upon thee like the Sea, and upon thy fat ones like the Waves thereof. Yea, when they begin, they will also make an end, and will leave thee so harbourless and comfortless, that now there will be found for thee no Gladness at all, no not so much as one Piper to play thee one fig. *The Delicates that thy Soul lusted after, thou shalt find them no more at all. Babylon the Glory of Kingdoms, and the Beauty of the Chaldees Excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from Generation to Generation; neither shall the Arabian pitch Tent there, nor Shepherds make their Folds there, but wild Beasts of the Desert shall lie there, and their Houses shall be full of doleful Creatures. And the * Satyrs shall dance there, and the wild Beasts of the Islands shall cry in their desolate Places, and Dragons in their pleasant Places; and her time is near to come, and her Days shall not be prolonged.* Thus wilt thou come down wonderfully: For in thee have they set light by Father and Mother; in the midst of thee have they dealt by Oppression with the Stranger: in thee have they vexed the Fatherless and Widow: in thee Men carry Tales to shed Blood: in thee they eat upon the Mountains, and in thee they commit Lewdness. *God hath smitten his Hands at thy dishonest Gain, and all the Blood which hath been in the midst of thee; God will be avenged of thee, but will not meet thee as a Man. You have cast Lots for my People, saith God; you have given a Boy for a Harlot, and a Girl for Wine, that you may drink. You have made Havock of my young Converts to satisfy your Lusts; therefore, What have you to do with me, O Tyre and Sidon, and all the Coast of Palestina? Will ye render me a Recompence? And if ye recompence me swiftly and speedily, I will return your Recompence upon*

Isa. 52. 15.
Psal. 138.
4. 5.

2 Chron.
2. 11, to
16.

Ezra 1. 1,
to 5. & 16.
2. 3. & 7.
21.

Psal. 102.
13, 14, 15.

Rev. 17.
2, 12, 13,
14. & 18.
3, 9.

Rev. 17. 14

Rev. 17.
16.

2 Kings 9.
30, 31, 32,
33.
Jer. 50. 41,
42.

Rev. 18.
12, 14, 22.
Isa. 13. 19,
to 24.

* That is,
the Hob-
goblins, or
Devils.

Ezek. 22.
6, 7, 8, 9,
10, &c.

Isa. 47. 1,
2, 3.

Joel 3. 1,
2, 3, 4.

upon your own Head: I will throw it as Dirt in your Face again. And never talk of what thou wast once, for though thou wast full of Wisdom, and perfect in Beauty, though thou hast been in Eden, the Garden of God, yea, though every precious Stone for some time was thy Covering, and thou the very anointed Cherub that covereth, walking upon the Mountain of God, and in the midst of the Stones of Fire; yet because (by reason of the Multitude of thy Merchandize) thou hast sinned, and art filled with Violence, Therefore God will cast thee, as profane, out of the Mountain of God, and will destroy thee, O covering Cherub, from the midst of the Stones of Fire; yea, he will cast thee to the Ground, and lay thee before Kings, that they may behold thee: And all they that know thee among the People, shall be astonished at thee: thou shalt be a Terror, and never shalt thou be any more. And when thou art spoiled, what wilt thou do? Though thou cloathest thyself with Crimson, tho' thou deckest thee with Ornaments of Gold, tho' thou paintest thy Face with Painting, in vain shalt thou make thyself fair, thy Lovers will despise thee, they will seek thy Life.

And the Kings of the Earth do bring their Glory and their Honour to it. Mark, they do not only forsake the crimson Harlot, neither do they content themselves with eating her Flesh, and burning her with Fire, but they come over, they come over to Jerusalem; they are conquered by the Grace of Christ, and Wisdom of the Son of God. They shall make War with the Lamb, but the Lamb shall overcome them; for he is the King of kings, and Lord of lords; and those that are with him, are Called, and Chosen, and Faithful.

Now they shall all give Way to the Government of the King of kings, the Governor of the Jews, and shall with Gladness delight to see him rule his Spouse with his own Law, Rules and Testament; they shall play the Pranks of Jeroboam no longer, in making Calves to keep the People from going up to Jerusalem to worship. Now they shall count him also King of Nations, as well as King of Saints; and he shall wear the Crowns, and they shall seek to him.

Verse 25. And the Gates of it shall not be shut at all by Day, for there shall be no Night there.

This is the effect of what you read before, namely, of the Coming in of the Kings and great Ones of the Earth to this Jerusalem: For when the Whore is made desolate and naked, and burned with Fire, and when the Kings also that loved her, and that maintained her, are come in, and have closed with the Glory and Beauty of this City, then what need is there to shut the Gates? Alas, all the Injuries that the Kings and great Ones of the Earth have done to the Church and Spouse of Christ in these Days of the New-Testament, it hath been through the Instigation and Witch-

craft of this Mistress of Iniquity. The Horseman hath lift up both the bright Sword, and the glittering Spear against the Saints of God, by reason of the Multitudes of the Whoredoms of the well-favoured Harlot, the Mistress of Witchcrafts, who selleth Nations thro' her Whoredoms, and Families through her Witchcrafts. Wherefore I say, this Gentlewoman being laid in her Grave, and all her fat Ones gone down to the sides of the Pit; these Kings will change their Mind, and fall in love with the true and chaste Matron, and with Christ her Lord: Now when this is thus, this City must needs be safely inhabited as Towns without Walls, and as a Place near to which there is neither Thief nor ravenous Beast.

Persecutors, while they remain in their Spirit of Outrage against the Church and People of God, they are frequently in the Scripture compared to the venomous Dragons, fierce Lions, and ravenous Wolves; all which at this Day, shall be driven out of the World: that is, so out, as never to molest the Church again, or to cause a Gate of this City to be shut, through fear against them; as he saith by the Prophet, In the Habitation of Dragons where each lay, shall be Grass, with Reeds and Rushes. In the Habitation of Dragons, that is, even in the Places of Persecutors, where each lay, shall be Food for the Flock of Christ. The Dragon is a venomous Beast, and poisoneth all where he lieth! he beats the Earth bare, and venoms it, that it will bear no Grass: as do the Persecutors where they inhabit and lie. But behold, the Days do come in which these Dragons shall be removed, and the Ground where they lay be made fruitful and flourish, so that even there shall be Places for the Flocks to lie down in; In the Habitation of Dragons, where each lay, shall be Grass with Reeds and Rushes. No Lion shall be there nor any ravenous Beast shall be found thereon; but the Redeemed of the Lord shall walk there, and the Ransomed of the Lord shall return and come to Zion with Songs, and everlasting Joy shall be upon their Heads; they shall obtain Joy and Gladness, and Sorrow and Sighing shall flee away: according to that of Moses, The Lord will give Peace in his Land, and his People shall lie down, and none shall make them afraid: For he will rid the evil Beast out of the Land, and the Sword shall not go through it more. And my People shall dwell in a peaceable Habitation, and in sure Dwellings, and in quiet resting Places.

And the Gates shall not be shut at all by Day, for there shall be no Night there. This Word Day, we may understand two ways; either for the Day of bringing in to fill this City, or for the Day of her Perfection and Fulness. Now if you take it with reference to the Day in which her Converts are coming in (as indeed it ought) why then,

Neh. 3. 2. 4.

Isa. 2. 4.

Jer. 33. 16.

Zec. 2. 4. &

14. 11.

Jer. 51.

34. 37.

Isa. 35. 7.

Isa. 35. 9.

10.

Lev. 26. 6.

Isa. 32. 18.

Ezek. 28.

to 20.

Jer. 4. 30.

* Ezra. 6.

7.

Rev. 19.

12. & 15.

5.

Jer. 10. 7.

Isa. 52. 15.

2 Chron. 9.

23.

then, the *Gates* shall not be shut at all. *Thy Gates shall be opened continually, they shall not be shut Day nor Night, that Men may bring unto thee the Forces of the Gentiles, and that their Kings may be brought.*

But again, This Day of Grace, and of Conversion of Sinners, it must be looked upon, either as the Church is in Captivity and Persecution, or as she is out: now as she is in Captivity, so her longest Day is usually accompanied with a black and doubtful Night of Temptation and Affliction. Wherefore this Day here being spoken of, it is the Day of Grace that she shall have even when she is absolutely delivered from the Rage of the *Beast, False Prophet, and Whore*. Wherefore he is not content to say, the *Gates* shall not be shut at all, *by Day*, but adds withal, *for there shall be no Night there*: as who should say, I know that commonly in the Day of the Churches Affliction, she is accompanied with *Nights* as well as *Days*, but it shall not be so here, *Thy Sun shall go no more down, neither shall thy Moon withdraw it self; for the Lord shall be thine everlasting Light, and the Days of thy Mourning shall be ended.*

Wherefore *John* considering this, doth quite exclude the Night, saying, *There shall be no Night there*. Indeed after this *New Jerusalem* hath had her golden Day in this World, I say just towards the ending thereof, she will yet once again be beset with raging *Gog and Magog*, which Enemies will after the long Safety and Tranquility of this City, through the Instigation of the Devil, come upon the Breadth of the Earth, and encamp about this holy City. But behold in the midst of this Intention to swallow her up, *The Lord rains Fire and Brimstone from Heaven, and destroys them all*: So that *Gog*, I say, though he may bring one only *Evening* upon this holy City after her long Peace and Rest among the Sons of Men, yet he shall not bring one *Night* upon her, nor cause a Gate thereof to be shut for ever. *The Sun shall now stand still in the midst of Heaven*, and this Night shall be thus prevented by this marvellous Judgment of God; as another Prophet saith, *At Evening Time it shall be light*: that is, though her Enemies will at last still make, through their Enmity, one only Attempt to swallow up all in everlasting Oblivion: yet they themselves shall fall down dead upon the Mountains of *Israel*, and be a Prey to this *Jerusalem*. Thus there will be only Day accompanying the Inhabitants of this City: *For there shall be no Night there.*

Verse 26. *And they shall bring the Glory and Honour of the Nations to it*. This, as I said before, is to shew us how heartily, and how unfeignedly, both the Nations and their Kings shall now come over to *New Jerusalem*. They come hand in hand, not the People without their Prince, nor the Prince without his People; though it will,

and must be so in the Times of Persecution: But now, together *THEY shall bring the Glory and Honour of the Nations to it*.

Again, I told you before, that the *Jews* shall at this Day be converted to the Christian Faith, and shall have a great Name, and much of Heaven upon them in this City. For indeed they are the First-born, the natural Branches, and the like. Now when he saith, *They shall bring the Glory and Honour of the Nations to it*: I cannot think that by this should be understood only, or yet principally, the outward Pomp and Treasure of the World, but that rather by *Honour and Glory* we are here to understand the heavenly Treasure and Glory that the Saints shall continually pour forth into one another's Bosoms in this City: in this City, I say, for at this Day, as I have formerly shewed you, there will be found no Treasure any where but at *Jerusalem*; every Saint shall be here, every Grace shall be here, the precious Stones of the Sanctuary, the precious Sons of *Zion* shall not then, as now, lie scattered, some in the World, and some in *Mistress Babylon's Lap*; neither shall any thing pertaining to the Church's Privileges, be found in her at all for ever. *There shall be heard no more at all in her any Harpers, Trumpeters, Pipers, or any other heavenly Musick in her; neither shall there be any more the Sound of a Millstone to grind us Bread, nor the Light of a Candle to guide us in the House, nor yet the Voice of the Bride-groom [Christ] nor of the Bride his Wife*, to tempt or allure any that are seeking the Way of Life, to stay with her: all these things shall be brought to *Jerusalem*. Christians, you must understand that there is a Time when all the Treasures of the Church are to be found in *Babylon*, as in the Days of old; but at this Day, when this City is built, not any of them shall be found there, but all shall be brought and delivered up to *Jerusalem* again, as was also foreshewn in the Type; and all Places shall be void of the Treasure of Heaven, but *Jerusalem*.

Wherefore by the Glory and Honour of the Nations in this Place, I understand, That all the Treasures of the Church, and all the Graces that at this Day lie scattered here and there, some in one Place, and some in another, they shall be found nowhere at that Day but in this City, *in the Church that walks according to Rule*. Now the Reasons why I take this Honour and Glory to be meant of these Things are,

First, Because thus it was in the Time of the building of *Jerusalem* after the Captivity; the Treasure of the *Jews*, which was become the Treasures of the Provinces of *Babylon*, was again restored and brought to *Jerusalem*, as you may see by the Scriptures now cited.

Secondly, Because I find indeed, that the *Milk and Honey* of the Land of *Canaan* (which are in our Gospel-Language, the Gifts,

Rev. 18.
22, 23.

2 Chron.
36. 7.

Ezra 6. 1.
to 6. & 7.
to 17.

Ezek. 20. 6

Gifts, Graces and Treasures of the Church)
 Cant. 4. it is called, *The Glory of all Lands*. Now,
 11. I say, seeing the Milk and Honey, which
 is the Comforts of the Church and her
 Treasure, is called, *the Glory of all Lands*;
 I take Glory and Honour in this Place to
 signify the same thing also.

Thirdly, Because also I find, by compar-
 ing the Prophets, that the Christians Glory
 and Honour lieth mostly, even principally,
 in heavenly and spiritual Things; as in
 Faith, Love, Experience of God, of Grace,
 of Christ, and spiritual Life. I read, that
 at the building of this City, the *Jews* and
Gentiles shall meet together, and that at
 that Day they shall mutually be Partakers
 of each others Glory. *The Gentiles shall*

Isa. 66. 10. *milk out, and be delighted in the Abundance*
 11, 12, 13. *of the Glory of the Jews: and the Glory of*

the Gentiles shall be again extended unto the
Jews, like a mighty flowing Stream: But I
 say, that this Glory and Honour should
 consist in outward things, or that the Glory
 that is meerly carnal, should be principal-
 ly here intended, I confess it grates too
 near the Ground for me to believe or re-
 joyce in. Alas, I find that those Souls that
 have not now the tenth part of the Spirit
 and Life of heavenly Things, that shall
 then be poured forth; I say, I find that
 these Things are trampling on the World,
 and disdain the Thoughts of being taken
 with its Glory: Wherefore much less will
 it be esteemed in that Day, when the
 Glory and Goodness of God shall in that
 manner break forth. Again, Can it be
 imagined that the Chief of the Glory that
 the *Gentiles* should bring to the *Jews* after
 a sixteen hundred years Warming in the
 Bosom of Christ: I say, is it imaginable
 that the great Crop of all they have reap-
 ed, should consist in a little outward
 Trumpery? Or if it should, would it be a
 fuitable Medicine in the least to pre'ent to
 the Eyes of a broken and wounded People,

Rom. 11. as the *Jews* will be at that Day? or if the
 13, 14, 15. Glory that the *Gentiles* at that Day shall
 suck from the *Jews* were such as this,
 would it at all be as Life from the Dead to
 them in a Gospel Sense; The Church of
 the *Gentiles* shall be a Wall to the *Jews* at
 their Return, but such a Wall as will
 chiefly consist in spiritual and heavenly
 Safeguard, and in outward, because of

Cant. 8. 8. that: *I am a Wall*, saith she, *and my*
 9, 10. *Breasts are Towers*, on which the *Jews*
will build upon her a Palace of Silver.
 But must this Wall, I say, consist chiefly
 in outward Glory, in the Glory of earthly
 Things? or must this Silver Palace be of
 that Nature either? no verily, but when
 God hath built the City *Jerusalem*, and
 put his Church into such a State, that up-
 on all her Glory shall be a Defence of Hea-
 ven, then shall the *Jews*, by their coming
 into this City, build by their Experience a
 Palace for spiritual and heavenly Pleasure,

N^o XXX

to solace and comfort their Brethren with-
 al. In a word then, by *Glory and Honour* Psal. 61.
 in this Place, we are chiefly to understand
 the spiritual and heavenly Things of this
 City, which in the Times of the Reign of
 Antichrist have lain, some among the Pot-
 sherds of the Earth, some again under
 the Stairs, some under this Abuse, and
 some under that; all which shall be
 brought by the Souls that shall be convert-
 ed, forthwith to this City the *Church*,
 where will be the Treasury of God, into
 which every one at that Day shall throw
 in of their abundance; but as for the Glory
 of the World, the Saints shall be above it, it
 shall be with them, as Silver and Wood was
 in the Days of *Solomon*, even as little worth
 as the Stones in the Street in their account. 1 Kin. 10.
 21.

Verse 27. *And there shall in no wise enter*
into it any thing that defileth, neither what-
soever worketh Abomination, or maketh a
Lie, but they which are written in the
Lamb's Book of Life.

I am not yet convinc'd that the highest
Church-state that ever was, or ever will be
 in this World, could possibly be so all of
 them the Elect of God, but that there
 would get in among them some that had
 not saving Grace; the same also I believe
 touching the State of this *Jerusalem*: But
 yet this I do believe again, that the right
 and Gospel-pattern is, *That none be admit-*
ted into Church Communion, but such who 1 Cor. 1. 1.
are visible Saints by Calling; the Substance 2 Cor. 1. 1.
 of which these words import, *There shall* Eph. 1. 12.
not enter into it any thing that [defileth] or Phil. 1. 1.
that [worketh] Abomination, or that [maketh
a Lye;] which words do principally strike
 at a People that appear to be loose, wick-
 ed or ungodly; of which sort indeed, not
 one shall here at any time, no, not in any
 wise, be admitted Entrance: for now shall
 all the Forms, and all the Ordinances,
 and all the Forms of the Goings out of the
 Church of God, and the Comings into it, Ezek. 43.
 be so exactly opened to these People, and
 they so punctual and distinct in the Obser-
 vation of them, that it will not be possible
 that a *Canaanite* should be here for ever
 again found any more: This is the Law of
 the House upon the Top of the Mountains,
 the whole Limit thereof shall be holy; be-
 hold, this is the Law of the House.

And as there shall at this Day be none
 admitted here, but such as are in truth visi-
 ble Saints; so none must here continue, but
 they that continue such: If any of those
 Stones that are put in for building into
 the House of God, shall afterwards have
 the Plague found on them; then the Priest
 shall command that such Stones be taken a-
 way, and cast into the unclean Place that is
 without the City. And observe it, that
 Congregation on Earth that admits only
 of such Persons as are visible Saints by
 Calling and Profession (though possibly
 some of them, as in the case of *Judas* and
 Demas

8 M

Demas

Heb. 12. *Demas*, may be known to God to be Non-elect, yet) *that Church is holy round about the Limits thereof*: Provided also, that if at any time after that the Plague appears, they orderly proceed to deal with them (as here things will be done to a tittle, and a Hairs breadth.) Now the reason why the Church may be said to have some within her that are Non-elect, and yet be counted Holy still, it is because the *Church* is to judge of Persons by their Words and Lives; they know not the Heart absolutely: and therefore if in Word and Life a Man be as he ought, he is to be accounted a visible Saints, and orderly ought to be received of the *Church* as such: So that I say, as I said before, these Words of barring out Sinners out of the *Church*, they are not to be understood as if they intended that those should be debarred visible Communion, that in Word and Life appeared visible Saints that are so judged by the Rules of Christ's Testament; but that such should be from it shut out, that appeared visible Sinners: Those that are *Defilers, Workers of Abomination, and Makers of Lies*, none of these shall enter.

But those that are written in the *Lamb's Book of Life*. These Words explain the Matter: those, and those only, shall enter here, that are found written in the *Lamb's Book of Life*. Now by *Book of Life* we are to understand two Things in the Scriptures of Truth: First, either the Book of God's eternal Grace and Mercy through Christ, in which all the Elect are recorded for ever: Or, Secondly, That Book of Life in which the Lord Jesus hath all recorded that are visible Saints by calling; for, for both these there is a Book of Life.

For the first of these, I judge these Scriptures do suit; and for the second these with that in the Text.

Now the Book of Life in this Place must not be so strictly taken, as if it included those only that were elect of God to eternal Life, but must be understood of that Book wherein are recorded the Rules and Bounds of visible Church-communion; and so all those that thorough the Gifts and Operations of special or common Grace do fall within the Compass of those Rules and Bounds. Thus it was in the Type at the Return out of Captivity, none were to be admitted Entrance into the Church, but those that could shew their Privileges by Genealogy, and the Records of the Church; and to others it was said, That they had neither Portion, nor Lot, nor Memorial in Jerusalem.

Now that by *Book of Life* in this place we are to understand that Book that hath in it the Bounds and Liberties of this City, and so every one that falleth within the Compass of these Bounds and Privileges visibly; consider,

First, They that are visible Matter for

visible Church-Communion, they shall be found within this City, and yet there shall not enter any, but those that are written in the *Lamb's Book of Life*.

Secondly, Now visible Church-communion doth not absolutely call for only invisible Saints, neither can it: for if the Church were to joyn with none but those whom they knew to be the very Elect of God (as all invisible Saints are) then she must joyn with none at all; for it is not possible that any Church should be so infallible to judge in that manner of the Elect, as to discern them always, and altogether from the Non-Elect, which cannot be an invisible Saint.

Thirdly, By *Book of Life* therefore in this Place, we are to understand, I say, that Book that hath written in it every visible Saint, whether they be Elect or not; and so such a Book that is capable of receiving in a Man at one time, and of blotting of him out again, as Occasion doth require at another: which Thing is only applicable to that Book that binds and looses on the account of a Man's being a visible Saint or a visible Apostate: which thing is only applicable to the visible Rules of receiving or shutting out of visible Church-communion; which Rules being the Rules of Christ's New-Testament, it is proper to call it the Book of Life; and is about the Matter of going in or going out of this very City so called: If any Man shall take away from the Words of the Book of this Prophecy, God shall take away his Part out of the Book of Life, and out of the Holy City, and from the things that are written in this Book. O how happy is he who is not only a visible, but also an invisible Saint! He, he shall not be blotted out of the Book of God's eternal Grace and Mercy; when others are liable to lose a Share, not only in Heaven, but to be forever blotted out of the Book that approveth of visible Believers also.

Fourthly, But again, to explain the Matter yet more: In the visible Church there are not only Sons but Servants, that is, not only those that are truly Elect, but such as have received a Gift for the perfecting the Church under *Christ, in his Service here in this World: Now, I say, the Servant for the Time present hath his Place in the Church as well as the Son, though not the Place of a Son, but of a Servant, even a Place of Service, as of Preaching, Prophecy, Administering the Ordinances that are given to the Church, and the like; all which a Man that hath not Grace may do, and that by the Appointment of Christ; thus was Judas, Demas, Hymeneus, Philetus, and others, who sometimes were the Servants of Christ in the Church, and did minister for him to them; yet themselves, notwithstanding, such as were all that time Strangers and Aliens to the Life and Power, and saving Operations of the justifying and preserving Grace of the Gospel: as he faith

faith also by the Prophet *Isaiah*, *Strangers shall stand and feed your Flocks, and the Sons of Aliens shall be your Ploughmen, and your Vine-dressers*. For verily Christ will give to those that have not his saving Grace, yet great Knowledge and Understanding in the Mysteries of the Kingdom of God, and will also make them for Profit and Advantage in his Church, to feed their Flocks, to plough up the fallow Ground of their Hearts, and to dress their tender Vines: Yet, I say, they themselves shall not be everlastingly saved, for they want his saving Grace. As Christ saith, *The Servant abideth not in the House for ever, but the Son abideth for ever*. As he saith again in another Prophet, *If the Prince give a Gift to any of his Sons, the Inheritance thereof shall be his Sons; it shall be their Possession by Inheritance; but if he give a Gift of Inheritance to one of his Servants, then it shall be his to the Year of Liberty; after it shall return to the Prince; but his Inheritance shall be his Sons for them*. Some indeed have Grace as well as Gifts; now they that are such, the Profit of their Gifts shall be rewarded by virtue of their Grace; but as for them that have only a Gift, when the Work of a Gift is done, then they cease to be any longer of Use in the Church, and therefore are forthwith shut out of the same, *but the Son abideth for ever*. Thus you see that as visible Church-communion doth not absolutely call for the Elect only, but admits, and that by the Book of Rules, all that are visible and open Saints by calling: So also the Lord Jesus himself doth, and will use some in his Church as his Officers and Servants, that yet in a strict Sense are neither his Sons nor Members; who yet are within the Bounds of that Book of Life that here he speaks of, as is evident, because with Christ's Allowance they are admitted into Communion with his Church, and by him also furnished with Gifts and Abilities to profit and edify withal. Now observe, such a one is admitted, though but a Servant, yet not by the Church, because but such a one. The Church receiveth no Man upon the account of Gifts alone, but upon the account of the Appearance of Grace; as of Gospel-Repentance, of the Confession of Faith, and of a Conversation suitable to the same: All which a Man that is not Elect may have the Notion of, yea, the * Power, though not the saving Power.

Fifthly, Further, this which I have said about the visible Church-communion, and so consequently about the Book of Life, it must needs be a Gospel-Truth; yea, a thing for Truth in this *New Jerusalem*: because, besides what hath been said, there will be found in this City, even at the coming of the Lord Jesus (which coming of his, will not be for some time after the Building and setting of it up) I say, there will be then found among them *Foolish Virgins*, and such

who have not the Saving Grace of God in their Souls: But yet, 1. These very Souls shall be counted by the Church, yea, by Christ himself, for *Virgins*; that is, such as had not defiled their Profession. 2. And will be such Virgins as have, and hold every one her Lamp, even as the Wise themselves. 3. Such Virgins as were, every one of them gone forth from the Pollutions of this evil World. 4. And so such as continued visible Saints, even till the Bridegroom came; for then 'tis said in the *Margent*, they cried, *Our Lamps are going out*. *Matt. 25.* These, I say, be those gifted People that will have Place in the Church, and so Place in the Book of Life here mentioned, which yet will (though they continue hid from the Church) be discovered in the Day of the Lord to be such, as had only a Gift, but not Grace, and shall for their secret Sins be cut off and cast away, notwithstanding they were visible Saints all their Days.

To conclude then; If the Scripture saith, that none that *defileth*, or that *worketh Abomination*, or maketh a *Lie*, shall enter into this Holy City, which yet is but the Church on Earth; with what Face can defilers think and say, they shall possess a Part among the Church which is in Heaven. Again, If many that have received Gifts from God, and that may be serviceable in his House, shall yet be put out of Doors at the coming of the Lord, What will they do that have been, and yet continue both giftless and graceless, as visibly as the Light that shineth? and that instead of being the Plough-men and Vine-dressers of the Church, prove Thieves, Robbers, Persecutors, and the like! yea, if many that are within the Bounds of that Book of Life that hath the Records and Rules of a rightly constituted visible Church, may yet perish, what will become of them that never were so much as written *therein*? must they not perish rather? *And who so ever were not found written in the Book of Life; was cast into the Lake of Fire.* *Rev. 20.*

Chap. 22. Ver. 1. *And he shewed me a pure River of Water of Life, clear as Crystal, proceeding out of the Throne of God, and of the Lamb.*

Having thus shewed us this City, her Fashion, Glory, Inhabitants, and the like: he now comes to shew us her Provision and Maintenance, wherewith she is kept in Safety, Life, Peace and Comfort, &c.

And he shewed me a pure River of Water of Life. This *Water of Life*, is nothing else but the manifold Grace of God in Christ, let forth to the Inhabitants of this *Jerusalem*, wherewith she is watered and replenished, as the Earth with rain from Heaven, for the good of those that drink thereof. For both the Word *Water*, and that of *Life*, they are but Metaphorical sayings, under which is held forth some better

* Heb. 6.
4. 5.

Zac. 13. 1. better and more excellent thing. And indeed it is frequent with God in Scripture to speak of his Grace and Mercy under the Notion of Waters, of a Fountain, a Sea, and the like.

Now it is called *Water*.

First, Because no Soul can be cleansed, or effectually washed from its Guilt and Filth, but by the Grace of God. *I washed thee with Water, yea, I thoroughly washed away thy Blood from thee, and thou becamest mine.*

Secondly, It is called *Water*, because it also quencheth the spiritual Thirst of them that by Faith do drink thereof: *I will give, saith Christ, to him that is a-thirst, of the Fountain of the Water of Life freely.* And again, *He that drinketh of the Water that I shall give him, shall never thirst.*

Further, as it is called *Water*, so it is called the *Water OF LIFE*, and that upon a diverse Account.

First, Because it is that which recovereth the Soul that drinketh thereof, from the Death of Sin, and the Curse of God, to a Principle of Life and heavenly Blessing. *And it shall come to pass that every one that liveth, that moveth whithersoever the Waters shall come, shall live.*

Secondly, It is called the *Water of Life*; because, that from it come all those heavenly and spiritual Quicknings and Revivings, that (like *Aqua Vitæ*) do fetch again, and chear up the Soul that was sinking, and giving up the Ghost in this World. *There is a River, the Streams whereof make glad the City of God.*

Thirdly, It is called the *Water of Life*, because it healeth the Soul of all its spiritual Infirmities and Diseases; wherewith by reason of the Remainders of Sin, the Creature is most sadly annoyed and infected. *And there shall be a great Multitude of Fish (of Men he means) because the Waters shall come thither, for they (the Fish) shall be healed, and every thing shall live whither the Waters come.*

Fourthly, and lastly, It is called the *Water of Life*, because that whosoever doth effectually drink thereof, shall die no more, but the *Water that Christ shall give him, shall be in him a Well of Water, springing up in him to eternal Life*; wherefore he calleth it in another Place, the *Living Water*, because the Quality and Nature of it is to beget, to increase, to maintain, and preserve Life.

And he shewed me a pure River of Water of Life, clear as Crystal, &c. Mark, It is *Water, Water of Life, pure Water of Life, and clear as Crystal*. These Words, *Pure* and *Clear*, and that *as Crystal*, they are added upon a double Account.

First, To shew you that it is *Grace* alone that saveth the Sinner.

And Secondly, To shew you, that at this Day the Doctrine of this *Grace* will be by it self alone without the Commixture of

that Dirt and Trash that for a long time, even to this Day, hath been thrown into it.

First, It sheweth us, that it is *Grace* alone that saveth the Sinner, pure *Grace*, *Grace* that admits of nothing of ours to be in the least a Helper in the Matter of our Happiness; we are justified freely by his *Grace*, through the Redemption that is in Jesus Christ. As he saith by the Prophet, *I will pour [CLEAN] Water upon you, and you shall be clean, and from all your Idols will [I] cleanse you. Not for your Sakes do I this, saith the Lord. Be ye ashamed and confounded for all your own evil Ways, O House of Israel.* It is clean *Water* indeed, it is clear in the Nature of it, clear in the Gift of it, and clear in the Working of it: It washeth freely, thoroughly and perfectly: *From all your Idols will I cleanse you.*

Secondly, This Word *Pure, and clear as Crystal*: It also sheweth us, that at the Day of *New Jerusalem*, the Doctrine of *Grace* shall be cleansed from all those dirty and muddy Inventions, that Sin, Satan, and the Wisdom of this World hath thrown into this River, and into its goodly Crystal Streams; I say at this Day they shall not come near it, neither shall the Rubbish they have already cast into it any more be there for ever. *I will destroy all the Beasts thereof (the beastly Men he means) from beside the great Waters, neither shall the Foot of Man trouble them any more, nor the Hoofs of Beasts trouble them. Then will I make the Waters deep, and cause their Rivers to run like Oyl, saith the Lord God.*

And he [shewed] me a pure River of Water of Life, clear as Crystal, &c. In that he saith, he saw this River, he giveth us in a Mystery also to understand how openly and plainly this River shall in all its Crystal Streams and Currents be apprehended and seen by the Children of this City; for in this Vision he doth as it were represent in his Person, the Children of *New Jerusalem*; as God said to *Ezekiel* in another case, *Thou shalt be a Sign, and they shall do as thou hast done.* So here, *I SAW*, saith John, a pure River of *Water of Life*. I am in this a Sign to the House of the *Israel* of God, and to the Inhabitants of this City; they shall do as I have done, and shall also see as I have seen. As saith the Church and People of this City, *As we have heard, so have we SEEN, in the City of the Lord of Hosts.* And hence it is called an *OPEN Fountain*, because it shall be no more shut up or kept close for ever.

And he shewed me a pure River of Water of Life, clear as Crystal [proceeding] out of the Throne of God. This Word, *Proceeding*, hath also in it two things.

First, An implicit Declaration whither it goes. And,

Secondly, A Discovery of its gradual Extension to those to whom it goes.

First,

First, Touching to whom, or whither it goes; it is let out both to the *Jews* and *Gentiles* indifferently; and so it never yet was since the Foundations of the *Jewish* Church; for in the time of the Old Testament it did run to the *Jews* in special, and in the Times of the New-Testament hitherto, unto us the *Gentiles* in special. O but now it shall in this manner be extended to Sinners no longer; not now to the *Jews* without the *Gentiles*; nor again, to them without the *Jews*, but equally and alike to both and on them both it shall work alike effectually: *It shall be at that Day*, saith the Prophet, *that Living Waters shall go out from Jerusalem; half of them towards the former Sea, and half of them towards the hinder Sea.* By *Living Waters* here, you are to understand the same with this in the Text; by the former Sea, the People of the *Jews*, for they were God's former People; and by *Hinder Sea*, the People of the *Gentiles*, for they are the younger Son: And because the whole World consisteth of these two People, therefore *Ezekiel* in his Vision puts them both together, calling them *the Fish of one great Sea*, to which this Water of Life shall run, and upon whose Fish it shall have a like Operation, even to heal them, and make them live without respect either to this or that Party.

Zec. 14.8.

Ezek. 47. 10.

Isa. 60. 5.

It shall come to pass that the Fishers (that is, the Gospel-Ministers) *shall stand upon the Rivers from Engedi, even to Eneglaim, they shall be a place to spread Nets, their Fish shall be according to their Kinds, as the Fish of the great Sea, exceeding many; as another Prophet saith, The abundance of the Sea shall be converted to thee.*

Thus much touching whither this Water goes.

And now to come to the Manner of the Extension of it in the way of its proceeding. A thing that proceeds, it doth what it doth gradually, that is, by degrees. First, it comes or goes so far, and then further, and afterwards further than that, till at last it ascends to the height and uppermost Degree that is allotted for its Perfection: All which the Holy Ghost would have us gather out of this Word, it *proceedeth*, or that *John* saw this *Holy Water* proceeding: The which, the Prophet *Ezekiel* in a Mystery unfoldeth to us, saying, the first time he passed over this Water, *it was up but to his Ankles*; the second time he passed through, *it proceeded to his Knees*; the third time to *his Loins*; and last of all, became a *River to swim in*.

Ezek. 47. 3, 4, 5.

1 John 2. 12.

First, It is but up to the *Ankles*, that is, but shallow, and signifies that, first, the Soul is but a little Child in God's things, such as the Apostle calls *Babes, Children, little Children*.

Secondly, Then from the *Ankles* it proceeds to the *Knees*, that is, somewhat higher than the *Ankles*, and signifieth that the Christian groweth from a Child to a young

and strong Man, one that is now gotten deeper into the things of God, and that is able to tug with, and overcome the wicked ones.

Thirdly, After this, it proceeds higher, *even up to the Loins*; this signifies, that as *Grace* makes Men *Children* of God, and his *Young Men*, so also it maketh them *Fathers*, and *Ancients* in his Church; it makes them grave, knowing, solid Guides, and Unfolders of the Mysteries of the Kingdom; these are such as are instructed into the Kingdom of God, and that can bring out of their Treasury things new and old.

Fourthly, It yet proceeds higher, even to be above the Head, a *River to swim in*, and that such a River as can by no means be passed over. This signifieth our launching into Eternity; our being beyond all Heights, Depths, Lengths and Breadths, in the open Vision and Enjoyments of Grace. For *there the glorious Lord shall be unto us a Place of Broad Rivers and Streams, wherein shall go no Gally with Oars, neither shall gallant Ships pass thereby.* Thus we begin Children, and wade up to the *Ankles* in the things of God, and being once in, it riseth and proceeds to come up to our *Knees*, then to our *Loins*, and last of all to be a *River to swim in*, a River so wide, so deep, and every way so large, that it can in no wise be passed over.

Isa. 33. 21.

And he shewed me a pure River of Water of Life clear as Crystal, proceeding out of the Throne of God, and of the Lamb. Having thus spoken to the Water what it is, as also to whom it extends itself, and how it proceeds: He now comes to shew us from whence and from whom it doth come. It proceeds, saith he, *from the Throne of God, and of the Lamb.* Out of the Throne of God; This Throne of God, it is in another Place called the *Mercy-Seat*, and *Throne of Grace*, from which, as always, so now in a special Manner he will issue forth of himself in the Glory of the Gospel of the Grace of the Lord and Saviour Jesus Christ to the Inhabitants of this City. When he saith therefore, that it doth proceed out of the Throne of God, it is as if he had said, I saw, that from the yerning Bowels of the great God did flow continually the living Streams of the everlasting Fountains of Grace, and that not only to, but in the midst of this City, wherewith her Inhabitants are continually watered, and their Pastures kept always green and flourishing. *He, every one that thirsteth, Come ye to the Waters.*

Exod. 25.

Heb. 4. 16.

Isa. 55. 1.

Proceeding out of the Throne of God, and of the Lamb. In that this Water of Life is said to proceed not only out of the Throne of God, but also of the Lamb: It signifieth and holdeth forth unto us two special Things.

First, That the Throne of God is also made the Throne of the Lord Jesus Christ, upon which he (as a Reward of his Sufferings and Victory over Sin, Satan, and

Heb. 1. 2. all Evils) is set down, and upon which he
& 10. 12. sits and rules as Lord and Chief of all
& 12. 2. Worlds. He is set down on the right hand
Rev. 3. 21. of Power, on the right Hand of the Majesty on high; as he saith, *To him that overcometh will I grant to sit down with me on my Throne, even as I overcame, and am set down with my Father upon his Throne.* This being thus, it signifieth that this City shall have her Enjoyments of Life, Peace, and Joy in the Holy Ghost, by Virtue of the Kingship of the Lord Jesus Christ, as well as by the Virtue of his Priestly and Prophetical Office. The Church doth in our Days know a little what Joy, Peace and Life is to be enjoy'd from Christ, even through that dark and glimmering Sight that she hath of the Offices of Christ in a Mist; but she feels not yet what Joy she shall have, and what Peace she shall enjoy when her Lord in all his Offices is manifest before her, and when he in the Glory of them doth reign in the midst of this *Jerusalem*. There are none of the Offices of the Lord Jesus yet upon the *Throne in his Church on Earth*, though they be all upon the Throne in Heaven: O! but the Day is coming that they shall be all upon the Throne in the Church on Earth, when they shall each of them in its full Length, Breadth, Height and Depth, bear Sway among his People, and before all Men: *Then shall the Moon be confounded, and the Sun asbamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his Ancients gloriously.*

O that thou wouldst rend the Heavens, that thou wouldst come down, and that the Mountains might flow down at thy Presence! O that the Day were come that the Smoak should go forth of the Temple of God, that Men might enter into it, and there meet with God upon the Throne, and with Jesus in him upon the Throne in all his Offices. It will be thus thou *Zion*, shortly, and great shall be the Peace of thy Children.

The second thing observable, is, That as all Grace comes from out of the Throne of God, so it also proceeds, or comes out of the *Throne of the Lamb*: that is, No Grace comes to any, but through the Victory and Conquest of the Lord Christ: *We are justified freely by his Grace, through the Redemption that is in Christ Jesus*: And again, *We have Redemption through his Blood, even the Forgiveness of our Sins, according to the Riches of his Grace.* By which we may gather, that when these things come to be in their own Purity among us; that is, when Grace runs clear without the Dirt and Mud of the Traditions of Men commixed therewith, then will all that hold up false and erroneous Opinions, be washed away: For this River will not only wash away the Sins and Filthiness of those that are truly gracious, but it will also destroy the Heretick and erroneous Person; it will

be to them at that Day as the Red Sea was to the *Egyptians* of old; which Sea, though it was a Wall on this Hand, and on that, to the Children of *Israel*, yet it destroy'd the *Egyptians* that assay'd to go through it, as *Israel* did. The Reason also why we are at this Day in such Confusion in Matters of Religion, it is for want of the clear and pure Streams of this River of Water of Life; all which will be mended when there is but one River to water this City, and that too the pure River of the Water of Life, in all its Streams as clear as Crystal; then shall all drink in all things into one Spirit, and be watered with the same Dew of Heaven.

Thus much of the *Water of Life* that belongeth to this *Jerusalem*.

Verse 2. *And in the midst of the Street of it, and on either side of the River, was there the Tree of Life, which bare twelve manner of Fruits, and yielded her Fruit every month; and the Leaves of the Tree were for the healing of the Nations.* This *Tree of Life* is the Lord Jesus Christ; and that he is here called a *Tree*, rather than by other of his Names, it is to shew us how fruitful and exceeding advantageous he in all his Benefits will be to the Inhabitants of this City: This is that Tree under whose Branches the Fowls of Heaven shall now most safely lodge, and find Relief from the hot and fainting Beams of the persecuting Sun of this world, as the Word doth there inform us.

Now before I come to speak to this Tree, touching the manner of its Fruit, and its often bearing, with the Efficaciousness of its Leaves, which here he saith do heal the Nations; I will take Notice of one or two general Things that lie before me, from the standing of the Tree in the midst of the Street of this City.

First then, In that he saith this City hath a *Tree of Life* in it; he alludes to the Garden of *Eden*, the pleasant Paradise that God began the World withal; whereby he signifieth, that as the World began with a *Paradise*, so also it shall end with a *Paradise*, when Sin and Satan have done their worst: This New *Jerusalem* shall be the Wind up of the World, and in it shall stand the Tree of Life, as well as there stood one in the goodly Garden, which was the Beginning thereof. In which Paradise there shall be no Tree of Knowledge, or the Law of Works to bear Sway, and to cause that the Sons of God shall be thrust out thence for their eating of its forbidden Fruits; no, the Tree of Life alone shall here bear Sway and Rule, whose Fruit is only healthful, and the Leaves thereof for Medicine.

Now this *Tree of Life* being in the midst of this City, it signifieth that the Inhabitants of it shall be sweetly shadowed, refreshed and defended with its Coolness, and also sweetly nourished and comforted with its

its Dainties: And hence it is that the Scriptures do hold him forth in his Benefits to his Church under these very Notions: *As the Apple-tree is among the Trees of the Wood, so is my Beloved among the Sons. I sate down under his Shadow with great Delight, and his Fruit was sweet to my Taste.* Indeed the Shadow of this Tree of Life, as always it is refreshing to the Tempted and Weary, so now it will be far more: *They that dwell under his Shadow shall return; they shall revive as the Corn, and grow as the Vine, and the Scent thereof shall be as the Wine of Lebanon.* Mark, 1. His Shadow will make us return, that is, to our first Love; to the Days of our Youth, to our young, fresh, tender, and flourishing Faith, Love and Self-denial, that we received in the Days of our Espousals. 2. As it will make us return to these, so it will make us revive in these; they shall return and revive; they shall revive as the Corn; as the Corn doth when in the Heat of Summer after long Scorching, it is covered with cool Clouds, and watered with the Bottles of Heaven. 3. As it shall make them return and revive, so it shall make them grow; they shall grow as the Vine, that is, speedily, fruitfully, and spreadingly. 4. This is not all, but the Smell of Saints in those Days shall be excellent, *They shall revive as the Corn, they shall grow as the Vine, and shall send forth their Scent as the Wine of Lebanon.* This Tree is a perfuming Tree, and makes them also that abide under the Shadow thereof, to smell as sweet smelling Myrrh; it makes them smell as the Wine of thy Grace, O Lord, and as the fragrant Ointments of Heaven. When the Spouse did but touch where her Lord had touched afore her, *it made her Hands drop with Myrrh, and her Fingers with sweet-swalling Myrrh.* O they will be green, savoury, reviving, flourishing, growing Christians, that shall walk the Street of New Jerusalem! I am, saith he, a green Fir-Tree, from me is thy Fruit found.

Hof. 14.8. But again, As he shall be thus profitable to his People for Shadow and Reviving, so he will be in the midst of the Street of it for Food, for refreshing and replenishing that way. *I sate down under his Shadow with great delight, said she, and his Fruit was sweet to my Taste.* Ezekiel tells us, that

Ezek. 47. 12. this Tree is all Trees; *And on the Bank of the River, on this side, and on that, were [all Trees] for Meat.* Indeed Christ is all Trees; yea, there is more to be found in him for the Food

Hof. 14.8. of the Soul, than there can be on all Trees Rom. 11. for the Food of the Body. He is a Fir-

John 15. 1, 2. tree for Tallness, Greenness and Strength; He is an Olive for Fatness, a Vine for

Cant. 2.13. Sweetness and Goodness, for therewith is refreshed the Heart both of God and Man. What shall I say, he is the Almond-Tree, the Fig-Tree, the Apple-Tree, all Trees; The Tree of Life also in the midst of the

Paradise of God.

To conclude, Seeing Christ is said to be in the midst of the Street of this City, it sheweth unto us with what, at all Occasions, the Actions of the Saints of this City, shall be seasoned. The Street, you know I told you, is the Way of Holiness in this City, the Place of Spiritual Recreation and Solace. Now in the very midst of this Street there stands this Tree, which being thus, it sheweth us how wonderfully Christ, as a Tree of Life, will be in all the Words and Deeds of the Inhabitants of this Jerusalem; they will walk in Christ, they will talk in Christ, they will do all they do in Christ, or rather Christ will be found in all their Ways, even as *the Tree of Life is found in the midst of the Street of this City: they shall walk up and down in my Name, saith the Lord.*

Again, In that this Tree is said to stand in the midst of the Street, it sheweth unto us how common and free his Benefits will now be also. The Plumbs, and Figs, and Grapes, and Apples of this Tree, will be open to every Passenger; not a Boy nor a Girl that now shall play in thy Street, O Jerusalem, but shall eat of the Fruits of the Tree that stands in the midst of thee, as of common * things.

And in the midst of the Street of it, and ^{4, 5.} [on either side] of the River was there the Tree of Life. As this Tree doth stand in the midst of the Street of this City, so it also standeth on each side of the River of the Water of Life, of which you have heard before. Now when he saith, *the Tree is on either side of the River*; whence by the Way note yet again, That both the Water of Life, and also the Tree of Life, they are both to be enjoyed by the Inhabitants of this City in the Way of Holiness; the Tree is in the midst of the Street, and the River runs thorow or between the very Tables of the Heart of this Tree of Life; *on either side of the River was there the Tree of Life.*

Again, In that it is said that this Tree of Life is on either side of the River; it argueth that they who come at any time at this River for Water to quench their Thirst, and to make them live, they must come to it by the Tree of Life, which is Christ. In more easie terms, read it thus; there is none can partake of the Grace of God but ^{Col. 2.3, 9. Joh. 1. 16.} by the Man Christ Jesus, which is this Tree of Life; for this Tree, this Christ, doth stand on either side of the River, to signifie that all Grace to us comes thorow his bloody Wounds, Death and Victory. *I am the Way, saith Christ, the Truth and the Life, no Man cometh to the Father but by me.*

And on either side of the River was there the Tree of Life. Mark, But one Tree, and yet such a Tree whose Body reached as far as the River reached; indeed Ezekiel saith

faith this Tree is *all Trees for Meat*, yet not to shew that there are more Trees of Life than one, but to shew that all that can be thought of that is good for Soul-nourishment, is to be found in this one, that is, in Christ Jesus: and it is further evident, that though he faith *all Trees*, as if he meant many, yet he spake but Metaphorically, to shew thereby the Fulness of Christ; because *John* doth understand him so, calling it *the Tree*, to wit, *the Tree of Life*. But mark again, so far as the River goes, so far the Tree goes, so that where you cannot find the Tree of Life, be sure there is none of the Water of Life. No

Joh. 3. 36. Christ, no Grace; He that hath the Son
1 Joh. 5. hath Life, but he that hath not the Son shall
12. not see Life, but the Wrath of God abides upon him: For on either side of the River was [there] the Tree of Life.

Which have twelve manner of [Fruits.] This word *FRUITS*, it may be taken two ways, either as it relates to God, or as it relates to Man (for, as I said before, the Fruit of this Tree refreshes the Heart both

Judg. 9. 9. of God and Man.)
13. Now if it be taken with reference to God, then it signifieth the compleat Satisfaction that by the Worthiness of the Fruits of the Passion of Christ is given to God for the Salvation of the Church, this City of God. He suffered to finish Transgression, to make an end of Sin, and to bring in everlasting Righteousness; by this, I say, is the Heart of God refreshed, and in this doth it rest.

2. If Fruit here be taken with reference to Men, then it signifieth the Happiness and Glory that those for whom he died and rose again, should receive by this means. His Fruit I have shewed you is sweet to the Taste of his Church, which Fruit is the Effect of his undertaking for Sinners and the comfortable Savour of it in the Soul.

Which bare [twelve] manner of Fruits. In that he faith, the Fruits are *twelve*, he herein alludeth to the twelve Tribes of the Israel of God; for which twelve Tribes here will be found a suitable Measure of Food, healing Food: I will multiply the Fruit of the Tree, faith God, and also the Increase of the Field, that you may receive no more Reproach of Famine among the Heathen.

Ezek. 36. 30.

Again, These that *John* calleth *twelve manner of Fruits*, the Prophet *Ezekiel* calleth, *all manner of Fruit for Meat*: For indeed, as I shewed before, there is that to be found in Christ, both for Fulness and Variety, that is not to be found in Heaven and Earth beside. Here is Fruit for Body, Fruit for Soul, Fruit for Babes, Fruit for strong Men, Fruit for Fathers, yea, for glorified Saints and Angels: Fruits, variety of Fruits, even *twelve manner of Fruits*.

2. By *twelve manner of Fruits*, he doth also allude to the Apostles, who are called

twelve, and are those who have made Provision for the House of God, according to the twelvefold manner of the Dispensation of God unto them, and of the twelvefold manner of Operation of that holy Spirit, which wrought in every one of them severally as he pleased: which *twelve* were before figured unto us by the *twelve Officers* of King *Solomon* (the Type of Christ) which *twelve* were to make Provision for the House of the King, according to the Season of the Year, and each Man his Month in the Year. Which very thing the Holy Ghost also doth here cast his Eye upon, and that makes him bring in the Words of every Month, saying, it yields its Fruit every Month: For indeed, whatsoever you read of concerning this City, in this Description of *John*, you find something or other in the Writings of the Prophets that giveth ground for such Expressions. Wherefore seeing the Officers of *Solomon* were twelve, and the Apostles of Christ twelve also; and seeing the Officers of *Solomon* made Provision for his House, each Man his Month in a Year, and the Fruits of this Tree of Life are called *twelve manner of Fruits*: I do take the twelve manner of Fruits here to be signified by the Provision of *Solomon's* Officers according to the twelve Seasons of the Year, and they a Type of the twelvefold Doctrine of the twelve Apostles of the Lord Christ, for it is their Doctrine that is the Bread of the Church, yea, the Milk for the Babe, and the strong Meat for Men.

And yielded her Fruit every Month. As this confirmeth what I have said before; so it further sheweth us these three things.

First, That the effectual Fruits of Christ for the saving of the World, they are to be had especially at certain Seasons: It yielded her Fruit every Month.

Secondly, It sheweth also that at the Building of this *Jerusalem*, these Seasons will be very thick and quick; she yielded her Fruit every Month.

Thirdly, It sheweth us also, the abundance of Provision that this Holy City shall then enjoy from the Tree of Life, even all manner of Fruit every Month.

1. For the first, That the Gospel hath and will be especially effectual at certain Seasons for the saving of the Sons of Men: it is shewed us by the descending of the Angels into the Pool of *Bethesda* to trouble the Water, which as it was at certain Seasons, so he that in those Seasons first stepped in, he only was made whole of whatsoever Disease he had. It is shewed us also in that Parable of the Lord's hiring Men to work in his Vineyard; which time of hiring, tho' it lasteth in general from the first hour to the eleventh, yet so, as that there were vacant Seasons between hiring-times and hiring-times, quite thorow the whole Day; he went out

at

at the first, third, sixth, ninth and eleventh Hour, and not at every hour to hire Labourers. For as God hath appointed out before hand the Number of his Elect, so also he hath determined in his good Pleasure the Day of their bringing in, and will then have them as certainly as the wild Afs is found in her Month. Of which Times and Seasons, because Men are ignorant, therefore they should with all Faithfulness wait upon God in all the Seasons of his Grace for their Souls, even as he did for his Body; who because he would be there at all Seasons, brought thither his Bed and Couch to rest there.

Joh. 5. 8.

Secondly, As by the Fruit of this Tree, being yielded at certain Seasons, we may gather that there are certain Seasons, in which the Word in an especial manner shall be blessed and made successful to the Salvation of many Souls. So again, in that he saith, *This Fruit is yielded every Month*, it signifieth that in the Days of the Building of the City, the New Jerusalem, these Seasons will be very thick and quick. *Lift up thine Eyes*, saith God to this City, *all these gather themselves together, to come unto thee; thy Sons shall come from far, and thy Daughters from the Ends of the Earth. All the Flocks of Kedar shall be gathered together unto thee* (so that thou wandringly shalt say) *Who are these that fly as a Cloud, and as a Dove to the Windows. For I will make thy Mountain a Way, and my Highways shall be exalted. Behold these shall come from far, and these from the North and the West, and those from the Land of Sinim.*

Isa. 49. 11.

Isa. 60. 7, 8.

Jer. 31. 5.

Thirdly, In that she is said to yield not only Fruit, but *all manner of Fruit*; and that not only one manner of Fruit now, and another then, but *all manner of Fruit*, and that *every Month*: it argueth also that at this Day Jerusalem shall have Abundance of heavenly and spiritual Provision, and of Variety of Dainties for her Solace and Refreshment; always new, I say, and immediately from the Tree. *The Fruits of the Vine shall at that Day be upon the Mountains of Samaria, and shall be eaten as common Things*, saith the Prophet. *Fear not, O Land, be glad and rejoice, for the Lord will do great Things. Be not afraid, ye Beasts of the Field, for the Pastures of the Wilderness do spring: for the Tree beareth her Fruit; the Fig-tree and the Vine do yield their Strength. Be glad ye Children of Zion, and rejoice in the Lord your God; for he hath given you the former and the latter Rain moderately, and he will cause it to come down to you, the Rain, the former and the latter Rain in the first Month; and the Floors shall be full of Wheat, and the Fats shall overflow with Wine and Oil. And I will restore unto you that which the Canker-worm, the Caterpillar, and the Palmer-worm hath eaten, and you shall eat in Plenty, and be sa-*

Joel 2. 21.
to 26.

tisfied, and shall praise the Name of the Lord. And then shall every one, not only sit under his own Vine, and under his own Fig-tree, but from thence they shall call each to other, to give to each other their Dainties, and none shall make them afraid.

And the Leaves of the Tree were for the healing of the Nations. By Leaves here, we may understand the blessed and precious Promises, Consolations and Encouragements, that by virtue of Christ's undertaking for us, we have every where growing upon the New Covenant; which Promises and Encouragements, they are and will be most freely handed to the wounded Conscience that will be tossed upon the restless Waves of Doubt and Unbelief, as was the Olive-Leaf by the Dove brought home to Noah, when he was tossed upon the Waves of that outrageous Flood that then did drown the World.

But again, by this Word, *the Leaves*, you may conceive, that still he hath his Eye to the Paradise, in which at first God placed Adam and his Companion, for 'twas to Leaves they fled for Covering, after they had transgressed against their Maker. Now then, in his saying the *Leaves are for healing*, it is as if he had said, the Paradise that will be towards the latter End of the World, will far outstrip the Paradise that first was planted in the Beginning thereof; for as the Tree of Life, which is the Christ and Saviour, shall stand where did the Tree of the Knowledge of Good and Evil, which is the old Covenant and Law of Works: So the Leaves of this Tree shall be for healing, and for covering the Nakedness of poor Transgressors; though the Leaves that Adam found in the first Paradise, do what he could, did leave him naked.

Christ's Leaves are better than Adam's Aprons. Ezekiel saith, that these Leaves are for Medicine, that is, *they are for healing*, saith John; the which may most fitly be applied to the blessed Promise of Grace: For as a Leaf for Medicine, when applied to a Sore in the Body, doth supple, mollify and heal the Wound; so the Word of Promise, when rightly applied to the Soul, it doth supple, mollify and heal the wounded Conscience: *He sent his Word and healed them, and delivered them from their Distractions. O that Men would praise the Lord for his Goodness, and for his wondrous Works to the Children of Men!*

Ezek. 47. 12.

Psal. 107. 20, 21.

And the Leaves, &c. There is yet another Mystery lieth in these Words.

He doth not say, *And the Fruits thereof are for the Healing of the Nations*; but the Leaves, by which he would have us to understand, that all the Benefits and Privileges that we do here receive from Christ, they are as inferior to the Glory we shall have from him when we come to Heaven, as inferior, I say, as the Leaves are to the Fruit.

Again, The Comfort and Sweetness that at any time we receive from the Lord, it is not before, but after a Promise is suitably applied, even as the Fruit of the Tree with which the Body is comforted, is not before, but after the Leaves have put forth themselves. Wherefore Christ might well say to *Nathaniel* (and that after he had received some Refreshments from a Leaf)

John 1. 50

2 Cor. 4.

17.

Thou shalt see greater things than these; and Paul, That yet a far more exceeding and eternal weight of Glory is laid up for all Believers: for indeed, indeed, the Glory that God hath prepared for us against the Day of God, it doth, and will more outstrip the most high Enjoyment of the highest Saint in New Jerusalem (notwithstanding their Enjoyment will be so eminent) than doth the sweetest Fruit outstrip the Leaf that hangeth on that Tree. And the Leaves of the Tree were for the Healing of the Nations.

If the Leaves be so good, O Lord, let us enjoy the Fruit; and not a little, or earnest, but the whole Harvest thereof in thy Kingdom.

Thus much touching this Water and Tree of Life.

Ver. 3. *And there shall be no more Curse, but the Throne of God shall be in it, and his Servants shall serve him.* This is the Conclusion of the whole Discourse, and it sheweth unto us the blessed Effect of the blessed Recovering of this City to her first and primitive State. These Words therefore, they are only applicable to this state of the Church.

For there hath no State of the Church been yet in the World, but that State hath been liable to a *Curse*; but this State, to wit, the State she will be in at her building again, will be a State without parallel, a State properly her own. *And there shall be no more Curse.*

By *Curse* in this Place we are chiefly to understand; not the taking away of the *Curse*, the eternal *Curse* which separates between God and the Soul for ever, for so the *Curse* in this Sense hath always been taken away, by vertue of the Terms, the general Terms of the New Covenant, and that in common for every Saint in all Ages:

Gal. 3. 13.

Zeph. 1.

12, to 18.

Isa. 43. 28.

Jer. 29. 18.

& 44. 8. 12

Amos 8.

9, to 14.

But by *Curse* here, we are to understand that, or those *Curses* that do, and have frequently befallen the Church for her Sin and Apostacy; as namely, the giving up his People to their own Darkness and Ignorance; his suffering them to swerve from his true Worship and Ordinances; his giving them up into the Hand of those that hate them, to become among them a Hissing, a Taunt, a Reproach, and a By word, as it is at this Day: his taking away from them the Means, to wit, the outward Word of the Gospel, and suffering them to be even at the point to famish for the want thereof. These and other things are the

Curses that he here saith shall be no more among his People; for indeed they shall not, because the Gospel-pattern shall never be removed more, nor their Light to see, nor their Love to practise, never be diminished more; *Their Defence*, also, shall be the *Munition of Rocks*; *Bread shall be given them, and their Waters shall be sure*: As here, you find the *Tree and River of the Water of Life*, are fixed now in the midst of this City. Wherefore now the Church (as I have all along shewed you) shall have her Sun at the height, her Light as the Light of seven Days, and shall go no more down for ever: Also she shall never be pulled down: *She shall be a Tabernacle that shall never be pulled down, neither shall one of the Cards thereof be loosed, or one of her Stakes again removed. There shall be no more Curse.*

But the Throne of God shall be in it. Indeed, here lieth the Reason of all Blessedness to any People, even the Presence of God. Now the Presence of God is with his People, either at Times and Seasons, or all together: He will not be to this City a God of Times and Seasons, even like a way-faring Man that tarries but for a Night, as he used to be to his People of old, but here he will abide, rest and dwell, *I will dwell in the midst of Jerusalem, and my House shall be built in it*, saith the Lord: And again, *I will dwell in the midst of Jerusalem for ever*: wherefore John considering this, he saith, there shall be here no more any *Curse, but the Throne of God*. God will now, when he returneth to Jerusalem, bring his Seat with him, to signify his sitting down in the midst of his People, to be their Company-keeper for ever.

But the Throne of God shall be in it. By this Word *Throne*, we are to understand, yet further, these particular things.

First, How blessed a State this City will be in at all times, for the Answer of Prayer; the Throne of God will be in the midst of them: *the Throne of Grace, the Mercy-Seat*, they will be open now to all the Inhabitants of this City; yea, the Fame thereof shall so spread that it shall be rumoured among all Nations, that in Jerusalem God will be found speedily; that in Jerusalem the God of Heaven and eternal Mercy is found at all times by them that seek his Face. *My House*, saith he, *shall be called a House of Prayer for all Nations*. Yea, many People, and strong Nations shall at that Day come to seek the Lord at Jerusalem, and to pray before the Lord. And at that Day, the very *Fasts of the House of God, shall be to the House of Judah, Joy and Gladness, and cheerful Feasts*; therefore Love, Truth and Peace.

Secondly, The Throne of God being now established in this City, what a Government, what Rule, what a Life of Holiness and Godliness, what Dread and Majesty

Isa. 33. 16.

Zeph. 3.

as 17.

Jer. 14. 8.

9.

Zech. 21.

10, 11.

Ezek. 43.

9.

Zech. 8.

19, to 23.

Isa. 8. 17. jesty will now be in the Hearts of all the Sons of this City! How to an Hairs breadth will he command and guide them with his Eye at all times, when they should either turn to the Right hand or to the Left: What Wisdom (I say) what Holiness, what Grace and Life will be found in all their Words and Actions? The Throne of God is among them, from which there will come continual Influence, Light and Splendor into all their Hearts. *Hear the Word of the Lord; O ye Nations, and declare it in the Isles afar off. He that scattered Jacob will gather him, and keep him as a Shepherd doth his Sheep: for the Lord hath redeemed Jacob, and ransomed him from the Hand of him that is stronger than he. Therefore they shall come and sing in the Height of Zion, and shall flow together to the Goodness of the Lord, for Wheat, and for Wine, and for Oyl, and for the young of the Flock, and of the Herd; and their Soul shall be as a watered Garden, and they shall not sorrow any more at all.*

Jer. 31. 10, to 14.

Thirdly, The Throne of God being in this City, there is also thereby discovered what Sway and commanding an Authority this City will have at this Day, (as I have already shewed you) over all the Earth: *The Lord shall roar out of Zion, and shall utter his Voice from Jerusalem, and the Heavens and the Earth shall shake; but the Lord shall be the Hope of his People, and the Strength of the Children of Israel.* This was figured forth by the Throne of Solomon, in the Days when that City was in its Prosperity; which Throne, to shew the Majesty and commanding Awe that then that City had over all both far and near; it had for the Bearers of the Steps twelve

Isa. 29, 10
Joel 3. 16.

1 Kings
10. 18, 19,
20.

Psal. 87. 3.

Lions, six on this side, and six on that side of the Throne. This City shall then be the Head and Chief, but the Tail and Reproach no more: *Glorious things are spoken of thee, O City of God.*

And his Servants shall serve him. That is, *him only*: Indeed his Servants serve him always, but yet withal they do too too often serve with the Wills and Lusts of Men even in their Service and worshipping God; that is, they serve him in much Affliction, Temptation, Fear and Persecution; but then they shall serve him without any of these: *Yea, they shall take them Captives; whose Captives they were, and they shall rule over their Oppressors. And it shall come to pass in that Day (O City) that the Lord shall give thee [REST] from thy Sorrow, and from the hard Bondage wherein thou wast made to serve, and thou shalt serve the Lord thy God without fear, in Holiness and Righteousness before him all the Days of thy Life.*

Isa. 14. 23.

Luke 1.
74, 75.

Deut. 31.
17.
Jer. 33. 5.

And they shall see his Face. This also argueth a very great Dispensation of Grace and Mercy to this Jerusalem. When God did deliver up his People into the Hand of the King of Babylon, he said, it should be

done in fury and in anger, and that for their wickedness he would hide his Face from his City. Wherefore by the sight of his Face here, we are to understand that glorious visible appearance of God that then will be for this City and People in the Face of all the World. For by the Face of God, we are to understand the Discovery of his Severity, Providences, and wonderful Outgoings among the Sons of Men; as also the glorious breaking forth of Grace, Mercy and Forgiveness thorow Christ Jesus, all which the People of God shall then most marvellously see and behold.

1 Pet. 3. 12
Job 6. 8,
to 14.
Heb. 1. 1,
2, 3.
2 Cor. 4. 6.

First, They shall see his Severity and Judgments upon the Whore.

Secondly, They shall see how God by his strange Judgments and Works of Wonders hath brought this about: *Who shall not fear thee, O Lord, and glorifie thy Name? for thou only art holy? for all Nations shall come and worship before thee, for thy Judgments are made manifest. * They that are delivered from the Noise of Archers in the Places of drawing Water; there shall they rehearse the Righteous Acts of the Lord, even the Righteous Acts towards the Inhabitants of his Villages in Israel.*

Rev. 15. 4.

* Judges
5. 11.

Thirdly, And as for his Mercy, they shall see that their Horn is exalted, and that they are near to him. *Praise ye the Lord.*

Psal. 148.
14.

And his Name shall be in their Fore-heads. And his Name] That is, his Fear and Image, it shall appear in all their Doings. Sometimes he saith, he will write his Fear and Law in their Hearts and Minds. Which Fear and Law is all one with that which in this Place he calleth his Name in their Foreheads. The Forehead of a Man is the Place above all parts of the Body, that is most naked and plain to be beheld of all that pass by; wherefore when he saith, *their Father's Name shall be in their Foreheads*; it is as if he had said, The Profession of my People shall now be open, and the Beauty of it apparent to all Beholders; *I will make them, saith God, a Name and a Praise among all the People of the Earth, when I turn back your Captivity before your Eyes.*

Zeph. 3.
20.

Every Face shall then shine with Oyl, as well as every Heart be replenished with Milk and Wine. This was held forth by the Memorial that the Israelites were to wear at God's Command, between their Eyes: which Memorial, was the Doctrine of Unleavened Bread, and of the Paschal Lamb the Doctrine of Faith and Holiness. Wherefore by Name here, he means the Faith and Holiness of the Gospel, which in those Days shall walk openly with Honour, with Reverence and Esteem before all Men. At this Day the World will, as I have said, be so far off from opposing and persecuting, that they shall wonder, and tremble, and fear before this People; yea, be taken, affected, and pleased with the Welfare of this Beloved.

Exod. 13.
6, 7, 8,
1 Cor. 5. 8.

Isa. 55. 12. Beloved. *The Mountains and the Hills shall break forth before her into singing, and all the Trees of the Field shall clap their Hands: All Nations shall call them blessed; for they shall be a delightful Land, saith the Lord of Hosts. The Waters of Noah shall now be no more, the tumultuous Multitudes shall now be gone, and there will be no more Sea: Now therefore the Doves may be gathering their Olive-branches, and also find rest for the Soles of their Feet, while the Ark shall rest upon the Mountains of Ararat.*

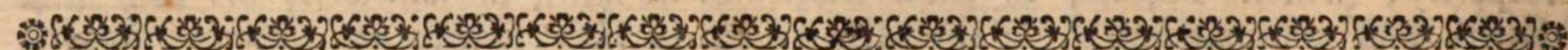
Isa. 54. 9. *The Wolf shall (now) dwell with the Lamb, and the Leopard shall lie down with the Kid; the Calf and the young Lion, and the Fatling together; and a little Child shall lead them. The Lion shall eat Straw like an Ox. And the little Child shall play at the Hole of the Asp, and the weaned Child shall put his Hand into the Cockatrice's Den. They shall not hurt nor destroy in all my Holy Mountains, saith the Lord.*

Isa. 11. 6, 7, 8, 9. & 56. 25. *Blessed is he whose Lot it will be to see this holy City descending and lighting upon the Place that shall be prepared for her Situation and Rest! Then will be a golden World; Wickedness shall then be ashamed, especially that which persecutes the Church: Holiness, Goodness, and Truth shall then with great Boldness, Countenance, and Reverence, walk upon the Face of all the Earth.*

Mal. 1. 11 *From the rising of the Sun, even to the going down of the same, my Name shall be great among the Gentiles; and in every Place Incense shall be offered to my Name, and a pure Offering: for my Name shall be great among the Heathen, saith the Lord of Hosts. 'Twill be then always Summer, always Sun-shine, always pleasant, green, fruitful and beautiful to the Sons of God. And it shall come to pass in that Day that the Mountains shall drop new Wine, and the Hills shall flow with Milk, and all the Rivers of Judah shall flow with Water; and a Fountain shall come forth of the House of the Lord, and shall water the Valley of Shittim; and Judah shall dwell for ever, even from Generation to Generation. And the Name of the City shall be from that Day, THE LORD IS THERE. [Oh Blessedness!] And he said unto me, These Sayings are faithful and true. And the Lord God of the holy Prophets sent his Angel to shew unto his Servants things that MUST SHORTLY be done.*

Rev. 22. 6. *I conclude therefore with that earnest Groan of Moses, the Man of God: O satisfy us early with thy Mercy, that we may rejoice and be glad all our Days: Make us glad according to the Days wherein thou hast afflicted us, and the Tears wherein we have seen evil. Let thy Work appear unto thy Servants, and thy Glory to their Children; and let the Beauty of the Lord our God be upon us, and establish thou the Work of our Hands; yea, the Work of our Hands, establish thou it. Amen.*

Joel 3. 18, 20. *Psalm 90. 14, to 18.*



T H E Resurrection of the DEAD, A N D ETERNAL JUDGMENT:

O R,

The TRUTH of the RESURRECTION of the BODIES, both of Good and Bad at the last Day: Asserted and proved by God's Word. Also the Manner and Order of their coming forth of their Graves; as also, with what Bodies they do arise. Together, with a DISCOURSE of the last Judgment, and the final Conclusion of the whole World.

Courteous Reader,

THOUGH this be a small Treatise, yet it doth present thee with things of the greatest, and most weighty Concernment, even with a Discourse of Life and Death to Eternity: Opening, and clearing, by the Scriptures of God, that the Time is at Hand, when,

when there shall be a Resurrection of the Dead, both of the Just and Unjust; even of the Bodies of both, from the Graves where they are, or shall be, at the Approach of that Day.

Thou hast also in these few Lines, the Order and Manner of the rising of these two Sorts of People, wherein is shewed thee with what Body they shall then rise; as also their States and Condition at this Day, with great Clearness.

For here thou shalt see the Truth and Manner of the terrible Judgment, the opening of the Books, the examining of Witnesses, with a final Conclusion upon Good and Bad. Which I hope, will be profitable to thy Soul that shall read it. For if thou art godly, then here is that which will through God's Blessing, encourage thee to go on in the Faith of the Truth of the Gospel; but if thou art ungodly, then here thou mayst meet with Conviction; yea, and that of what will be, without fail, thy end at the end of the World: whether thou continue in thy Sins or repent. If thou continue in them, Blackness and Darknes, and everlasting Destruction: but if thou repent and believe the Gospel, then Light and Life, and Joy and Comfort, and Glory, and Happiness, and that to Eternity.

Wherefore let me here beg these things at thy Hand.

First, *That thou take heed of that Spirit of Mockery, that saith, Where is the Promise of his Coming?*

Secondly, *Take heed that thy Heart be not overcharged with Surfeiting and Drunkenness, and the Cares of this Life, and so that Day come upon thee unawares.*

Thirdly, *But be diligent in making thy Calling and Election sure; that thou in the Day, of which thou shalt read more in this Book, be not found without that glorious Righteousness that will then stand thee in stead, and present thee before his glorious Presence, with exceeding Joy; to him be Glory in the Church by Christ Jesus, World without end. Amen.*

John Bunyan.

ACTS XXIV. 14, 15.

But this I confess unto thee, that after the Way which they call Heresy, so worship I the God of my Father, believing all things that are written in the Law and the Prophets, and have Hope towards God, which they themselves also allow, that there shall be a Resurrection of the Dead, both of the Just and Unjust.

MY Discourse upon this Text, will chiefly concern the Resurrection of the Dead; Wherefore to that I shall immediately apply myself, not meddling with what else is couched in the Words.

You see here that *Paul* being upon his Arraignment, accused of many things, by some that were violent for his Blood; and being licensed to speak for himself by the then Heathen Magistrate; he doth in few Words tell them, that as touching the Crimes wherewith they charged him, he was utterly faultless, only this he confessed, That after that way which they call Heresy, so he worshipped the God of his Fathers; believing all things that are written in the Law and the Prophets, and that he had the same Hope towards God, which they themselves did allow that there should be a Resurrection of the Dead, both of the Just and Unjust.

Whence note by the Way, *That an hypocritical People will persecute the Power of those Truths in others which themselves in Words profess.* I have Hopes towards God, and that such a Hope which themselves do allow, and yet I am this Day, and that for this very thing persecuted by them.

But to come to my Purpose, there shall

be a *Resurrection of the Dead, &c.* By these Words the Apostle sheweth us what was the Substance of his Doctrine, to wit, that there should be a *Resurrection of the Dead*; and by these Words also, what was the great Argument with his Soul, to carry him through these Temptations, Afflictions, Reproaches, and Necessities he met with in this World, even the Doctrine of a *Resurrection*. I have Hope towards God, saith he, and there is my Mind fixed, for there shall be a *Resurrection of the Dead, both of the Just and Unjust*. The reason why I cannot do what these Jews would have me, also why I cannot live as do the Gentiles, it is, because I have in my Soul, the Faith of the *Resurrection*. This is the Doctrine, I say, which makes me fear to offend, and that is as an Under-girder to my Soul, whereby I am kept from Destruction and Confusion, under all the Storms and Tempests I here go through. In a Word, this is it that hath more Awe upon my Conscience, than all the Laws of Men, with all the Penalties they inflict. And herein do I exercise myself to have always a Conscience void of Offence, both towards God and to-

Ver. 17.

Now here, seeing this Doctrine of the *Resurrection of the Dead*, hath that Power

2 Pet. 3, 4,
5.
Luke 21.
34, 35.

both to bear up and to awe; both to encourage and to keep within Compass, the Spirit and Body of the People of God: It will be requisite, and profitable for us, to enquire into the true Meaning and Nature of this Word, *the Resurrection of the Dead*.

And for the better compassing of this Matter, I shall briefly enquire,

First, What in this Place is meant by the Dead.

Secondly, What is meant by the *Resurrection*.

Thirdly, Why the Apostle doth here speak of the *Resurrection of the Dead*, as of a thing yet to come, there *shall be a Resurrection of the Dead, both of the Just, and Unjust*.

For the First, The *Dead* in Scripture go under a five-fold Consideration, as,

1. Such as die a natural Death, or as when a Man ceaseth to be any more in this World, as *David*, whom *Peter* tells us, *is both dead and buried, and his Sepulchre remaineth with us to this Day*.
Acts 2. 29.

2. There is a People that are reckoned Dead in Trespasses and Sins, as those are who never yet were translated from Darkness to Light, and from the Power of Satan to God. Such I say who yet never felt the Power of the Word and Spirit of God, to raise them from that State, to walk with him in the Regeneration; making a Life out of Christ, and his present Benefits.
Eph. 2. 1, 2. John 5. 25.

3. There is a Death seizeth Men often after some measure of Light received from God, and some Profession of the Gospel of Christ. These, for the Certainty of their Damnation, are said to be dead, dead; twice dead, and plucked up by the Roots.
Jude 12.

4. There is in Scripture mention made of a Death *to sin*, and the Lusts of the Flesh; this Death is the Beginning of true Life and Happiness, and is a certain Fore-runner of a Share in Christ, and with him in another World.
Rom. 6. 6, to 9. 2 Tim. 2. 11.

5. Lastly, there is also in the Word, a relation of eternal Death. This is the Death that those are in, and swallowed up of, that go out of this World Godless, Christless, and Graceless; dying in Sin, and so under the Curse of the dreadful God, who, I say, because they have missed of the Lord Jesus Christ, the Saviour in this Day of Grace; are fallen into the Gulf and Jaws of eternal Death and Misery, in the Fire that never shall be quenched.
Mark 9. 43, 44. Luke 16. 23 to 27.

Now then, seeing there is Death, or to be dead, taken under so many Considerations in the Scripture; it is evident, that to be dead in Christ, the Text is not meant of them all: I then must distinguish and enquire, which of these Deaths it is, that here the Apostle did look for a Resurrection from.

First then, it cannot be meant a Resurrection from eternal Death, for from that there is no *Redemption*.
Psalm 49. 38.

Secondly, Neither is it a Resurrection

from that double Death; for they that are in that are past Recovery also.

Thirdly, And as for those that are dead to Sin, it is Nonsense to say there shall, or can be a Resurrection from that; for that itself is a Resurrection. Which Resurrection also the Apostle had then passed through. Col. 2. 12. And also all the Brethren, as he saith, *You hath he quickned, who were dead in Trespasses and Sins*: And again, *If ye then be risen with Christ*: And again, *Wherein also ye are risen with him through the Faith of the Operation of God, who raised him from the Dead*. Col. 3. 1.

Lastly, The Dead therefore in this Scripture, must be understood of those that have departed this Life, that have Body and Soul separated each from the other; and so the Resurrection, a *Resurrection of the Body* out of the Grave; as *Daniel* saith, *Many that sleep in the Dust of the Earth shall arise*: And again, *the Hour is coming, when all that are in their Graves shall hear his Voice, and shall come forth, &c.* Dan. 12. 2. John 5. 28.

The Resurrection of the Just then, is the rising of the Bodies of the Just, and the Resurrection of the Unjust, the rising of their Bodies at the last Judgment. This also is the Meaning of that saying of *Paul* to *Agrippa*, *I stand, saith he, and am judged, for the Hope of the Promise made unto our Fathers*: which Promise at first began to be fulfilled in the Resurrection of the Body of Christ, and hath its Accomplishment, when the Dead, small and great, are raised out of their Graves: Wherefore though *Paul* saith, *It is already fulfilled*; yet here he saith, *He hopes it shall come. Which Promise, saith he, our Twelve Tribes instantly serving God Day and Night, hope to come, as God told Daniel, saying, Go thy way, for thou shalt stand in thy lot at the end of the days*.
Acts 13. 32, 33. Dan. 12. 13.

Christ is already risen, and therefore so far the Promise is fulfilled, but his Saints are yet in their Graves, and therefore that part of the fulfilling of it is yet to come, as he saith, *Why should it be an incredible thing with you, that God should raise the dead?* Acts 26. 8.

Again, That it is the *Resurrection of the dead Bodies of both Saints and Sinners* that is here inserted, is further evident, because the Apostle saith, it is the Resurrection, that the *very Pharisees themselves allowed*. I have hope towards God, saith he, which themselves also allow, then what that Hope is, he in the next Words sheweth, namely, *That there shall be a Resurrection of the Dead, &c.* Now we know, that the Pharisees did not allow of a Resurrection from a State of Nature to a State of Grace, which is the same with the New Birth; but did confidently allow and teach, that they were the Children of *Abraham* according to the Flesh. Yea, when any of them began to adhere, or incline to Christ's Doctrine

John 3. 1. Doctrine in some things, yet the Doctrine
to 10. of the New Birth, or of being raised from
John 8. a State of Nature to a State of Grace, they
31 to 36. would very much stick at: though in the
Acts 23. mean time, they utterly were against the
6, 7, 8. Doctrine of the Sadducees, which denied
the Resurrection of the Body.

Further, the Resurrection here spoken
of must needs be the Resurrection of the
Body, because it is called, *a Resurrection of
the Dead, both of the just and unjust*; that
is, of both Saints and Sinners, according to
the Saying of Christ, *The Hour is coming,
when all that are in their Graves shall hear
his Voice, and shall come forth; they that have
done good to the Resurrection of Life, and they
that have done evil to the Resurrection of
Damnation.*

Again, the Resurrection here mentioned,
is a Resurrection to come, not already en-
joyed, either by Saints or Sinners, *There
shall be a Resurrection of the Dead both of
the just and unjust.* Now I say, the Resur-
rection here being yet deferred by the just,
and counted also the Resurrection of the
Dead, both of the just and unjust, it must
John 14. 12. needs be the same Resurrection that is spo-
ken of by Job, who saith, *So Man lieth
down, and riseth not again till the Heavens
be no more, they shall not awake, nor be rai-
sed out of their Sleep.*

Having thus in few Words opened this
Scripture unto you, I shall in the next
Place, for the further Satisfaction of those
that are yet wavering, and for the Refresh-
ment of those that are strong and stedfast,
lay down before you several undeniable
Scripture Demonstrations, of the Resurrec-
tion of the Dead, both of the just and unjust.

I shall first begin with the Resurrection
of the Just.

The Just must arise, because Christ is
risen from the Dead. Christ is the Head
of the Just, and they are the Members of
his Body; and because of this Union,
therefore the Just must arise. This is the
Apostles own Argument, *If Christ, saith
1 Cor. 15. he, be preached, that he rose from the dead,
12, 13. how say some among you, that there is no
Resurrection of the Dead; but if there be
no Resurrection of the Dead, then is not
Christ risen.* Now I say, the Reason why
the Apostle thus argueth the Resurrection
from the Dead, by the Resurrection of
Christ: It is, because the Saints (of whose
Resurrection he here chiefly discourseth)
are in their Bodies as well as in their Souls,
the Members of Christ; *Know you not,
1 Cor. 6. saith he, that your Bodies are the Members
15. of Christ.* A very weighty Argument;
for if a good Man be a Member of Christ,
then he must either be raised out of his
Grave, or else Sin and Death must have
Power over a Member of Christ. I say
again, if this Body be not raised, then also
Christ is not a complete Conqueror over
his Enemies; for as much as Death and

the Grave, hath still power over his Mem-
bers. *The last Enemy that shall be destroyed,
is Death.* Now though Christ in his own
Person, hath a complete Conquest over
Death, &c. yet Death hath still power
over the Bodies of all that are in their
Graves: Now I say, Christ being consider-
ed with relation to his Members, then he
hath not yet a complete Conquest over
Death, neither will he, until they every
one be brought forth of their Graves; for
then, and not till then, shall that saying
be every way fulfilled: *Death is swallowed
up of Victory.*

Secondly, As there must be a Resurrec-
tion of the Just, because Christ is their
Head, and they his Members: so also, be-
cause the Body of the Saints, as well as
their Soul, is the purchase of Christ's
Blood. *Ye are bought with a Price, saith
Paul: wherefore glorifie God in your Body,
and in your Spirit, which are Gods.* Christ
will not lose the purchase of his Blood. O
Death, saith Christ, *I will have them; O
Grave, I will make thee let them go, I will
ransom them from the power of the Grave,
I will redeem them from Death.* (I have
bought them, and they shall be mine.) O
Death, *I will be thy Plague, O Grave, I
will be thy Destruction.* I say, though the
Power of the Grave be invincible, and
Death be the King of Terrours, yet he who
hath the Keys of Hell and of Death at his
Girdle, to him belongeth the issues from
Death. *He that is our God, is the God of
Salvation, and to God the Lord, belongeth
the issues from Death.* And we the Price
of his Blood, shall be delivered.

Thirdly, As the Body is the Member of
Christ, and the Price of his Blood, so it is
the Temple of the Holy Ghost, which is
in us. *What, know you not that your Body
is the Temple of the Holy Ghost which is in
you? and you are not your own.* The Body
is no such ridiculous thing in the account
of Christ, as it was in the account of the
Sadducees. *The Body is not for Fornication,
but for the Lord, and the Lord for the Body;*
and that not only in this World, but that
which is to come: wherefore he saith,
*God hath both raised up the Lord Jesus,
and will raise us up also by his Power,* that
is, as he hath raised up the Body of Christ,
so will he raise up ours also by Christ.

Fourthly, The Bodies of the Just must
arise again, because of that Similitude, that
must be betwixt the Body of the Lord Jesus
Christ, and the Bodies of the Saints. *When
he shall appear, we shall be like him* ||. Now
we have it abundantly manifest in Scrip-
ture, that the Body of the Lord Jesus was
raised out of the Grave, caught up into
Heaven, and that it ever remaineth in the
Houset of all, a glorified Body *.

Now, I say, it would be very strange to
me if Christ should be raised, ascended,
and glorified in that Body; and yet that
his

1 Cor. 15.
26. & 53.

54.

1 Cor. 6.
20.

Hof. 13.
14.

Job 18. 13.

Rev. 1. 18.
Psal. 68.

20.

1 Cor. 6.
13, 14, 19.

1 Joh. 3.
2.

* Luk. 24.
3, to 9. &
35. to 43.

John 20.
24, to 28.

Acts 1. to
12.

Acts 2. 31.
Acts 17.

30, 31, 32.
Mar. 16.

6, 7, 19.
Heb. 7. 24.

25, 26.
Heb. 8. 2.

3.
Heb. 10.
12.

Col. 1. 18.

1 Cor. 15.
23.

1 Cor. 15.
22, 23.

his People should be with him, no otherwise than in their Spirits; especially seeing that he in his Resurrection, is said to be *but the first begotten from the Dead, and the first Fruits of them that sleep*. For we know, that a first begotten, doth imply more Sons, and that first-fruits do fore-shew an after-Crop: wherefore we conclude, *that as in Adam all die, so in Christ shall all be made alive, but every Man in his own order: Christ the first Fruits, and afterwards them that are his at his coming*.

And hence it is, that the Scripture saith, *He shall change our vile Body, that it may be fashioned like to his glorious Body*. And hence it is again, that the Day of Christ is said to be *the Day of the Manifestation of the Sons of God, and of the Redemption of our Body*; for then shall the Saints of God not only be, but appear as their Saviour, being delivered from their Graves, as he is from his, and glorified in their Bodies, as he is in his.

Fifthly, there must be a *Resurrection* of the Body of the Saints, because the *Body*, as well as the Mind, hath been a deep sharer in the Afflictions that we meet with for the Gospels sake. Yea, the Body is oftentimes the greatest sufferer, in all the Calamities, that for Christ's sake we here undergo; it is the Body that feels the stocks, the whip, hunger, and cold, the fire and rack, and a thousand Calamities; it is the Body in which we have the dying Marks of the Lord Jesus: *that the Life of Jesus, also might be made manifest in our mortal flesh*. God is so just a God, and so merciful to his People, that though the Bodies of his Saints should, through the Malice of the Enemy, be never so dishonourably tortured, killed and sown in the Grave, yet he will (as further will be shewed anon) raise it again in incorruption, glory and honour; as he saith also in another place, *That we who have continued with Christ in his Temptations, that have for his sake underwent the reproach and malice of the World; to you, saith Christ, I appoint a Kingdom, as my Father hath appointed unto me. If we suffer with him, we shall reign with him, and he that hateth his Life in this World, shall keep it to life eternal*. All this is to be enjoyed, especially at the Resurrection of the Just.

But sixthly, there must be a *Resurrection* of the Just, otherwise, there will be the greatest disappointment on all sides that ever was, since Man had a being on the Earth.

A Disappointment I say,

First, Of the Will of God; *for this is the Will of the Father that sent me*, saith Christ, *that of all that he hath given me, I should lose nothing* (not a dust) *but should raise it up again at the last Day*.

Secondly, A Disappointment of the Power

of God; *for he that hath raised up the Lord Jesus, doth also intend to raise us up by his Power*, even our Bodies; as Paul saith, the Body is not for Fornication, but for the Lord, and the Lord for the Body, and God hath both raised up the Lord, and will also raise us up by his Power.

Thirdly, If there should be no Resurrection of the Just, Christ also would be wonderfully disappointed of the Fruits of all his sufferings. As I told you before, his People are the Price of his Blood, and the Members of his Body, and he is now at the right Hand of God (far above all Principalities and Powers, and every name that is named) *expecting till his Enemies be made his Footstool, and brought under the Foot of the weakest Saint*, which will not be, until the last Enemy Death is destroyed. We know that he said, when he went away, that he would come again, and fetch all his People to himself, even up into Heaven, that where he is, there we may be also. But I say, how will he be disappointed, if when he comes, the Grave and Death should prevent and hinder him, and with its bars, keep down those, whom he hath ransomed with his Blood, from the Power thereof?

Fourthly, If the Bodies of the Just arise not from the Dead, then *they* also will be disappointed. 'Tis true, the Saints departed, have far more Fellowship and Communion with God and the Lord Jesus, than we have, or are yet capable of having. They being in Paradise, and we in this World; but yet, I say for all that, they are, though there, very much longing for the Day of the Lord's Vengeance, *which will be the Day in which they will, and must arise from the Dead*. This I say, is the Time that they long for, when they cry under the Altar, *How long, O Lord, holy and true, dost thou not judge and avenge our Blood, on them that dwell on the Earth? When they dyed, they dyed in hope to obtain a better Resurrection*; and now they are gone, they long till that Day be come. Till the Day come, I say, when the Dead, even all the Enemies of Christ, shall be judged; *for then will he give reward to his Servants the Prophets, and to his Saints, and to all that fear his Name small and great*.

Fifthly, If the Just arise not, great Disappointment also will be to the Saints yet alive in this World: for, notwithstanding they have already received the first-fruits of the Spirit, yet they wait, not only for more of that, but also for the Resurrection, Redemption, and changing of this vile Body. *For our Conversation is in Heaven*, saith Paul, *from whence we look for the Saviour, the Lord Jesus Christ, who shall change our vile Body that it may be fashioned like to his glorious Body*. But now, I say, if the Body riseth not, then how can it be made

made like to the glorious Body of Christ Jesus; yea, what a sad Disappointment, Infatuation, and Delusion, are those poor Creatures under, that look, and that by Scripture warrant for such a thing? They look for good, but behold evil; they expect to be delivered in their whole Man from every Enemy? but lo, both Death and the Grave, their great Enemies, do swallow them up for ever; But beloved, be not deceived. *The needy shall not always be forgotten, the Expectation of the Poor shall not perish for ever*, saith Christ, *he that seeth the Son, and believeth on him that sent him, hath everlasting Life, and I will raise him up at the last Day*.

Psal. 9. 10.

Joh. 6. 40.

Sixthly, If the Just arise not out of their Graves, then also is every Grace of God in our Souls defeated; for though the Spirit of Devotion can put forth a feigned shew of Holiness, with the Denial of the Resurrection, yet every Grace of God in the Elect, doth prompt them forward to live as becomes the Gospel, by pointing at this Day: As

First, 'Tis this that Faith looks at, according as it is written, *I believed, and therefore have I spoken; we believed, and therefore speak, knowing that he that hath raised up the Lord Jesus, shall raise us up also by Jesus, and shall present us with you*.

2 Cor. 4. 13, 14.

Secondly, Hope looks at this: *We, saith Paul, which have the first Fruits of the Spirit, even we our selves groan within our selves, waiting for the Adoption, to wit, the Redemption of our Body, that is, we expect this by Hope: but Hope which is seen, is not Hope; for what a Man seeth, or hath in present Possession, why doth he yet hope for it*.

Thirdly, The Grace of Self-denial also worketh by this Doctrine, *If after the manner of Men, I have fought with Beasts at Ephesus: what advantageth it me, if the Dead rise not? As who should say, Wherefore do I deny my self of those Mercies and Privileges, that the Men of this World enjoy? Why do not I also, as well as they, shun Persecution for the Cross of Christ? If the Dead rise not, what shall I be the better for all my trouble that here I met with for the Gospel of Christ?*

Rom. 8. 23, 24, 25.

1 Cor. 15. 32.

Fourthly, Both Zeal and Patience, with all other the Graces of the Spirit of God in our Hearts, are much, yea, chiefly encouraged, animated, and supported by this Doctrine; as James saith, *Be patient therefore, my Brethren, unto the coming of the Lord (for then shall the Dead be raised.) Behold, the Husbandman waiteth for the precious Fruits of the Earth, and hath long Patience, till he receive both the early and latter Rain; be ye also patient, stablish your Hearts, for the coming of the Lord draws nigh*.

Jam. 5. 7, 8.

1 Thes. 4. 16, 17.

Seventhly, The Doctrine of the Resur-

rection of the Just, must needs be a certain Truth of God, if we consider the devilish, and fatanical Errors and Absurdities that must unavoidably follow the Denial thereof: As,

First, He that holdeth no Resurrection of our Body, he denieth the Resurrection of the Body of Christ. This is the Spirit's own Doctrine; *For if the Dead rise not, then is not Christ risen*. He that denieth the Resurrection of the Members, denieth the Resurrection of the Head; for seeing the Resurrection of the Saints is proved by the Resurrection of Christ: he that doth deny the Resurrection of the Saints, must needs deny the Resurrection of Christ, that proves it.

1 Cor. 15. 16.

Now this Error, as it is in itself destructive to all Christian Religion; so it, like an Adder, carrieth within its Bowels many other alike devilish and filthy; As,

1. He that denieth the Resurrection of the Saints, he concludeth, That to preach Deliverance from Sin and Death, it is vain preaching; for how can he be freed of Sin, that is swallowed up for ever of Death and the Grave? As he most certainly is, that is always contained therein, as Paul saith, *If Christ be not risen (whose Resurrection is the ground of ours) then our preaching is vain, and your Faith is also vain; then we preach Fables, and you receive them for Truth*.

1 Cor. 15. 14.

2. This Error casteth the Lie in the Face of God, of Christ, and the Scriptures. *Yea, and we also, saith Paul, are found false Witnesses of God, because we have testified of God, that he raised Christ up, if so be that the dead rise not*. Mark, before he said, Christ in his Resurrection doth prove our Resurrection; but now he saith, that our Resurrection will prove the Truth of his, and indeed both are true: for as by Christ's rising, ours is affirmed; so by ours, his is demonstrated.

1 Cor. 15. 15.

3. The Denial of the Resurrection, it also damneth all those that have departed this World in the Faith of this Doctrine. *If Christ be not raised, (as if he is not risen) then is not only your Faith vain, and ye are yet in your Sin: that are alive; but then they also that are fallen asleep in Christ, are perished*.

1 Cor. 15. 17, 18.

4. He that denieth the Resurrection of the Just, he concludeth, that the Christian is of all Men the most miserable. Mark the Words, *If in this Life only we have Hope in Christ, we are of all Men the most miserable*. First of all Men the most miserable, because we let go present Enjoyments for those that will never come, *if the Dead rise not*. Of all Men most miserable, because our Faith, our Hope, our Joy and Peace, are all but a Lie, *if the Dead rise not*. But you will say, He that giveth up himself to God, shall have Comfort in this Life. Ah! but *if the Dead rise not*, all our

1 Cor. 15. 19.

Comfort that now we think we have from God, will then be found Presumption and Madness, because we believe, that God hath so loved us, as to have us in his Day, in Body and Soul to Heaven; which will be nothing so, *if the Dead rise not*. If in this Life only we have Hope in Christ, we are of all Men most miserable. Poor Christian, thou that lookest for the blessed Hope of the Resurrection of the Body, at the glorious appearing of the great God and our Saviour Jesus Christ; how wilt thou be deceived, if the Dead rise not? *But now is Christ risen, and become the first Fruits of them that sleep; for since by Man came Death, by Man came also the Resurrection from the Dead.*

1 Cor. 15.
20, 21.

5. But again, he that denieth the Resurrection of the Dead, he setteth open a Flood Gate to all manner of Impiety; he cutteth the Throat of a truly holy Life, and layeth the Reins upon the Neck of the most outrageous Lusts: *For if the Dead rise not, let us eat and drink, that is, do any thing, tho' never so diabolical and hellish; let us eat and drink, for to morrow we die*; and there is an end of us, we shall not arise again, to receive either evil or good.

1 Cor. 15.
32.

6. To deny this *Resurrection*, nay, if a Man do but say, It is past either with him or any Christian; his so saying tendeth directly to the Destruction and Overthrow of the Faith of them that hear him; and is so far from being according to the Doctrine of God, that it eateth out good and wholesome Doctrine, even as Cankers eat the Face and Flesh of a Man: How ill-favourably do they look, that have their Nose and Lips eat off with the Canker? Even so badly doth the Doctrine of no Resurrection of the Dead, look in the Eyes of God, Christ, Saints and Scripture.

2 Tim. 2.
18.

Lastly, I conclude then, that to deny the *Resurrection* of the Bodies of the Just, it argueth,

First, Great Ignorance of God, ignorant of his Power to raise, ignorant of his Promise to raise, ignorant of his Faithfulness to raise; and that both to himself, Son and Saints, as I shewed before: Therefore saith Paul to those that were thus deluded, *Awake to Righteousness, and sin not, for some have not the Knowledge of God; I speak this to your shame*. As if he had said, Do you profess Christianity? And do you question the *Resurrection* of the Body? Do you not know, That the *Resurrection* of the Body, and Glory to follow, is the very Quintessence of the Gospel of Jesus Christ? Are you ignorant of the *Resurrection* of the Lord Jesus, and do you question the Power and Faithfulness of God, both to his Son and his Saints, because you say, There shall be no *Resurrection* of the Dead: You are ignorant of God, of what he can do, of what he will do, and of what he will by doing glorify himself.

1 Cor. 15.
32, 33, 34.

Secondly, As it argueth very great Ignorance of God's Power, Faithfulness, &c. so it argueth gross Ignorance of the Tenor and Current of the Scriptures; for as touching the Dead, That they are raised, have ye not read in the Book of Moses (saith Christ) how that God said unto him in the Bush, *I am the God of Abraham, the God of Isaac, and the God of Jacob?* God is not the God of the Dead, but of the Living: ye do therefore greatly err.

Mark. 12.
26, 27.

To be the God of *Abraham, Isaac and Jacob*, it is to be understood of his being their God, under a new Covenant Consideration; as he saith, *I will be their God, and they shall be my People*. Now thus he is not the God of the Dead, that is, of those that perish, whether they be Angels or Men.

Heb. 8. 10,
11.

John 8. 44

1 John 3. 8,
9, 10.

Hof. 6. 2.
Col. 3. 4.
Eph. 1. 4.

Now, I say, they that are the *Children* of God, as *Abraham, Isaac and Jacob*, they are counted the Living under a threefold Consideration.

1. In their Lord and Head, and thus all the Elect may be said to live; for they are from Eternity chosen in him, who also is their Life, tho' possibly many of them yet unconverted. I say, yet Christ is their Life, by the Eternal Purpose of God.

2. The Children of the new Covenant, do live both in their Spirits in Glory, by open vision, and here by Faith and the continual Communication of Grace from Christ into their Souls.

Gal. 2. 20.

3. They live also with respect to their rising again; for God calleth those things that are not, as though they were; to be born, dead, buried, risen and ascended, are all present with God, he liveth not by time, as we do; a thousand years to him, are but as the Day that is past. And again, one Day is as a thousand Years. Eternity, which is God himself, admitteth of no first, second, and third, all things are naked and bare before him, and present with him, all (his) live unto him. *There shall be a Resurrection of the Dead, both of the Just and Unjust.*

Rom. 4. 17

2 Pet. 3. 8.
Heb. 4. 13.

Isa. 46. 9,
10.

Rom. 8.
29, to 34.

A *Resurrection*, of what? of that which is sown, or of that which was never sown; if of that which is sown, then it must be either of that Nature that was sown, or else of the Corruption that cleaveth to it; but it is the Nature, and not the Corruption that cleaveth unto it that riseth again. And verily, the very term *Resurrection*, is a forcible Argument, to prove the Dead shall come forth of their Graves; for the Holy Ghost hath always spoke more properly, than to say, *There shall be a Resurrection of the Dead, both of the Just and Unjust*, when yet neither the good, nor the bad shall come forth of their Graves, but rather something else to delude the World withal.

Having thus in few Words, shewed you the Truth of the *Resurrection of the Dead*, I now come to the manner of their rising.

The manner of the Resurrection of the Dead: And first of the Just.

Ver. 35. THE Apostle, when he had in the fifteenth of the first of the *Corinthians*, proved the Truth and Certainty of the *Resurrection*, he descends to the Discovery of the Manner of it; and to the end, he might remove those foolish Scruples that attend the Hearts of the Ignorant, he begins with one of their Questions; *But some will say, saith he, how are the Dead raised? and with what Body do they come?* To which he answereth: first by a Similitude of *Seed*, that is sown in the Earth. In which Similitude, he inserteth three things.

Ver. 36. First, that our reviving or rising, must be after Death, *That which thou sowest, is not quickened, except it die.*

Ver. 37. Secondly, That at our rising, we shall not only revive and live, but be changed into a far more glorious state, than when we were sown. *That which thou sowest, thou sowest not that Body that shall be, &c. But God giveth it a Body as it pleaseth him,* that is, he giveth the Body, more Splendor, Luster, and Beauty, as its Resurrection.

Ver. 38. But thirdly, Neither its quickening, nor yet transcendent Splendor, shall hinder it from being the same Body, (as to the Nature of it) that was sown in the Earth; for as God giveth it a Body, for Honour and Splendor, as it pleaseth him, so *to every Seed his own Body.*

And indeed, this Similitude by which he here reasoneth the Manner of the *Resurrection of the Just*, is very natural, and fitly suiteth each Particular; for, as to its Burial.

First, The Corn of Wheat is first dead, and after sown and buried in the Earth, and so is the Body of Man.

Secondly, After the Corn is thus dead and buried, then it quickeneth and reviveth to Life: so also shall it be with our Body; for after it is laid in the Grave and buried, it shall then quicken, rise, and revive.

Again, As to the Manner of its change in its rising, this Similitude also doth fitly suit; as,

First, It is sown a dead Corn, it is raised a living one.

Secondly, it is sown dry, and without Comeliness, it riseth green and beautiful.

Thirdly, It is sown a single Corn, it riseth a full Ear.

Fourthly, it is sown in its Husk, but in its rising it leaveth that Husk behind it.

Further, Though the Kernel thus die, be buried, and meet with all this Change and Alteration in these things: yet none of them can cause the Nature of the Kernel to cease; it is Wheat still. Wheat was sown and Wheat ariseth, only it was sown dead, dry and barren Wheat; and riseth living, beautiful, and fruitful Wheat. It hath this Alteration then, that it doth greatly change

its Resemblance, though yet it hath this power, as still to retain its own Nature. God giveth it Body, as it pleaseth him; *but to every Seed his own Body.*

The Apostle having thus presented the Manner of the *Resurrection of the Saints*, by the Nature of Seed sown, and rising again: he proceedeth, for further Illustration, to three more Similitudes.

The first is, to shew us the variety and glory of Flesh.

The second is to shew us the difference of Glory that is between Heavenly Bodies, and those that are Earthy.

The third is to shew us the difference that is between the Glory of the Light of the Sun, from that of the Moon: and also how one Star differeth from another in Glory. And then concludeth, *so is the Resurrection of the dead.* As who should say, ^{1 Cor. 15: 39, to 43.} at the Resurrection of the Bodies, they will be abundantly more altered and changed, than if the Flesh of Beasts and Fowls were made as noble as the Flesh of Men; or the Bodies of Earth, were made as excellent as the Heavenly Bodies; or as if the Glory of the Moon should be made as bright, and as clear as the Glory of the Sun; or as if the Glory of the least Star was as glorious, and as shining, as the biggest in the Firmament of Heaven.

It is a *Resurrection* indeed, a *Resurrection* every Way. The Body ariseth as to the Nature of it; the self-same Nature; but as to the Manner of it, how far transcendent is it! There is a poor, dry, wrinkled Kernel cast into the Ground, and there it lyeth, and swelleth, breatheth, and one would think, perisheth; but behold, it receiveth Life, it chitteth, it putteth forth a blade, and groweth into a stalk, there also appeareth an Ear; it also sweetly blossoms, with a full Kernel in the Ear; it is the same Wheat, yet behold how the form and fashion of that which now ariseth, doth differ from that which then was sown, its Glory also when 'twas sown, is no Glory: when compared with that in which it riseth. And yet it is the same that riseth that was sown, and no other: though the same after a far more glorious Manner, not the same with its husk, but without it. Our *brun* shall be left behind us when we rise again. The Comparison also between the Bodies Heavenly, and Bodies Earthly, hold forth the same. The Glory of the Celestial is one, and the Glory of the Terrestrial is another. Now mark it, he doth not speak here of the Natures of each of these Bodies: but of the transcendent Glory of one above another. *The glory of the Heavenly is one, and the Glory of the Earthly is another.* Where ^{Luke 20: 36.}fore I say, at our rising, we shall not change our Nature, but our Glory; *we shall be equal to the Angels*; Not with respect to their Nature, but Glory. The Nature also of the Moon is one thing and the Glory of the

the Moon is another: and so, one Star also differeth from another in Glory.

A Beggar hath the same Nature as a King, and Gold in the Ore, the same Nature with that which is best refined; but the Beggar hath not the same Glory with the King, nor yet the Gold in Ore the same Glory with that which is refined. But our state will be far more altered than any of these, in the Days when we like so many Suns in the Firmament of Heaven, arise out of the Heart and Bowels of the Earth.

These things thus considered, do shew you how vainly they argue, that say, our humane Nature consisting of Body and Soul shall not inherit the *Kingdom of God*, and also how far from their purpose, that saying of the Apostle is, which saith, (*That flesh and Blood shall not inherit the Kingdom of God.*) And now also because I am fallen upon the Objection it self, I shall not pass it, but with a short dash at it. Wherefore Reader, whoever thou art, consider, that frequently in Scripture, the word *Flesh and Blood* (as also in the Place alledged) is not to be understood of that matter which God made; which *Flesh* cleaveth to our Bones, and *Blood* runs in our Veins; but is taken for that Corruption, Weakness, Mortality, and Evil that cleaveth to it. Which Weakness and Corruption, because it possesseth all Men, and also wholly ruleth where the Soul is unconverted: therefore it beareth the Name of that which is ruled, and acted by it, to wit, our whole Man, consisting of Body and Soul; yet I say, is a thing distinct from that *Flesh and Blood* which is essential to our being, and without which, we are no Men. As for instance, he that is Christ's, saith Paul, *hath crucified the Flesh,*

Gal. 5.24. *with the Affections and Lusts.* Who is so vain as to think that the Apostle by these Words, should mean our material *Flesh* that hangeth on our Bones, and that is mixed with our natural *Blood*, Sinews, and Veins? And not rather of that inward Fountain of Sin, Corruption and Wickedness, which in another Place he calleth the

Eph. 4.22. *old Man with his deceitful Lusts.* Again, *The Flesh lusteth against the Spirit, and the Spirit against the Flesh:* It is our *Flesh* that hangeth on our Bones, which lusteth against the Spirit? and that also against which the Spirit lusteth? Certainly, if the Spirit lusteth against our material *Flesh*, then it is our Duty not to nourish it at all, because, by nourishing of it, we nourish that against which the Spirit of God fighteth, and warreth. Nay, if the Spirit lusts against the *Flesh* on our bones, simply considered as *flesh*; and if it be our Duty to follow the Spirit, as it is, then we must needs kill ourselves, or cut our *Flesh* from our Bones. For whatever the Spirit of God lusteth against, it must be destroyed, yea, it is our Duty with all speed to destroy it. But wilt thou, know, O vain Man, that by *Flesh* here, is

to be understood, not the Nature that God hath made, but the corrupt Apprehension, and Wisdom, with those Inclinations to evil, that lodge within us. Which in another Place is called, the *Wisdom of the Flesh*. Yea, in plain terms, *Flesh and Blood*, where Christ saith, *Flesh and Blood hath not revealed this unto thee, but my Father* Mat. 16.16 *which is in Heaven.*

Nay, observe it, all these places, with many others, do rather point at a corrupt Soul, than a corrupt Body: for indeed, Sin and all spiritual Wickedness, they have their Seat in the Heart and Soul of a Man, and by their using this or that Member of the Body, so defile the Man; the Weaknesses of the Body, or that attend our material *Flesh and Blood*, they are Weaknesses of another kind, as Sickness, Aches, Pains, Sores, Wounds, Defection of Members, &c. Wherefore, where you read of *Flesh and Blood*, as rejected of God; especially, when it speaks of the *Flesh and Blood* of Saints, you are not to understand it as meant of the *Flesh*, which is their proper humane Nature; but of that Weakness which cleaveth to it.

Paul in another Place, reckoneth up the Works of the *Flesh*, in many things, as in Witchcraft, Hatred, Variance, Strife, Emulation, Fornication, and many others. But can any imagine, that he there should strike at that *Flesh* which hangeth on our Bones? rather at that Malignity and Rebellion that is in the Mind of Man against the Lord, by reason of which the Members of the Body are used this Way, and also sometimes that, to accomplish its most filthy and abusive deeds. *They are Enemies in their Minds by wicked Works.* Gal. 17. 18, to 21. Col. 1.21.

Thus you see, that *Flesh and Blood* is not to be taken always for the *Flesh* that is upon our Hands and Feet, and other parts of our Body, but for that Sin, Weakness, and Infirmary, that cleaveth to our whole Man.

Further then, touching our real substantial *Flesh*, it may be either considered as God's Creature purely, or as corrupted with Sin and Infirmary. Now if you consider it as corrupted, so it shall not inherit the Kingdom of God: But yet consider it as God's Creature, and so all that God hath converted to himself, through Jesus Christ, shall, even with that Body, when changed, inherit the Kingdom of God. The Woman whose Cloaths are foul, can yet distinguish between the Dirt and the Cloth on which it hangeth; and so deals God with us. 'Tis true, there is not one Saint, but while he liveth here, his Body is arrayed and infected with many corrupt and filthy things, as touching Bodily Weaknesses; yea, and also with many sinful Infirmities, by Reason of that Body of Sin and Death that yet remains in us: But yet God, I say, distinguisheth between our Weaknesses, and his Workmanship, and can tell how to save the whole Man of his People, while he

he is destroying the Corruption of Weakness that cleaveth to them.

And now to return to the Place objected, *Flesh and Blood shall not inherit the Kingdom of God.* It cannot be truly understood, that that Flesh which is Man's Nature, shall not enter to the Kingdom: For then, as I said before, Christ must lose his Members, the Purchase of his Blood, the Vessels and Temples of his Spirit; for all this is our Body. Again, then Christ also in that his Body, which is also our Flesh and Blood, is not in Glory, contrary to the whole Current of the New Testament.

Yea it would be Nonsense to say, there should be a Resurrection, and that our vile Body shall be changed, and made like to the glorious Body of the Son of God; if this Body do not at all rise again, but some other thing, which is not in us and our Nature. But to be short, the Apostle here when he saith, *Flesh and Blood shall not inherit, &c.* speaks properly of that Mortality and Weakness, that now attends our whole Man, and not of our real substantial Body itself. For after he had said, *Flesh and Blood shall not inherit the Kingdom of God;* he adds, *Neither doth Corruption inherit Incorruption.* Which two Sayings are answerable to what he presently adds; saying, Behold! *I shew you a Mystery, we shall not all sleep, but we shall all be changed in a Moment, in the twinkling of an Eye, at the last Trump, for the Trumpet shall sound, and the Dead, mark, the Dead shall be raised incorruptible;* that is, the Dead shall be so raised, as that in their rising, Incorruption shall possess them instead of Corruption, and Immortality, instead of that Mortality that descended to the Grave with them. For this corruptible; mark, this corruptible shall put on Incorruption; and this mortal shall put on Immortality: Mark, I say, it is this corruptible, and this mortal, that must be raised, though not corruptible and mortal, as it was buried, but immortal and incorruptible: it shall leave its Gravecloaths of Corruption and Mortality behind it.

The Manner of which their rising, the Apostle doth more distinctly branch out a little above in four Particulars: Which Particulars are these that follow,

1. It is sown in Corruption, it is raised in Incorruption.
2. It is sown in Dishonour, it is raised in Glory.
3. It is sown in Weakness, it is raised in Power.

4. It is sown anatural Body, it is raised a spiritual Body.

First, It is raised in Incorruption: We are brought into this World by Sin and Corruption; Corruption is our Father, and in Sin did our Mother conceive us. And hence it is, that we have our Life, not only like a Span, Shadow, or Post, for Short-

ness, but also, that it is attended with so much Vanity and Vexation of Spirit: But now being raised from the Dead incorruptible, (which is also called a Begetting and Birth) these things that now in our Life annoy us, and at last take away our Life, are effectually destroy'd: And therefore we live for ever, as saith the Spirit; *And there shall be no more Death, nor Sorrow, nor Crying, neither shall there be any more Pain; for the former things* (that is, all our Corruptions) *are passed away.*

There shall be in our Resurrection no Corruption, either of Body, or of Soul; no Weakness nor Sickness, nor any thing tending that way; as he saith, *He will present us to himself a glorious Church, not having Spot or Wrinkle, or any such thing.* Therefore when he saith, it is raised in Incorruption, it is as if he had said, It is impossible that they should ever sin more, be sick more, sorrow more, or die more. *They that shall be counted worthy of that World, and the Resurrection from the Dead, neither marry, nor are given in Marriage,* (though 'twas thus with them in this World) *neither can they die any more, for they are equal unto the Angels, and are the Children of God, being the Children of the Resurrection.*

Secondly, It is raised in Glory; the Dishonour that doth attend the Saint at his departing this World, it is very great, he is sown in Dishonour; he is so loathsome at his Death, that his dearest Friends are weary of him, stop their Noses at him, see no Beauty in him, nor set any Price upon him, (I speak nothing here, how some of them are hanged, starved, banished, and so die, torn to Pieces, and not suffered to be put into Graves;) but it is raised in Glory. Glory is the Sweetness, Comeliness, Purity, and Perfection of a thing. The Light is the Glory of the Sun, Strength is the Glory of Youth, and grey Hairs is the Glory of old Age. That is, it is the Excellency of these things, and that which makes them shine.

Therefore to arise in Glory, it is first to arise in all the Beauty, and utmost Compleatness that is possible to possess a human Creature, I say in all its Features and Members, inconceivably beautiful: Sin and Corruption hath made mad Work in our Bodies, as well as in our Souls; 'Tis Sin commonly that is the Cause of all that Deformity, and Ill-favouredness, that now cleaveth to us, and that also rendereth us so dishonourable at our Death; but now at our rising, we being raised incorruptible, we shall appear in such Perfections, and that of all sorts belonging to the Body, that all the Beauty and Comeliness, Sweetness, and Amiability, that hath at any time been in this World, it shall be swallowed up a thousand times told with this Glory. The Psalmist saith of Christ, *That he was fairer than the Children of Men,* and that as I believe in his

outward Man, as well as in his inward Part. He was the exactest, purest, completest, and beautifullest Creature that ever God made, till his Visage was so marred by his Persecutions: for in all things he had and shall have the Pre-eminence. Why our Bodies at our Resurrection will not only be as free from Sin, as his was before he died; but also as free from all other Infirmities, as he was after he was raised again. In a Word, if Incorruptibleness can put a Beauty upon our Bodies, when they arise, we shall have it. There shall be no lame Legs, nor crump Shoulders, no blare Eyes, nor yet wrinkled Faces, *He shall change our vile Body, that it may be fashioned like unto his glorious Body.*

Again, all the Glory that a glorified Soul can help this Body to, it at this Day shall enjoy. That Soul that hath been these hundreds or thousands of Years in the Heavens soaking in the Bosom of Christ, it shall in a Moment come spangling into the Body again, and inhabit every Member and Vein of the Body, as it did before its Departure. That Spirit of God also, that took its Leave of the Body, when it went to the Grave, shall now in all Perfection dwell in this Body again: I tell you, the Body at this Day will shine brighter than the Face of Moses or Stephen, even as bright as the Sun, the Stars and Angels. *When Christ who is our Life shall appear, we shall appear with him in Glory.*

Thirdly, It is raised in Power. While we are here, we are attended with so many Weaknesses and Infirmities, that in time the least Sin or Sicknes is too hard for us, and taketh away both our Strength, our Beauty, our Days, our Breath and Life, and all. But behold, we are raised in Power, in that Power that all these Things are as far below us, as a Grasshopper is below a Giant, at the first Appearance of us the World will tremble.

Behold the Gates of Death, and the Bars of the Grave are now carried away on our Shoulders, as Sampson carried away the Gates of the City. Death quaketh, and Destruction falleth down dead at our Feet: What then can stand before us? We shall then carry that Grace, Majesty, Terror, and commanding Power into our Souls, that our Countenances shall be like Lightning. *For this Mortal must put on Immortality, and this Corruptible must put on Incorruption: So when this Corruptible shall have put on Incorruption, and this Mortal shall have put on Immortality: then shall be brought to pass that Saying which is written, Death is swallowed up of Victory.*

Fourthly, It is raised a spiritual Body. This is the last Particular, and is indeed the Reason of the other three; it is an incorruptible Body, because it is a spiritual one; it is a glorious Body, because it is a spiritual one; it doth rise in Power, because

it is a spiritual Body. When the Body is buried, or sown in the Earth, it is a Body corruptible, dishonourable, weak and natural; but when it ariseth, it doth rise incorruptible, glorious, powerful and spiritual. So that so far as Incorruption is above Corruption, Glory above Dishonour, Power above Weakness, and spiritual above natural: So great an Alteration will there be in our Body when raised again. And yet it is this Body, not another, this in Nature, though changed into a far more glorious State; A thousand Times further, than if a Hoggard was changed to be an Emperor. Mark, *it is sown a natural Body*: a very fit Word; for though there dwell never so much of the Spirit and Grace of God in it while it liveth, yet so soon as the Soul is separate from it, so soon also doth the Spirit of God separate from it; and so will continue while the Day of its rising be come. Therefore it is laid into the Earth, a meer Lump of Man's Nature: *It is sown a natural Body*: but now at the Day, *when the Heavens shall be no more*, as Job saith, *Job 14. 12.* then the Trump shall sound, even the Trump of God, and in a Moment the dead shall be raised incorruptible, glorious and spiritual. So that I say, the Body when it ariseth, will be so swallowed up of Life and Immortality, that it will be as if it had lost its own humane Nature; though in Truth the same substantial real Nature is every whit there still. 'Tis the same [it] that riseth, that was sown; it is sown, it is raised, saith the Apostle. You know, that Things which are candied by the Art of the Apothecary, they are so swallow'd up with the Sweetness and Vertue of that in which they are candied, that they are now, as though they had no other Nature than that in which they are boiled: when yet in Truth the Thing candied doth still retain its own proper Nature and Essence; though by vertue of its being candied, it loseth its former sourness, bitterness, stinking, smell, or the like. Just thus at the last Day it will be with our Bodies! we shall be so candied, by being swallow'd up of Life, as before is shewed, that we shall be as if we were all Spirit; when in Truth, it is but this Body that is swallowed up of Life: And it must needs be that our Nature still remain, otherwise it cannot be Us that shall be in Heaven, but something besides Us. Let us lose our proper humane Nature, and we lose absolutely our Being, and so are annihilated into nothing. Wherefore it, the same it, that is sown a Natural Body, it shall rise a Spiritual Body.

But again, as I said, concerning things that are candied, our Body, when thus risen, it shall lose all that Sourness and Stink, that now, by reason of Sin and Infirmity cleaveth to it; neither shall its Lumpishness or Unwieldiness, be any Impediment to its acting after the manner of Angels.

gels. Christ hath shewed us, what our Body at our Resurrection shall be, by shewing of us, in his Word, what his Body was at and after his Resurrection: We read, that his Body after he was risen from the Dead, though it yet retained the very *same Flesh and Bones*, that did hang upon the Cross, yet how Angelical was it at all Times, upon all Occasions? He could come in to his Disciples with that very Body, when the Doors were shut upon them: He could at pleasure, to their amazement, appear in the twinkling of an Eye, in the midst of them: He could be visible and invisible as he pleased, when he sat at meat with them. In a word, he could pass and repass, ascend and descend in that Body, with far more Pleasure and Ease, than the Bird by the Art of her Wing.

Now, I say, as we have in this World born the Image of our first Father; so at that Day, we shall have the Image of Jesus Christ, and be as he is. *As is the Earthly, such are they that are Earthly; and as is the Heavenly, such are they that are Heavenly; and as we have born the Image of the Earthly, we shall (at our Resurrection) bear the Image of the Heavenly: It is so in part now, but shall so be in perfection then.*

To mount up to Heaven, and to descend again at Pleasure, shall with us, in that Day, be ordinary. If there were ten thousand Bars of Iron, or Walls of Brass, to separate between us, and our Pleasure and Desire at that Day, they should as easily be pierced by us, as is the Cobweb, or Air by the Beams of the Sun: And the reason is, because to the Spirit, wherewith we shall be unconceivably filled at that Day, *nothing is impossible.* And the working of it at that Day, shall be in that nature and measure, as to swallow up all impossibilities. *He shall change our vile Body, and fashion it like unto his glorious Body;* Now mark, according to the working, whereby he is able to subdue all things unto himself. As who should say, I know that there are many things, that in this World hinder us from having our Bodies like the Body of Christ; but when God shall raise us from the Dead, because he will then have our Bodies like the Body of his Son: He will stretch forth such a Power to work upon, and in our Body, that he will remove all Impossibilities and Hindrances.

Nay further, we do not only see what Operation the Spirit will have in our Body, by the Carriage of Christ after his Resurrection; but even by many a Saint before their Death. The Spirit used to catch *Elijah* away, no Man could tell whither. It carried *Ezekiel* hither and thither: It carried Christ from the Top of the Pinnacle of the Temple into *Galilee*; through it he walked on the Sea; the Spirit caught a-

way *Philip* from the *Eunuch*, and carried him as far as *Azotus*.

Thus the great God hath given us a Taste of the Power and Glory that is in himself, and how easily it will help us, by its possessing of us at the Resurrection, to act and to do like Angels; as Christ saith, *They that shall be counted worthy of that World, and of the Resurrection from the Dead, they shall not dye, but be equal to the Angels.*

Further, as the Body by being thus spiritualized, shall be as I have said; so again it must needs be, that hereby all the Service of the Body, and Faculties of the Soul, must be infinitely enlarged also. Now we shall see him as he is, and now we shall know, even as we are known.

First, now we shall see him; to wit, Christ in his Glory: Not by Revelation only, as we do now, *but then Face to Face*; and he will have us with him, *to this very End.* Though *John* was in the Spirit, when he had the Vision of Christ, yet it made him fall at his Feet as dead, and also turned *Daniel's* Beauty into Corruption; It was so glorious, and so overweighing a Glory that he appeared in; but we shall at the Day of our Resurrection, be so furnished, that we shall with the *Eagle*, be able to look upon the Sun in his strength: We shall then, I say, see *Him* as he is; *who now is in the Light, that no Eye hath seen, nor any Man can see it till that Day.*

Now we shall see into all Things: There shall not be any thing hid from us; There shall not be a Saint, a Prophet, or saved Soul, small or great; but we shall then perfectly know them: Also, all the Works of Creation, Election and Redemption, and shall see and know as thoroughly, all the Things of Heaven and Earth, and Hell, even as perfectly, as now we know our *A, B, C.* For the Spirit, with which we shall in every Cranny of Soul and Body, be filled, I say, that searcheth *all things, yea the deep Things of God.* We see what strange Things have been known by the Prophets and Saints of God, and that when they knew but in part.

Abraham could by it, tell to a Day, how long his Seed should be under Persecution in *Egypt.* *Elisha*, by it, could tell what was done in the King of *Assyria's* Bed-chamber. *Abijah* could know by this *Jeroboam's* Wife, so soon, yea before her Feet entred within his Door, though he saw her not.

The Prophet of *Judah* could tell by this, what God would do to *Bethel*, for the Idolatry there committed; and could also point out the Man by Name, that should do the Execution long before he was born. What shall I say, *Enoch* by it could tell, what should be done at the End of the World. How did the Prophets to a Circumstance prophecy of Christ's Birth, his Death, his Burial, of their giving him Gall and

Luke 9. 33. and Vinegar, of their parting his Raiment, and piercing his Hands and Feet? Of his riding on an Ass also, all this they saw, when they spake of him. Peter also, though half asleep, could at the very first word, call *Moses* and *Elias* by their Names, when they appeared to Christ in the Holy Mount. He is very ignorant of the Operation of the Spirit of God, that scrupleth these things: But now, I say, if these things have been done, seen and known by Spiritual Men, while their knowledge hath been but in part, how shall we know, see, and discern, when that which is perfect is come? Which will be at the Resurrection; *It is raised a Spiritual Body.*

Thus in few words have I shewed you the Truth of the Resurrection of the Just, and also the manner of their Rising: Had I judged it convenient, I might have much enlarged on each particular, and have added many more: For the Doctrine of the Resurrection, however questioned by Hereticks, and Erroneous Persons; yet, is such a Truth, that almost all the Holy Scriptures of God point at, and center in it.

God hath, from the beginning of the World, shewed to us, that our Body must be with him, as well as our Soul, in the Kingdom of Heaven. I say, he hath shew'd; first he hath shewed us, how he will deal with those that are alive at Christ's coming, by his translating of *Enoch*. And taking him Body and Soul to himself: As Gen. 5. 24. Heb. 1. 5. 1 Kings 2. 10, 11. also, by his catching of *Elias*, up Body and Soul into Heaven, in a Fiery Chariot.

Secondly, He hath often put us in Remembrance of the Rising of those that are Dead, at that Day.

First, By the Faith he gave *Abraham*, concerning the Offering of his Son: For when he offer'd him, he accounted that God was able to raise him up, even from the Dead; *From whence also he received him in a Figure.* In a Figure of the Resurrection of Christ, for *Abraham's* Justification, and of *Abraham's* Resurrection by Christ at the last Day, for his Glorification. Heb. 11. 19.

Secondly, By the Faith he gave *Joseph*, consuming his Bones; which Charge the godly in *Egypt* did diligently observe; and to that end did keep them four hundred Years; and, at length, carried them, I say, from *Egypt* to *Canaan*, which was a Type of our being carried in our Body from this World to Heaven. Heb. 11. 22.

Besides, How oft did God give Power to his Prophets, Servants, and Christ Jesus, to raise some that were now dead, and some that had been long so; and all, no doubt, to put the present Generations, as also the Generations yet unborn, in mind of the Resurrection of the Dead. To this end, I say, how was the *Shunamite's* Son raised from the dead? The Man also at the touching of the Bones of *Eli'a*. Toget-

her with the Body of *Lazarus*, with *Jairus* Daughter, and *Tabitha*, and many others, who after their Souls were departed from them, *Lazarus* lying in his Grave four Days, were all raised to Life again, and lived with that very Body, out of which the Soul at their Death had departed. Luk. 8. 53, to 56. John 11. 43, 44, 45. Acts 9. 40, 41.

But above all, that notable Place in *Matthew*, at the Resurrection of the Lord Jesus, gives us a notable Fore-word of the Resurrection of the Just. Saith the Text, *And the graves were opened, and many Bodies of Saints which slept, arose, and came out of their Graves after his Resurrection, and went into the holy city, and appeared unto many.* Mat. 27. 50, to 54.

When the Author to the *Hebrews* had given us a Catalogue of the Worthies of the Old Testament, he saith at last, *These all died in Faith.* In the Faith of what? That they should lie and rot in their Graves eternally? No, verily, this is the Faith of Ranters, not of Christians. They all died in Faith, that they should rise again; and therefore counted this World not worth the living in [upon unworthy Terms] that after Death they might obtain a better Resurrection. Heb. 11. 13, 35.

'Tis also worth the considering, that of *Paul* to the *Philippians*, where he saith, *That he was confident, that that God that had begun a good Work in them, would perform it unto the Day of Christ.* Phil. 1. 6.

Which Day of Christ was not the Day of their Conversion, for that was past with them already, they were now the Children of God; but this Day of Christ, it is the same which in other Places is called the Day when he shall come with the Sound of the last Trump to raise the dead. For you must know, That the Work of Salvation is not at an end with them that are now in Heaven; no, nor ever will until (as I shewed you before) their Bodies be raised again. God, as I have told you, hath made our Bodies the Members of Christ, and God doth not count us thoroughly saved, until our Bodies be as well redeemed and ransomed out of the Grave and Death, as our Soul from the Curse of the Law and Dominion of Sin.

Though God's Saints have felt the Power of much of his Grace, and have had many a sweet Word fulfilled on them; yet one Word will be unfulfilled on their particular Person, so long as the Grave can shut her Mouth upon them: But, as I said before, when the Gates of Death do open before them, and the Bars of the Grave do fall asunder; then shall be brought to pass that Saying that is written, *Death is swallowed up of Victory:* And then will they hear that most pleasant Voice, *Awake and sing ye that dwell in the Dust; for thy Dew is as the Dew of Herbs, and the Earth shall cast forth her dead.* Thus much touching the Truth of the Resurrection of the Just, with the manner of their rising. Isa. 26. 19.

Now

Now you must know, That the Time of the rising of these Just, will be at the coming of the Lord: For when they arise, nay, just before they are raised, the Lord Jesus Christ will appear in the Clouds, in flaming Fire, with all his mighty Angels; the effect of which appearing will be the rising of the dead, &c. *For the Lord himself shall descend from Heaven with a Shout, saith Paul, and with the Voice of the Arch-Angel, and with the Trump of God, and the dead shall rise.*

¹ Thes. 7.
^{8.}
² Thes. 4.
^{16.}

¹ Cor. 15.
^{52.}

Now at the Time of the Lord's coming, there will be found in the World alive both Saints and Sinners. As for the Saints that then shall be found alive, they shall so soon as all the Saints are raised out of their Graves, not die, but be changed and swallowed up of Incorruption, Immortality and Glory; and have the Soul-Spiritual Translation, as the raised Saints shall have; as he saith, *We shall not all die, or sleep, but we shall all be changed in a Moment, in the twinkling of an Eye; For the Trump shall sound, and the dead shall be raised incorruptible, and we shall be changed.* And again, *For the Lord himself shall descend from Heaven with a Shout, with the Voice of the Arch-Angel, and with the Trump of God; and the dead in Christ shall rise first, and then we which are alive and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air, and so shall we ever be with the Lord.* As he saith also in another Place, *He shall judge the quick and the dead at his appearing, and his Kingdom.*

¹ Cor. 15.
^{52.}
¹ Thes. 4.
^{15, 16, 17.}
² Tim. 4.
^{1.}

Now when the Saints that sleep shall be raised thus incorruptible, powerful, glorious and spiritual; and also those that then shall be found alive, made like them: Then forthwith, before the unjust are raised, the Saints shall appear before the Judgment Seat of the Lord Jesus Christ, there to give an account to their Lord the Judge, of all things they have done; and to receive a Reward for their good according to their Labour.

They shall rise, I say, before the Wicked, they being themselves the proper *Children of the Resurrection*; that is, Those that must have all the Glory of it, both as to Preheminency, and Sweetness; and therefore they are said, when they rise, to *rise from the Dead*; that is, in their rising, they leave the Reprobate World behind them. And it must be so, because also the Saints will have done their Account, and be set upon the Throne with Christ as Kings and Princes with him, to Judge the World, when the wicked World are raised. The Saints shall judge the World; they shall judge Angels: yea, they shall sit upon the Throne of Judgment to do it. But to pass that:

Luke 20.
35, 36.
Acts 3, 15.
Acts 4, 10.
Acts 13, 30.
John 12.
1, 9, 17.
1 Cor. 6.
2, 3.
Psal. 122.
5.

Now when the Saints are raised, as ye have heard they must give an Account of all things in general, that they have done while they were in the World. Of all things, I

N^o XXXI.

say, whether they be good or bad.

First, Of all their bad; but mark, not under the Consideration of Vagabonds, Slaves and Sinners, but as Sons, Stewards, and Servants of the Lord Jesus. That this shall be, it is evident from divers Places of the Holy Scriptures: First, *Paul saith, We must all stand before the Judgment Seat of Christ; We Saints: For it is written, As I live, saith the Lord, every Knee shall bow to me, and every Tongue shall confess to God. So then every one of us shall give an account of himself to God.* Again, *Wherefore we labour, that whether present or absent, we may be accepted of him: for we must all appear before the Judgment Seat of Christ, that every one of us may receive the things done in his Body, according to what he hath done, whether it be good, or whether it be evil.*

Rom. 14.
10, 11, 12.
2 Cor. 5.
10.

'Tis true, God loveth his People, but yet he loveth not their Sins, nor any thing they do, though with the greatest Zeal for him, if it be contrary to his Word: Wherefore as truly as God will give a Reward to his Saints and Children for all that they have indeed well done: So truly will he at this Day distinguish their good and bad; and when both are manifest by the righteous Judgment of Christ, he will burn up their bad; with all their Labour, Travel, and Pains in it for ever. He can tell how to save his People, and yet take Vengeance on their Inventions.

Psal. 99.8.

That is an observable Place, in the first Epistle of *Paul to the Corinthians*, and the third Chapter, *If any Man build, saith he, upon this Foundation (Christ) Gold, Silver, precious Stones, Wood, Hay, Stubble, every Man's work shall be manifest, for the Day shall declare it, because it shall be revealed by Fire, and the Fire shall try every Man's Work of what sort it is. If any Man's Work shall abide that he hath built thereupon, he shall receive a Reward. If any Man's Work shall be burnt, that Man shall suffer Loss, but he himself shall be saved, yet so as by Fire.*

1 Cor. 3.
11, to 16.

Now observe, first, as I said before, the *Foundation* is Christ.

Ver. 11.

2. The *Gold, Silver, and precious Stones*, that here are said to be built upon him, are all the Actings in Faith and Love according to the Word, that the Saints are found doing for his sake in the World.

2 Pet. 1. 7.
Rev. 3. 18.

3. To build on him *Wood, Hay, and Stubble*, it is to build, together with what is right in it self, humane Inventions and carnal Ordinances; fathering them still on God and his Allowance.

4. The *Fire* that here you read of, it is the pure Word and Law of God.

Jer. 23. 29.
John. 12.
48.

5. The *Day* that here you read of, it is the Day of Christ's coming to Judgment, to reveal the hidden things of Darkness, and to make manifest the Counsels of the Heart.

1 Cor. 4. 5.

6. At this Day, the *Gold, Silver, Precious Stones,*

8 S

Luke 6.
48, 49.

Stones, Wood, Hay, and Stubble, and that of every Man, shall be tried by this Fire, that it may be manifest of what sort it is; *the Wind, the Rain, and Floods, beat now as vehemently against the House upon the Rock, as against that on the Sand.*

Observe again,

1. That the Apostle speaks here of the saved, not of the Reprobates, *He himself shall be saved.*

2. That this saved Man may have Wood, Hay, and Stubble; that is, things that will not abide the Tryal.

3. That neither this Man's Goodness, nor yet God's Love to him, shall hinder all his Wood, Hay, or Stubble for coming on the Stage, *Every Man's Work shall be manifest: the Fire shall try every Man's Work, of what sort it is.*

4. Thus, a good Man shall see all his Wood, Hay, and Stubble burnt up in the Tryal before his Face.

5. That good Man then shall suffer Loss, or, the Loss of all things that are not then according to the Word of God. *If any Man's Work shall be burnt (or any of them) he shall suffer Loss; but he himself shall be saved, yet so as by Fire,* that is, yet so as that all that ever he hath done, shall be tried, and squared by the Word of God.

From all which, it must be unavoidably concluded, that the whole Body of the Elect must count with their Lord for all things they have done, whether good or bad, and that he will destroy all their bad, with the Purity of his Word, yea, and all their Pains, Travel, and Labour, that they have spent about it. I am persuaded, that there are now many things done by the best of Saints, that then they will gladly disown and be ashamed of: yea, which they have and do still do with great Devotion. Alas, what gross things do some of the Saints in their Devotion father upon God, and do reckon him the Author thereof, and so he also prompts them forward, to the doing thereof, and doth give them his Presence in the Performance of them! Yea, and as they father many Superstitions and Scriptureless things upon him; so they die in the same Opinion, and never come in this World, to the sight of their Evil and Ignorance herein. But now the Judgment day is the principal time wherein every thing shall be set in its proper Place; that which is of God in its Place, and that which is not, shall now be discovered, and made manifest. In many things now, we offend all, and then we shall see the many Offences we have committed, and shall our selves judge them as they are. The Christian is in this World, so candid a Creature, that take him when he is not under some great Temptations, and he will ingenuously confess to his God before all Men, how he hath Sinned and Transgressed against his Father; and will fall down at the Feet of God, and cry, *Thou*

art Righteous, for I have sinned; and thou art Gracious, that notwithstanding my Sin, thou shouldest save me: Now, I say, If the Christian is so Simple and Plain-Hearted with God in the Days of his Imperfection, when he is accompanied with many Infirmities and Temptations: how freely will he confess, and acknowledge his Miscarriages, when he comes before his Lord and Saviour, absolutely stript of all Temptation and Imperfection. *As I live,* saith the Lord, *every Knee shall bow to me, and every Tongue shall confess to God.* Every Knee shall bow, and reverence God the Creator, and Christ the Redeemer of the World; and every Tongue shall confess, that his Will alone ought by them to have been obeyed in all things; and shall confess also, and that most naturally and freely; I mean, the Saints shall, in how many things they were deceived, mistaken, deluded, and drawn aside in their intended Devotion and Honour to God.

But yet take Notice, that in this Day when the Saints are thus counting for their Evil before their Saviour and Judge: They shall not then, as now, at the Remembrance and Confession of Sin, be filled with that Guilt, Confusion and Shame, that now through the Weakness of Faith attendeth their Souls: neither shall they in the least be Grieved or Offended, that God hath before the Angels and the rest of their holy Brethren, laid open to a tittle their Infirmities from the least and first, to the biggest and last.

For first, the God to whom they confess all, they will now more perfectly than ever, see he doth love them, and free them from all, even when and before they confess and acknowledge them to him; and they shall, I say, have their Soul so full of the ravishing Raptures of the Life and Glory that now they are in, that they shall be of it swallowed up in that Measure and Manner, that neither Fear nor Guilt, nor Confusion can come near them, or touch them. Their Judge is their Saviour, their Husband, and Head; who, though he will bring every one of them for all things to Judgment, yet he will keep them for ever out of Condemnation, and any thing that tendeth that way. *Perfect Love casts out Fear,* even while we are here: Much more then when we are with our Saviour, our Jesus, *being passed from Death to Life.*

Secondly, The Saints at this Day, shall have their Hearts and Souls so wrapped up in the Pleasure of God their Saviour, that it shall be their Delight, to see all things, though once never so near and dear unto them; yet now to perish, if not according to his Word and Will: *Thy Will be done,* is to be always our Language here; but to delight to see it done in all things, though it tend never so much to the Destruction of what we love: To delight, I say, to see it done

done in the Height and Perfection of Delight, it will be when we come to Heaven, or when the Lord shall come to judge the World.

Mat. 6. 10.

But thirdly, The sole End of the counting of the *Saints* at the Day of God, it will be, not only for the Vindication of the Righteousness, Holiness, and Purity of the Word, neither will it center only in the Manifestation of the Knowledge and Heart-discerning Nature of Christ (though both these will be in it.) But their very Remembrances, and Sight of the Sin and Vanity that they have done while here; it shall both set off, and heighten the tender Affections of their God unto them; and also increase their Joy and Sweetness of Soul, and clinging of Heart to their God. Saints while here, are sweetly sensible that the Sense of Sin, and the Assurance of Pardon, will make famous Work in their poor Hearts. Ah, what Meltings without Guilt! what Humility without casting down! and what a Sight of the Creature's Nothingness yet without Fear! will this Sense of Sin work in the Soul. The sweetest Frame, the most heart-endearing Frame that possibly a Christian can get into, while in this World, is to have a warm Sight of Sin, and of a Saviour, upon the Heart at one time. Now it weeps not for fear, and thro' Torment, but by virtue of constraining Grace and Mercy, and is at this very time so far off of Disquietness of Heart, by reason of the Sight of its Wickedness, that it is driven into an Extasy, by reason of the Love and Mercy that is mingled with the Sense of Sin in the Soul. The Heart never sees so much of the Power of Mercy as now, nor of the Virtue, Value and Excellency of Christ in all his Offices as now, and the Tongue so sweetly enlarged to proclaim and cry up Grace, as now; now will Christ come to be glorified in his Saints, and admired in them that believe.

2 Thes. 1. 10, 11.

Wherefore, though the Saints receive by Faith the Forgiveness of Sins in this Life, and so are passed from Death to Life; yet again, Christ Jesus, and God his Father, will have every one of these Sins reckoned up again, and brought fresh upon the Stage in the Day of Judgment, that they may see and be sensible for ever, what Grace and Mercy hath laid hold upon them. And this I take to be the reason of that remarkable Saying of the Apostle Peter, *Repent therefore, and be converted, that your Sins may be blotted out, when the times of refreshing shall come from the Presence of the Lord, and he shall send Jesus Christ, who before was preached unto you, whom the Heaven must receive till the Resstitution of all things, spoken of by the Mouth of all the holy Prophets since the World began.*

Acts 3. 19, 20, 21.

Psalm. 19. 12.

If a Sense of some Sin (for who sees all?) and a Sight of the Love of God, will here so work upon the Spirit of the godly: what will a Sight of all Sin do, when together

with it they are personally present with their Lord and Saviour?

Yea, if a Sight of some Sins, with a Possibility of Pardon, will make the Heart love, reverence, and fear with guiltless and heart-affecting Fears: what will a general Sight of all Sin, and together with them an eternal Acquittance from them, work on the Heart of a Saint for ever?

Yea, I say again, if a Sight of Sin, and the Love of God, will make such Work in that Soul, where yet there is Unbelief, Blindness, Mistrust, and Forgetfulness: what will a Sight of Sin do in that Soul, who is swallowed up of Love, who is sinless and temptationless; who hath all the Faculties of Soul and Body strained, by Love and Grace, to the highest Pin of Perfection, that is possible to be in Glory enjoy'd and possessed? O the Wisdom and Goodness of God, that he at this Day should so cast about the worst of our things, even those that naturally tend to sink us, and damn us, for our great Advantage! *All things that shall work together for good, indeed, to them that love God.* Those Sins that brought a Curse upon the whole World, that spilt the heart-blood of our dearest Saviour, and that laid his tender Soul under the flaming Wrath of God, shall by his Wisdom and Love, tend to the Exaltation of his Grace, and the inflaming of our Affections to him for ever and ever.

Rom. 8. 28

Revel. 5. 9, to 15.

'Twill not be thus with Devils, 'twill not be thus with Reprobates; the saved only have this Privilege peculiar to themselves: (wherefore to vary a little from the matter in hand) will God make that Use of Sin, even in our counting for it, that shall in this manner work for our Advantage? Why then, let Saints also make that Advantage of their Sin, as to glorify God thereby, which is to be done, not by saying, *Let us do Evil that Good may come, or, let us Sin that Grace may abound;* but by taking Occasion by the Sin that is past, to set the Ground upon the Head of Christ for our Justification: Continually looking upon it, so as to press us to cleave close to the Lord Jesus, to Grace and Mercy through him, and to the keeping of us humble for ever, under all his Dispensations and Carriages to us.

Now having counted for all their Evil, and confessed to God's Glory, how they fell short, and did not the Truth in this or that, or other Particulars; and having received their Eternal Acquittance from the Lord and Judge, in the Sight of both Angels and Saints: forthwith the Lord Jesus will make Inquiry into all the good and holy Actions and Deeds they did do in the World. Now here shall all things be reckoned up, from the very first good thing that was done by Adam or Abel, to the last that will fall out to be done in the World. The good of all the holy Prophets, of all Apostles, Pastors, Teachers, and Helps in the Church: here

here also will be brought forth and to Light, all the good Carriages of Masters of Families, of Parents, of Children, of Servants, of Neighbours, or whatever good thing *any Man* doth; but to be general and short, first, here will be a Recompence for all that have sincerely laboured in the Word and Doctrine; I say, a Recompence for all the Souls they have saved by their Word, and watered by the same.

¹ Cor. 3. 6, 7, 8. Now shall *Paul* the Planter, and *Apollos* the Waterer, with every one of their Companions, receive the reward that is according to their Works.

Now all the Preaching, Praying, Watching, and Labour thou hast been at, in thy Endeavouring to catch Men from Satan to God, shall be rewarded with spangling Glory. Not a Soul thou hast converted to the Lord Jesus, nor a Soul thou hast comforted, strengthened, or helped by thy wholesome Counsel, Admonition, and comfortable Speech; but it shall stick as a Pearl in *that Crown which the Lord the righteous Judge shall give thee at that Day.* That is, if thou doest it willingly, delighting to lift up the Name of God among Men; if thou doest it with Love, and longing after the Salvation of Sinners (otherwise thou wilt have only thy Labour for thy Pains, and no more.) If I do this willingly, I have a Reward; but if against my will, a Dispensation of the Gospel is committed to my Charge. But I say, if thou do it graciously, then a Reward followeth: *For what is our Hope, our Joy, or Crown of rejoicing? are not even ye, saith Paul, in the Presence of our Lord Jesus Christ at his Coming, for ye are our Glory and Joy.* Let him therefore that Christ hath put into his Harvest, take Comfort in the midst of all his Sorrow, and know that God acknowledgeth that he that converteth a Sinner from the Error of his Way, doth even save that Soul from Death, *and covereth a Multitude of Sins.* Wherefore labour to convert, labour to water, labour to build up, *and to feed the Flock of God which is among you, taking the Oversight thereof, not by Constraint but willingly; not for filthy Lucre, but of a ready Mind; and when the chief Shepherd shall appear, ye shall receive a Crown of Glory that fadeth not away.*

² Tim. 4. 7, 8. *that Crown which the Lord the righteous Judge shall give thee at that Day.* That is, if thou doest it willingly, delighting to lift up the Name of God among Men; if thou doest it with Love, and longing after the Salvation of Sinners (otherwise thou wilt have only thy Labour for thy Pains, and no more.) If I do this willingly, I have a Reward; but if against my will, a Dispensation of the Gospel is committed to my Charge. But I say, if thou do it graciously, then a Reward followeth: *For what is our Hope, our Joy, or Crown of rejoicing? are not even ye, saith Paul, in the Presence of our Lord Jesus Christ at his Coming, for ye are our Glory and Joy.* Let him therefore that Christ hath put into his Harvest, take Comfort in the midst of all his Sorrow, and know that God acknowledgeth that he that converteth a Sinner from the Error of his Way, doth even save that Soul from Death, *and covereth a Multitude of Sins.* Wherefore labour to convert, labour to water, labour to build up, *and to feed the Flock of God which is among you, taking the Oversight thereof, not by Constraint but willingly; not for filthy Lucre, but of a ready Mind; and when the chief Shepherd shall appear, ye shall receive a Crown of Glory that fadeth not away.*

¹ Pet. 5. 2, 4. *Glory that fadeth not away.*

Secondly, And as the Ministers of Christ's Gospel shall at this Day be recompensed: so shall also those more private Saints be with tender Affections and Love looked on, and rewarded for all their Work and Labour of Love, which they have shewed to the Name of Christ, in ministering to his Saints, and suffering for his Sake. *Whatsoever good thing any Man doth, the same shall he receive of the Lord, whether he be bond or free.* Ah! little do the People of God think how largely and thoroughly God will at that Day, own and recompense all the good and holy Acts of his

People. Every Bit, every Drop, every Rag, and every Nights Harbour, though but in a Wisp of Straw, shall be rewarded in that Day before Men and Angels. *Who-soever shall give to drink, to one of these little ones, a Cup of cold Water, only in the Name of a Disciple: verily I say unto you, saith Christ, He shall in no wise lose a Disciples reward. Therefore when thou makest a Feast, saith he, call the poor, the maimed, the Lame and the blind, and thou shalt be blessed; for they cannot recompense thee, for thou shalt be recompensed at the Resurrection of the Just.* If there be any Repentance among the godly at this Day, it will be, because the Lord Jesus in his Person, Members and Word, was no more owned, honoured, entertained, and provided for by them, when they were in this World: For it will be ravishing to all, to see what Notice the Lord Jesus will then take of every Widow's Mite. He, I say, will call to mind, even all those Acts of Mercy and Kindness, which thou hast shewed to him, when thou wast among Men. I say, he will remember, cry up, and proclaim before Angels and Saints, those very acts of thine, which thou hast either forgotten, or through Bashfulness wilt not at that Day, count worth the owning. He will reckon them up so fast, and so fully, that thou wilt cry, Lord, *When did I do this? and when did I do the other? When saw we thee a hungry, and fed thee? or athirst, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in Prison, and came unto thee? and the King shall answer and say unto them, Verily I say unto you, in as much as ye did it unto one of the least of these my Brethren, ye did it unto me. The good Works of some are manifest before hand, and they that are otherwise cannot be hid. Whatever thou hast done to one of the least of these my Brethren, thou hast done it unto me. I felt the Nourishment of thy Food, and the Warmth of thy Fleece, I remember thy loving and holy Visits, when my poor Members were sick, and in Prison, and the like. When they were Strangers, and Wanderers in the World, thou tookest them in. Well done thou good and faithful Servant, enter thou into the Joy of thy Lord.*

Thirdly, Here also will be a Reward for all that Hardness, and Christian enduring of Affliction that thou hast met with for thy Lord, while thou wast in the World. Here now will Christ begin from the greatest Suffering, even to the least, and bestow a Reward on them all: from the Blood of the suffering Saint to the loss of an Hair: nothing shall go unrewarded. *For these light Afflictions which are but for a Moment, they work out for us a far more exceeding and eternal Weight of Glory. Behold by the Scriptures, how God hath recorded the sufferings*

Mat. 10. 43.

Luke 14. 13, 14.

Mat. 25. 37, 38, 39, 40.

1 Tim. 5. 25.

Mat. 25. 21, 22, 23, 34 to 37.

Heb. 11. 36, to 41.

2 Cor. 4. 8, to 15.

2 Cor. 4. 17.

Luk. 6. 22, 23.

Mat. 5. 16. *serings of his People, and also how he hath*
 17, 18. *promised to reward them. Blessed are they*
 Mat. 19. *that are persecuted for Righteousness sake,*
 29. *for theirs is the Kingdom of Heaven. Blef-*
sed are ye, when Men shall revile you, and
speake all manner of evil against you falsely for
my Sake; rejoyce, leap for Joy, and be exceed-
ing glad, for great is your reward in Hea-
ven. And every one that hath forsaken
Houses, or Brethren, or Sisters, or Father,
or Mother, or Wife, or Children, or Lands,
for my Names sake, shall receive an hundred
fold, and shall inherit everlasting Life.

Fourthly, There is also a Reward at this Day, for all the more secret, and more retired Works of Christianity: There is not now one Act of Faith in thy Soul, either upon Christ, or against the Devil, and Antichrist; but it shall in this Day be found out, and praised, honoured and glorified, in
 1 Pet. 1. 7. *the Face of Heaven.*

2. There is not one Groan to God in secret, against thy own Lusts, and for more Grace, Light, Spirit, Sanctification, and Strength, to go thorow this world like a Christian; but it shall even at the coming of
 Mat. 6. 6. *Christ, be rewarded openly.*

3. There hath not one Tear dropped from thy tender Eye against thy Lusts, the Love of this World, or for more Communion with Jesus Christ, but as it is now in the Bottle of God; so then it shall bring forth such Plenty of Reward, that it shall return upon thee, with Abundance of increase.
 Psal. 56. 8. *Blessed are ye that weep now, for ye shall*
 Psal. 126. *laugh. Thou tellest my Wanderings; and put-*
 5, 6. *test my Tears into thy Bottle; are they not in*
 Luke 6. *thy Book? They that sow in Tears, shall reap*
 21. *in Joy. He that goeth forth and weepeth,*
beareth precious Seed, shall doubtless come
again, bringing his Sheaves with him.

Having thus in brief shewed you something concerning the Resurrection of the Saints, and that they shall count with their Lord at his coming, both for the burning up what was not according to the Truth, and rewarding them for all their Good. It remains, that I now in few Words, shew you something also of that with which they shall be rewarded.

First then, those that shall be found in the Day of their Resurrection, when they shall have all their good things brought upon the Stage; they I say, that then shall be found the People most laborious for God while here; they shall at that Day enjoy the greatest Portion of God, or shall be possessed with most of the Glory of the God-head then. For that is the Portion of the Saints in general. And why shall he that doth
 Rom. 8. *most for God in this World enjoy most of*
 17. *him in that which is to come? But because*
 Lam. 3. 24. *by doing and acting, the Heart, and every*
Faculty of the Soul is enlarged, and more
capacitated, whereby more room is made
for Glory. Every Vessel of Glory shall at
that day be full of it; but every one will

not be capable to contain a like Measure. And so if they should have it communicated to them, would not be able to stand under it; for there is an eternal Weight in the Glory that Saints shall then enjoy; and every Vessel must be at that Day filled, that is, have its heavenly Load of it.

All Christians have not the same enjoyment of God in this Life, neither indeed were they able to bear it, if they had it. But those Christians that are most laborious for God in this World, they have already most of him in their Souls, and that not only because Diligence in God's ways, is the means whereby God communicates himself; but also because thereby the Senses are made more strong, and able, by reason of use to understand God, and to discern both good and evil. To him that hath, to him shall be given, and he shall have more abundance.
 Heb. 5. 13. *He that laid out his Pound for his Master,*
 Mat. 13. *and gained ten therewith, he was made*
 11, 12. *Ruler over ten Cities; but he that by his*
Pound gained but five, he was made Ruler
over but five. Often, he that is best bred in his
 Luke 19. *Youth, is best able to manage most when he*
 16, to 20. *is a Man (touching things of this Life) but*
 Dan 1. 3. *always he that is best bred, and that is most*

in the bosom of God, and that so acts for him here; He is the Man that will be best able to enjoy most of God in the Kingdom of Heaven. It is observable, that Paul saith, *Our Afflictions work out for us a far more exceeding and eternal Weight of Glory.* Our Afflictions do it, not only because there is laid up a Reward for the afflicted, according to the Measure of Affliction; but because Afflictions, and so every Service of God, doth make the Heart more deep, more experimental, more knowing and profound; and so more able to hold, contain, and bear more. Every Man shall receive his own Reward, according to his own Labour. And this is the Reason of such Sayings as these; *Lay up for yourselves a good Foundation against the Time to come, that you may lay hold on eternal Life:* which eternal Life is not the Matter of our Justification from Sin in the Sight of God; for that is done freely by Grace through Faith in Christ's Blood; (but here the Apostle speaks of giving of Alms) but it is the same that in the other Place he calls the far more exceeding and eternal Weight of Glory. And hence it is, that he in his stirring them up to be diligent in good Works, doth tell them, that he doth not exhort them to it because he wanted, but because he would have Fruit that might abound to their Account; as he saith also in another Place, *Beloved Brethren, be stedfast, unmoveable, always abounding in the Work of the Lord; for as much as ye know that your Labour is not in vain in the Lord.* Therefore I say, the Reward that the Saints shall have at this Day for all the good they have done, it is the Enjoyment of God according to
 8 T their

their Works: though they shall be freely justified and glorified without Works.

Secondly, As the Enjoyment of God at that Day, will be to the Saints according to their Works and Doings: (I speak not now of Justification from Sin) so will their Praise and Commendations at that Day be according to the same, and both of them their Degrees of Glory; for I say, as God by communicating of himself unto us at that Day, will thereby glorify us, so also he will for the adding all things that may furnish with Glory every way, cause to be proclaimed in the Face of Heaven, and in the Presence of all the holy Angels, every thing that hath for God, his Ways and People, been done by us while here we have been. *Whatsoever hath been spoken in Darkness shall be heard in the Light: and that which ye have spoken in the Ear in Closets, shall be proclaimed upon the House tops.* Again, *He that shall confess me, saith Christ, before Men, him will I confess before the Angels of God.*

Now as he of whom Christ is ashamed when he comes in his Glory, and in the Glory of the holy Angels, will then lie under unconceivable Disgrace, Shame, Dishonour, and Contempt: so he whom Christ shall confess, own, commend, and praise at that Day, must needs have very great Dignity, Honour, and Renown, *for then shall every Man have Praise of God*, to wit, according to his Works. Now will Christ proclaim before thee, and all others, what thou hast done, and what thou hast suffered, what thou hast owned, and what thou hast withstood for his Name. This is he that forsook his Goods, his Relations, his Country, and Life for me: This is the Man that overcame the Flatteries and Threats, Allurements and inticings of a whole World for me; behold him, he is an *Israelite* indeed, the top Man in his Generation, *none like him in all the Earth.* It is said, that when King *Abasuerus*, had Understanding of how good Service *Mordecai* the Jew had done to and for him, he commanded that the Royal Apparel and the Crown, with the Horse that the King did ride on, should be given to him, and that he should with that Crown, Apparel and Horse be had through the City, in the Presence of all his Nobles, and that Proclamation should be made before him, *Thus shall it be done to the Man whom the King delighteth to honour.*

Ezther 6.
9, 10, 11.

Abasuerus in this was a Type, to hold forth to the Children of God, how kindly he will take all their Labour and Service of Love, and how he will honour and dignify the same; as Christ saith, *Let your Loins be girded about, and your Lights burning, and you yourselves like unto Men that wait for their Lord, when he will return from the Wedding: that when he cometh and knocketh, ye may open to him immediately:*

blest are those Servants, whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and shall make them sit down to Meat, and shall come forth and serve them. The Meaning is, that those Souls that shall make it their Business to honour the Lord Jesus Christ in the Day of their Temptation, he will make it his Business to honour and glorify them in the Day of his Glorification. *Verily, I say unto you, that he will make them sit down to Meat, and shall come forth and serve them; if any Man will serve me, saith he, him will my Father honour.* It hath been God's Way in this World, to proclaim the Acts and Doings of his Saints in his Word, before all in this World, and he will do it in that which is to come.

Thirdly, Another thing that shall be yet added to the Glory of the Saints, in the Kingdom of their Saviour, at his coming, is, they shall every one of them then have his Throne and Place of Degree on Christ's right Hand, and on his left, in his glorious Kingdom, according to the Relation they stand in to Christ, as the Members of his Body; for as Christ will have a special Eye on us, and a Tender and Affectionate Heart, to recompense to the full every good thing that any Man doth for his Name in this World: so also he will have as great regard, that there be to every Member of his Body, the Place, and State that is comely for every such Member. When the Mother of *Zebedee's* Children petitioned our Saviour, that he would grant to her, that her two Sons might sit the one on his right Hand, and the other on his left in his Kingdom: though he did not grant to her the request for her Children, yet he affirmed, That there would be Places of degrees and honour in Heaven, saying, *To sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.* In the Temple, there were Chambers bigger and lesser, higher and lower, more inward, and more outward: which Chambers were Types of the Mansions that our Lord when he went away, told us he went to prepare for us. *In my Father's House are many Mansions, if it were not so, I would have told you, I go to prepare a Place for you.* The Foot here, shall not have the Place prepared for the Eye; nor yet the Hand, that which is prepared for the Ear; but every one shall have his own Place in the Body of Christ, and the glory also prepared for such a Relation: Order, as it is comely in Earth, so much more in the Kingdom of the God of Order, in Heaven, where all things shall be done in their utmost Perfections. Here shall *Enoch, Noah, Abraham, Moses, Joshua, David*, with the Prophets, have every one his Place, according to the Degree of old Testament Saints. As God said to *Daniel*, *Go thy way till the end be;*

Luke 12.
35, 36, 37

John 12.

26.

Job 1. 8.

John 1. 47

Mark 14.

9.

Rev. 3. 4

Rev. 14.

1, to 6.

See

Mat. 20.

20, to 23.

John 14.

1, 2, 3.

Dan. 12.

for 13.

for thou shalt rest, and stand in the Lot at the End of the Days. And here also, shall Peter, Paul, Timothy, and all other the Church Officers have their Place, and Heavenly State, according as God hath set them in the Church in the New Testament. As Paul saith of the Deacons, *They that use the Office of a Deacon well, they purchase to themselves a good degree, and great Boldness in the faith which is in Christ.* And so of all other Saints, be they here of what Rank, Quality, or Place in the Church soever, they shall have every one his State, his heavenly State, according as he standeth in the Body: As he saith, seeing those Members that are most feeble, are necessary, to them shall be given more abundant honour. Of this Heavenly Order in the Kingdom of Christ, when his Saints are risen from the Dead, was Solomon a notable Type in his Family, and among his Servants and Officers, who kept such Exactness in the famous Order, in which he had placed all about him, that it did amaze and confound Beholders. For when the Queen of Sheba had seen the Wisdom of Solomon, and the House which he built, and the Meat of his Table, the sitting of his Servants, and the Attendance of his Ministers, and their Apparel, his Cup-bearers also, and their Apparel, and the ascent by which he went up into the House of the Lord: There was no more spirit in her. Glorious things are spoken of thee, O thou City of God.

Having gone thus far, I shall now come to the second part of the Text, to wit, that there shall be a Resurrection of the Wicked. There shall be a Resurrection of the Dead, both of the Just and unjust. For as the Just go before the unjust, in Name and Dignity, and Honour, so they shall in the last Day, go before them in the Resurrection.

Now then, when the Saints have thus risen out of their Graves, given up their Accounts, received their Glory, and are set upon the Thrones (for there are set Thrones of Judgment, the Thrones of the House of David;) When I say, they are all of them in their Royal Apparel, with Crowns of Glory, every one presenting the Person of a King: Then come the unjust out of their Graves, to receive their Judgment for what they have done in the Body. As Paul saith, *We must all appear before the Judgment Seat of Christ, that every one (both Saints and Sinners) may receive the things done in the Body, whether it be good, or whether it be bad.*

But now because I would prove by the words, whatever I would have others receive for a Truth: Therefore I shall in few particulars, prove the Resurrection of the wicked.

First then, it is evident, that the wicked shall rise from the very terms and names

that the raised shall then go under, which is the very same Names that they did go under when they lived in this World. They are called the Heathen, the Nations, the World, the Wicked, and those that do Iniquity; they are called Men, Women, Sodom, Sidon, Bethsaida, Capernaum, and Tyre. The Men of Nineve shall rise up in Judgment, the Queen of the South shall rise up in the Judgment, and it shall be more tolerable for Sodom in the Day of Judgment, than for other sinners that have resisted more light. The Heavens and the Earth that now are, are kept in store, reserved unto fire against the Day of Judgment, and Perdition of ungodly Men. Now these Terms, or Names, are not given to the Spirits of the wicked only; but to them as consisting of Body and Soul. Further, Christ tells his Adversaries, when they had apprehended him, and shamefully intreated him, That yet they should see him sit on the right Hand of Power, and coming in the Clouds of Heaven, as John also doth testifie, saying, Behold he cometh with Clouds, and every eye shall see him, and they also that pierced him, and all the kindreds of the Earth, shall wail because of him. Now none of these sayings are yet fulfilled, neither shall they, until his second coming; for though the Jews did many of them see him, when he did hang upon the Cross, yet then he was not coming in the Clouds of Heaven, neither did then all kindreds of the Earth wail because of him. No, this is reserved till he comes to judge the World; for then shall the ungodly be so put to it, that gladly they would creep into the most invincible Rock or Mountain under Heaven, to hide themselves from his Face, and the Majesty of his Heavenly presence. There shall therefore, that this may be brought to pass, be a Resurrection of the dead, both of the just, and unjust. For tho' an Opinion of no Resurrection may now lull Men asleep, in security and impiety, yet the Lord, when he comes, will rouse them, and cause them to awake; not only out of their Security, but out of their Graves, to their Doom, that they may receive for their Error, the recompence that is meet.

Secondly, The Body of the ungodly must, at the last, arise out of the Grave, because that Body and their Soul, while they lived in the World, were Co-partners in their lusts and wickedness. God is a God of knowledge, and by him actions are weighed. He will therefore bring every work into Judgment, with every secret thing. And as he will bring into Judgment every work, so will he also the worker thereof, even the Dead, small and great. It is not in God to lay the Punishment where the Fault is not, neither to punish a Part of the damned for the whole. With Righteousness shall he judge the World, and the People with

Gen. 18. 25. *with Equity; shall not the Judge of all the Earth do right?* As therefore the Body was Co-partner with the Soul in sinning, so shall every Man receive the Things done in his Body, according to what he hath done. Wherefore he saith in another place, *Behold I come quickly, and my Reward is with me, to give every Man according as his work shall be.* There shall therefore be a Resurrection of the Dead, both of the Just and unjust.

Rev. 22. 12.

Thirdly, The Body of the Wicked must rise again, because as the whole Man of the just also that is the Vessel of Mercy and Glory: so the whole Man of the unjust, is the Vessel of Wrath and Destruction. There are saith Paul, in a great House, not only Vessels of Gold and of Silver, but also of Wood and of Earth, and some to Honour and some to Dishonour. Now as he sheweth us these Vessels to Honour, they are good Men, and the Vessels to Dishonour are the bad. Now as these

2 Tim. 2. 20, 21. Vessels to Dishonour, are called the Vessels of Wrath; so it is said, that God with much long suffering, doth suffer them to be fitted to Destruction. How they are thus fitted, he also further sheweth, where

Rom. 9. 22. he saith, *They do after their hardness and impenitent Heart, treasure up wrath against the*

Rom. 2. 5. *Day of wrath, and the Revelation of the Righteous Judgment of God.* Which Treasure of Wickedness, James saith, it is treasured up against the last Days, (which is the Time of Judgment,) and observe it, he

Jam. 5. 12, 13. saith, *That then it shall eat their flesh as it were fire.* Now then their Bodies being the Vessels of the Wrath of God, and again, seeing with this Wrath they must be possessed at the last Day, that their Flesh must with it be eaten, it is evident, that their Body must rise again out of their Graves, and before the Judgment Seat appear; for it is from thence, that each of them must go with his full load to their long and eternal home, where their Worm dieth not, and their fire is not quenched.

Mark 9. 47, 48.

Fourthly, The severity of the Hand of God towards his Children, with his forbearance of his Enemies, doth clearly bespeak a Resurrection of the ungodly, that they may receive the Reward for their Wickedness which they have committed in this World. We know, that while the Eyes of the Wicked start out with Fatness, the godly are plagued all the Day long, and chastened every Morning. Wherefore it is evident, that the Place and Time of the Punishment of the ungodly, it is another World. If Judgment begin at the

Psal. 73. 3, to 15.

House of God, what will the End of them be, that obey not the Gospel of God? and if the Righteous scarcely be saved, where shall the Ungodly and Sinner appear? Alas, poor Creatures! They now plot against the Righteous, and gnash upon them with their Teeth, but the Lord laugheth at them, for

1 Pet. 4. 17, 18.

he seeth their Day is coming? for as he saith, the Wicked is reserved, or let alone in his Wickedness, to the Day of Destruction, and shall then be brought forth to the Day of Wrath, though in the mean time he may go to his Grave in his Banner, and rest within his Tomb. As Peter saith again, The Lord knoweth how to deliver the godly out of Temptation, but to reserve the unjust to the Day of Judgment to be punished. And Jude saith, For them is reserved the Blackness of Darkness for ever. The Punishment of the ungodly, it is reserved till the Day of Judgment, which will be the Time of their Resurrection.

Observe, first, The Wicked must be punished. Secondly, The time of their Punishment is not now, but at the Day of Judgment. Thirdly, This Day of Judgment must be the same with the Resurrection of the Dead, at the End of this World. As therefore the Tares are gathered and burned in the fire, so shall it be in the end of this World. The Son of Man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and them that do iniquity, and shall cast them into a Furnace of Fire, there shall be weeping and gnashing of Teeth. There shall then be a Resurrection of the Dead, both of the Just, and unjust.

Fourthly, The Sovereignty of the Lord Jesus over all Creatures, doth plainly fore-
shew a Resurrection of the bad, as well as of the good. Indeed, the unjust shall not arise, by vertue of any Relation they stand in to the Lord Jesus, as the Saints shall; but yet, because all are delivered into his Hand, and he made Sovereign Lord over them; therefore, by an Act of his Sovereign Power, they that are ungodly shall arise, this is Christ's own Argument, The Father judgeth no Man, saith he, but hath committed all Judgment unto the Son; that is, Count him, and fall before him as their Sovereign Lord, even as they honour the Father, and he hath given him Authority to execute Judgment also, because he is the Son of Man. And then he adds, Marvel not at this, for the Hour is coming, that all that are in their Graves shall hear his Voice, and shall come forth, they that have done good to the Resurrection of Life; and they that have done evil to the Resurrection of Damnation.

From hence also Paul argueth, saying, For this Cause he both died, rose and revived, that he might be Lord both of the Dead and living. And then adds, We must all stand before the Judgment Seat of Christ.

Pray mind these words, Jesus Christ by his Death and Resurrection, did not only purchase Grace and Remission of Sins for his Elect, with their Eternal Glory; but did thereby also obtain of the Father, to be Lord and Head over all things, whether they be Things in Heaven, or Things on

Psalm 37. 12, 13. Job 21. 29. 1 Peter 2. 9. Jude 13. Mat. 13. 40, 41. Joh. 5. 22, 23, 27, 28. Rom. 14. 9, 10.

on

on Earth, or things under the Earth, *All Power*, saith he, *in Heaven and in Earth, is given unto me, and I have the Keys of Hell and of Death.* So that all things, I say, whether they be visible or invisible, whether they be Thrones or Dominions, or Principalities or Powers; all Things were created by him, and for him. This being thus *at the Name of Jesus, every knee must bow, and every Tongue confess that he is Sovereign Lord, to the Glory of God the Father.* Now, that this may be done, he hath his Resolutions upon a Judgment-day, in which he, to shew himself, his People, his Way, and Word in their Glory, will have all his Enemies raised out of their Graves, and brought before him, where he will sit upon them in the Throne of his Glory, and will shew them then, *who is the only Potentate, the King of Kings, and Lord of Lords.*

Beloved, He comes with ten Thousand of his Saints, to execute Judgment upon all, and to convince all that are ungodly among them, of all their ungodly Deeds which they have committed, and of all their wicked speeches which ungodly Sinners have spoken against him.

Fifthly, The great Preparation that God hath made for the Judgment of the Wicked, doth clearly demonstrate their rising forth out of their Graves.

First, He hath appointed the Day of their rising.

Secondly, He hath appointed their Judge to judge them.

Thirdly, He hath recorded all their acts and doings against that Day.

Fourthly, He hath also already appointed the Witnesses to come in against them.

Fifthly, The Instruments of Death and Misery, are already prepared for them.

For the first, he hath appointed the Day of their rising, which Day *John* calleth the *time of the Dead*, that they should be judged. Which time, *Paul* saith, is a time fixed; he hath appointed a Day, in which he will judge the World, &c. This Time and Day, *Christ* brings down to an hour, saying, *The hour is coming, when all that are in their Graves shall hear his Voice, and shall come forth, &c.*

Secondly, As he hath appointed the Day, so he hath appointed the Judge. He hath appointed a Day in which he will judge the World in Righteousness, by that Man whom he hath ordained, of which he hath given assurance to all Men, in that he hath raised him from the Dead. This Man is *Jesus Christ*; for it is He that is ordained of God, to be the Judge of the Quick and the Dead.

Thirdly, All their deeds and works, to a word and thought, and every one already Recorded and Inrolled in the Books of the Laws of Heaven against that Day. The sin

of Judah is written with a Pen of Iron, and with the point of a Diamond, upon the Tables of their Heart. And again, saith God, *Write it in a Table, and note it in a Book, that it may be for the time to come, even for ever and ever, that this is a rebellious House, &c.*

Fourthly, God hath prepared his Witnesses against this Day.

Fifthly, The Instruments of Death, and Eternal Misery, are all already prepared. He hath prepared for them the Instruments of Death, he hath ordained his Arrows against the Face of Persecutors. Hell is of old prepared, he hath made it deep and large, the fire, the everlasting fire is also now of a long time prepared; the heavy weights of God's Curse are also ready, and their Damnation now of a long time slumbereth not.

But now I say, how ridiculous a Business would all this be, if these things should be all prepared of the only wise God, and there should be none to be judged; or if he that is ordained Judge, should not either through want of Power or Will, command these Rebels, and force them before his Judgment Seat. Glad indeed would the Sinners be, if these things might be true.

Glad I say, at very heart, if they might be in their secret Places of Darkness, and the Grave for ever; but it must not be, the Day of their rising is set; the Judge is appointed, their Deeds are written; the deep Dungeon is with open Mouth, ever waiting for them; wherefore at the Day appointed, neither Earth, nor Death, nor Hell, can hinder: *There shall be a Resurrection of the Dead, both of the Just and Unjust.*

Lastly, Besides what hath been said, I cannot but believe, there shall be a Resurrection of the Wicked at the last Day, because of the ungodly Consequences and Errors that do most naturally follow the denial thereof.

For first, He that taketh away the Doctrine of the Resurrection of the Wicked: He taketh away one of the main Arguments that God hath provided for to convince a Sinner, of the evil of his Ways; for how shall a Sinner be convinced of the evil of Sin, if he be not convinced of the certainty of Eternal Judgment? and how shall he be convinced of Eternal Judgment, if you perswade him, that when he is dead, he shall not at all arise? especially seeing the Resurrection of the Dead, and Eternal Judgment, must unavoidably be one the fore-runner of the other. It was *Paul's* reasoning of Righteousness, Temperance, and Judgment to come, that made *Felix* tremble.

'Tis this also he calleth the Argument of terrour, wherewith he perswaded Men. This was *Solomon's* Argument, and *Christ's* also, where he saith *That every idle word that Man shall speak, he shall give an account thereof, in the Day of Judgment.*

2 Cor. 5. Secondly, They that deny the *Resurrec-*
 10, 11. *tion of the wicked*, they do both allow and
 Eccles. 11. maintain the chief Doctrine of the *Ranters*,
 9. with most of the Debauched Persons in the
 Mat. 12. World. For the *Ranters* deny it both in
 36. Principle and Practice, and the other in
 Practice at least. Now to me it is very
 strange, that these Men above all other,
 should both know and live in the Doctrines
 of the Kingdom of God: especially, seeing
 the Denial hereof is an evident Token of
 one appointed to Wrath and Destruction.

2 Tim. 2. But to be plain, *There shall be a Resurrec-*
 18. *tion of the Dead, both of the Just and Un-*
just: Wherefore, whatever others may say
 or profess, being beguiled by Satan, and
 their own Hearts, yet do thou *fear him that*
 Mat. 10. *can destroy both Body and Soul in Hell.*
 28.

There shall be a Resurrection of the Dead
 Rev. 20. *both of the just and unjust.* And the Sea gave
 13. up the Dead that were in it, and Death and
 Hell delivered up the Dead that were in
 them.

Having in the first Place shewed you,
 that the wicked must arise; I shall in the
 next Place shew you the manner of their
 rising. And observe it, as the very Title
 of the *just and unjust* are Opposites, so they
 are in all other Matters, and in their *Re-*
surrections.

First then, as the just in their Resurrec-
 tion do come forth in Incorruption; the
 unjust in their Resurrection shall come forth
 in their Corruptions; for though the un-
 godly at their Resurrection, shall for ever
 after be incapable of having Body and Soul
 separate: Or of their being annihilated into
 nothing; yet it shall be far from them to
 rise in Incorruption; for if they arise in In-
 corruption, they must arise to Life, and al-
 so must have the Conquest over Sin and
 Death. But that they shall not; for it is
 the Righteous only that put on Incorrup-
 tion, that are swallowed up of Life. The
 Wicked's Resurrection, it is called the Re-
 surrection of Damnation. These in their
 John 5. 28. very Resurrection shall be hurt of the se-
 cond Death. They shall arise in Death,
 and shall be under it, under the gnawings
 and Terrors of it, all the Time of their
 Arraignment. As it were, a living Death
 shall feed upon them, they shall never be
 spiritually alive, nor yet absolutely dead:
 but much after that manner that natural
 Death and Hell, by reason of Guilt, doth
 feed on him, that is going before the Judge
 to receive his Condemnation to the Gal-
 lows. You know, though a Felon go forth
 of the Goal, when he is going to the Bar
 for his Arraignment, yet he is not out of
 Prison, or out of his Irons for that; his
 Fetters are still making a Noise on his
 Heels, and the Thoughts of what he is to
 hear by and by from the Judge, is still
 frightening and afflicting his Heart; Death
 like some evil Spirit or Ghost, doth conti-
 nually haunt him, and playeth the Butcher

continually in his Soul and Conscience, with
 Frights and Fears about the Thoughts of
 the sudden and unsupportable After-clap by
 and by he is to meet withal.

Thus I say will the Wicked come out of
 their Graves, having yet the Chains of e-
 ternal Death hanging on them, and the
 Talons of that dreadful Ghost fastned in
 their Souls. So that Life will be far from
 them, even as far as Heaven is from Hell.
 This Morning to them, is even as the Sha-
 dow of Death. *They will then be in the* Job 24. 17.
very Terrors of the Shadow of Death. As
 Christ saith, *Their Worm never dies, and* Mark 8.
their Fire is never quenched. From Death 43, 44.
 to Eternity it never shall be quenched, their
 Bed is now among the Flames; and when
 they rise, they will rise in Flames; while
 they stand before the Judge, it will be in
 Flames, even in the Flames of a guilty
 Conscience: They will in their coming be-
 fore the Judge, be within the very Jaws
 of Death and Destruction. Thus I say,
 the ungodly shall be far off from rising as
 the Saints; for they will be even in the
 Region and Shadow of Death. The first
 Moment of their rising, Death will be ever
 over them, ever feeding on their Souls;
 and ever presenting to their Hearts, the
 Heights and Depths of the Misery that
 now must seize them, and like a bottom-
 less Gulf must swallow them up. *They shall* Mic. 7. 17.
come out of their Holes like Worms of the
Earth, and be afraid of the Lord our
God.

Secondly, As the *Resurrection* of the god-
 ly shall be a *Resurrection* in Glory: So the
Resurrection of the Wicked, it will be a
Resurrection in Dishonour. Yea, as the Glo-
 ry of Saints at the Day of their rising, will
 be Glory unspeakable: so the Dishonour of
 the Ungodly at that day, it will be Disho-
 nour beyond Expression. As *Daniel* saith, Dan. 12. 2.
The good shall rise to everlasting Life, but the
wicked to Shame and everlasting Contempt.
 And again, *When thou, O God, awakest, that*
 is, to judge them, *thou shalt despise their*
Image. Never was Toad or Serpent more Psal. 73.
 loathsome to any, than these will be in the 20.
 Eyes of God, in their rising forth of their
 Graves. When they go to their Graves,
 saith *Job*, *Their Bones are full of the Sin of* Job 20. 11,
their Youth, which lieth down in the Dust
with them. And arise they shall, in the
 same noisome and stinking Condition; for
 as Death leaves, so Judgment finds them.
 At the Resurrection then of these ungodly,
 they will be in a very loathsome Condition.
 The Ungodly at their Death are like the
 Thistle-seed; but at their rising, they will
 be like the Thistle grown; more noisome,
 offensive, and provoking to rejection abun-
 dantly. Then such Dishonour, Shame, and
 Contempt will appear in them, that neither
 God nor Christ, Saints nor Angels, will so
 much as once regard them, or vouchsafe
 once to come near them. *He beboldeth the*
Wicked

Wicked afar off; because in the Day of Grace they would not come to hand, and be saved, therefore now they shall, all as *Thorns, be thrust away, as with Fences of Iron*. Their rising is called the Resurrection of the Unjust, and so they at that Day will appear, and will more stink in the Nostrils of God, and all the heavenly Hosts, than if they had the most irksome Plague-sores in the World running on them. If a Man at his Birth, be counted as one cast forth to the loathing of his Person; how loathsome and irksome, dishonourable and contemptible, will those be that shall arise Godless, Christless, Spiritless, and Graceless, when the Trumpet sounds to their Judgment, they coming out of their *Graves* far more loathsome and filthy, than if they should ascend out of the most filthy Hole on Earth.

Thirdly, As the Just shall rise in Power, so the Wicked and Unjust in Weakness and Astonishment. Sin and Guilt bringeth Weakness and Faintness in this Life: how much more, when both with all their Power and Force, like a *Giant*, fasten on them, as God, saith, *Can thy Hands be strong, and can thy Heart endure in the Day that I shall deal with thee?* Now will the ghastly Jaws of Despair gape upon thee, and now will Condemnings of Conscience, like Thunder-claps, continually batter against thy weary Spirits. It is the Godly that have Boldness in the Day of Judgment; but the Wicked will be like the Chaff which the Wind driveth away. O the Fear, and the Heart-aking that will seize them in their rising! The frightful Thoughts that then will fill their throbbing Hearts: Now must that Soul that hath been in Hell-fire among the Devils, possess the Body again. Possess it, I say, with the hot scalding Stink of Hell upon it. They shall not be able to lift up the Head for ever, Pangs shall take hold on them, all their Hands shall faint, and every Man's Heart shall melt; *They shall be amazed one at another, their Faces shall be as Flames*. Every thing they see, hear, or think of, shall tend to their Discomfort. They must needs be weak, whom God hath left, whom Guilt hath seized, and whom Death is swallowing up for ever.

Fourthly, As the Just shall arise spiritual Bodies, so the Unjust shall arise only as mere and naked Lumps of sinful Nature: Not having the least Help from God to bear them up under this Condition. Wherefore, so soon as ever they are risen out of their *Graves*, they will feel a continual sinking under every Remembrance of every Sin, and Thoughts of Judgment; in their rising they fall, fall I say, from thenceforth, and for ever. And for this Reason the Dungeon into which they fall, is called *Bottomless*. Because, as there will be no end of their Misery, so there will be no Stay or Prop to bear them up in it. Only, as I said before,

they shall not now, as afore, be separate Body from Soul, but both together be bound in the Cords of Sin and Iniquity, in which they shall now tremble as Thieves and Murderers, &c. as they go before the Judge, to hear what he will say unto them.

Now when the Wicked are thus raised out of their *Graves*, they shall, together with all the Angels of Darkness, their Fellow-Prisoners, be brought up, being shackled in their Sins, to the Place of Judgment; where there shall sit upon them *Jesus Christ*, the King of Kings, and Lord of Lords, the Lord Chief Judge of things in Heaven and Earth, and things under the Earth. On whose right Hand and left, shall sit all the Princes and heavenly Nobles, the Saints and Prophets, the Apostles, and Witnesses of Jesus: Every one in his kingly Attire, upon the Throne of his Glory. Then shall be fulfilled that which is written, *As for these my Enemies, that would not that I should reign over them, bring them before me to slay them*. ^{Joel 3. 11. Luke 19. 27.}

When every one is thus set in his proper Place, the Judge on his Throne, with his Attendants, and the Prisoners coming up to Judgment: Forthwith there shall issue forth a mighty Fire and Tempest from before the Throne, which shall compass it round about. Which Fire shall be as Bars and Bounds to the wicked, to keep them at a certain distance from the Heavenly Majesty. As David saith, *Our God will come, and not keep silence, a Fire shall devour before him, and it shall be very Tempestuous round about him*. And again, *His Throne was like the Fiery Flame, and his Wheels like burning Fire. A Fiery Stream issued, and came forth from before him, &c.* ^{Psal. 50. 3. Dan. 7. 9.}

This Preparation being made, to wit, the Judge with his Attendance on the Throne; the Bar for the Prisoners, and the Rebels all standing with ghastly Jaws, to look for what comes after: Presently the Books are brought forth, to wit, the Books both of Death and Life. And every one of them Opened before the Sinners, now to be Judged and Condemned. For after that he had said before, *A Fiery Stream issued, and came forth from before him*: He adds, *Thousands, Thousands ministered to him, and ten Thousand times ten Thousand stood before him: The Judgment was set, and the Book was opened*. And again, *I saw a great white Throne, and him that sate upon it, from whose Face, the Earth and the Heaven fled away, and there was found no more Place for them; and I saw the Dead, Small and Great, stand before God, and the Books were Opened: and another Book was Opened, which is the Book of Life. And the Dead were Judged out of the things that were written in the Books, according to their Works*. ^{Dan. 7. 10. Rev. 20. 11, 12.}

He doth not say, the Book was opened, as of one, but the Books, as of many. And indeed, they are more than one, two, or three,

three, out of which the Dead shall in the Judgment be proceeded against.

First then, there is the Book of the Creatures to be opened.

Secondly, The Book of God's Remembrance.

Thirdly, The Book of the Law.

And fourthly, The Book of Life. For by every one of these, that is, out of what is written in them, shall the World of the ungodly be judged.

And the Books were opened.

First, The Book of the Creatures shall be opened, and that first as it concerns Man's Nature, and next, as it relates to all other Creatures. First, he will shew in what the Principles of Nature were, as they were God's Creation; and how contrary to these Principles the World have walked, acted, and done. The Principles of Nature are concluded under these three general Heads.

First, That Man by his own Natural Reason and Judgment, may gather, that there is a God, a Deity, a Chief, or first, or principal Being, who is over all, and supreme above all. This instinct, I say, Man meely as he is a Rational Creature, findeth in himself; and hence it is, that all Heathens that mind their own Natural Reason, do conclude, that we are his Off-spring; that is, his Creation and Workmanship. That he made Heaven and Earth, and hath made of one Blood, all Nations of Men; *That in him we live, and move, and have our Being, &c.*

It appears further, that Man by his own Nature, doth know that there is such a God.

1. By his being able to judge by Nature, that there is such a thing as Sin, as Christ saith, *Why do ye not even of your selves, judge that which is right?* As if he had said, you are degenerated even from the Principles of Nature and right Reason; as Paul saith in another Place, *Doth not even Nature it self teach you.* Now he that can judge, that there is such a thing as Sin, it must of necessity be, that he understandeth that there is a God, to whom Sin is opposite; for if there be no God, there is no Sin against him, and he that knows not the one, knows not the other.

2. It is evident further, that Man by Nature knows that there is a God, by those fits of Fear and Dread that is often begotten in themselves, even in every Man that breatheth in this World; for they are by their own Consciences and Thoughts convicted and reprov'd, judged and condemn'd, though they know neither Moses nor Christ. *For the Gentiles which have not the Law, these are a Law to themselves, and shew the Works of the Law, written in their Hearts;* that is, by this very thing, they hold forth to all Men, that God created them in that State and Quality, that they

might, in, and by their own Nature, judge and know, that there is a God. And it further sheweth it self, saith he, by those Workings of Heart, Convictions of Conscience, and Accusations, that every Thought maketh within them, together with the Fear that is begotten in them; when they transgress, or do those things that are irrational, or contrary to what they see they shall do. I might add further, that the Natural Proneness that is in all Men to *Devotion and Religion*, that is, of one kind or another, doth clearly tell us, that they by the Book of Nature, which Book is themselves, do read, that there is one great and eternal God.

Secondly, The second Principle of Nature is, That this God should by Man be sought after, that they might enjoy Communion with him for ever. As I said before, the Light of Nature sheweth Man, that there is a great God, even God that made the World; and the end of its shewing him this is, that they might *seek the Lord, if happily they may feel after him, and find him, though he be not far from every one of them, &c.*

Thirdly, This Light of Nature teacheth, that Men between themselves, should do that which is just and equal. As Moses said, and that long before the Law was given, *Sirs, ye are Brethren, why do ye wrong one another?* as who should say, you are of equal Creation, you are the same Flesh; you both judge, that it is not equally done of any to do you wrong, and therefore ought to judge by the same Reason, that ye ought not to wrong one another.

Now against every one of these three Principles, hath every Man in the whole World transgressed, as Paul saith; *For both Jews and Gentiles, are all under Sin.* For as touching the first, who is he that hath honoured, revered, worshipped, and adored the living God, to the Height both of what they saw in him, and also according to the Goodness and Mercy they have as Men, received from him? *All have served and worshipped the Creature more than the Creator, who is blessed for ever, and so have walked contrary to, and have sinned against this Bond of Nature, in this first Principle of it.*

Secondly, Men instead of minding their own future Happiness, as Nature teacheth, they have through their giving way to Sin and Satan, minded nothing less; for though Reason teacheth all Men to love that which is good and profitable, yet they contrary to this, have loved that which is hurtful and destructive. Yea, though Sense teacheth to avoid the Danger that is manifest: Yet Man, contrary to Reason and Sense both, even all Men have both against Light and Feeling, rejected their own Happiness, as Paul saith, *Though they know the Judgments of God, that they which do such things, are*

The first Book opened in its first part.

Acts 17. 24, to 29.

Luke 12. 57. 1 Cor. 11. 14.

Man's Nature is a Book, or Law to it self.

Rom. 2. 14, 15.

Acts 17. 26, 27.

Acts 17. 26. Exod. 2. 13.

Rom. 1. 25.

Rom. 1. 33.

are worthy of Death: not only do the same, but take Pleasure in them that do them.

Thirdly, Man instead of doing Equity, and as he would be done by, which Nature it self teacheth: he hath given up himself to vile Affections, being filled, by refusing the Dictates of Nature, with all Unrighteousness, Fornication, Wickedness, Covetousness, Maliciousness, Envy, Murder, Debate, Deceit, Malignity, Whispering, Backbiting: to hate God, to be despiteful, proud Boasters, Inventors of evil things, disobedient to Parents, without Understanding, Covenant-breakers, without natural Affections, implacable, unmerciful.

And observe it, he doth not say, that all these things are by every Man put into Practice; but every Man hath all these in his Heart, which there defile the Soul, and make it abominable in the Sight of God. They are filled with all Unrighteousness, which also appears, as Occasion serveth, sometimes one of them, sometimes more. Now Man having sinned against that natural Light, Judgment, Reason, and Conscience, that God hath given him: Therefore, though as I said before, he neither knew Moses nor Christ, yet he shall perish. *As many, saith Paul, as have sinned without Law, they shall perish without Law.*

Yea, here will Man be found, not only a Sinner against God, but an Opposer of himself, a Contradictor of his own Nature, and one that will not do that which he judgeth even of himself to be right. Their Sin is written upon the Tables of their own Hearts, and their own Wickedness and Back-sliding, shall both correct and reprove them.

It is marvellous (if we consider) how curious a Creature Man was made of God: To behold how much below, besides and against that State and Place, Man acts and does in this State of Sin and Degeneracy. *Man in his Creation was made in the Image of God;* but Man, by reason of his yielding to the Tempter, hath made himself the very Figure and Image of the Devil. Man by Creation was made upright, and sinless; but Man by Sin, hath made himself crooked and sinful. Man by Creation, had all the Faculties of his Soul at Liberty, to study God his Creator, and his glorious Attributes and Being; but Man by Sin hath so bound up his own Senses and Reason, and hath given way for Blindness and Ignorance of God, so to reign in his Soul, that now he is captivated, and held bound in Alienation and Estrangedness, both from God, and all things truly spiritually good; *Because, saith he, That when they knew God, they glorified him not as God, but became vain in their Imaginations, and their foolish Hearts were darkened.* And again, *having the Understanding darkened, being alienated from the Life of God, through the Ignorance that is in them, through the Blindness of their Hearts.*

Now for this abuse of the Workmanship

of God, shall Man be brought forth to the Judgment, shall be convicted, cast, and condemned as a Rebel, against both God, and his own Soul, as Paul affirmeth, and that when he reasoned but as a Man.

When this Part of the Book touching Man's Nature, is opened, and Man convicted and cast by it, by reason of his sinning against the three general Principles thereof: then forthwith is the second Part of the Book opened, *which is the Mystery of the Creatures;* for the whole Creation that is before thee, are not only made to shew the Power of God in themselves, but also to teach thee, and to preach unto thee, both much of God and thy self; as also the Righteousness, and Justice of God against Sin; *For the Wrath of God is revealed from Heaven, against all Ungodliness, and Unrighteousness of Men, who hold the Truth in Unrighteousness, because that which may be known of God, is manifest in them; for God hath shewed it unto them; for the invisible things of him, from the Creation of the World, are clearly seen, being understood by the things that are made, even his Eternal Power and God-head: so that they are left without Excuse.*

The Creation then of the World, namely of the Heavens, Earth, Sun, Moon, Stars, with all other the Creatures of God: They preach aloud to all Men, the Eternal Power and God-head of their Creator. *In Wisdom he hath made them all; To be teachable, and carrying Instruction in them; and he that is wise and will understand these things, even he shall understand the loving Kindness of the Lord; for the Works of the Lord are great, and sought out of all them that have Pleasure therein.*

Secondly, As the Creation in general, preacheth to every Man something of God: So they do hold forth how Man should behave himself both to God, and one to another; and will assuredly come in, in the Judgment, against all those that shall be found Crossers, and Thwarters of what God by the Creatures doth hold forth to us.

As first, The Obedience of the Creatures both to God and thee; first to God, they are all in Subjection (set Devils and Men aside) even the very Dragons, and all Deeps, Fire, Hail, Snow, and Vapours, fulfilling his Word. Yea, the Winds and Seas obey him. Thus, I say, by their Obedience to God, they teach thee Obedience, and by their Obedience, shall thy Disobedience be condemned in the Judgment.

2. Their Obedience to thee also, teacheth thee Obedience to all Superiours; *For every kind of Beasts, and of Birds, and Serpents, and things in the Sea, is tamed, and hath been tamed, and brought into Obedience by Mankind.* Man only remains untamed, and unruly, and therefore by these are condemned.

Secondly, The Fruitfulness of all the *Creatures*, in their kind, doth teach and admonish thee to a fruitful Life to Godward, and in the things of his holy Word. God did but say in the Beginning, *Let the Earth bring forth Fruit, Grass, Herbs, Trees, Beasts, creeping things, and Cattle after their kind; and it was so.* But to Man he hath sent his Prophets, rising early, and sending them, saying, *O do not this abominable thing that I hate*; but they will not obey. For if the Gentiles which have not the Law, do, by some Acts of Obedience, condemn the Wickedness of those, who do by the Letter and Circumcision break the Law, how much more shall the Fruitfulness of all the *Creatures* come in, in the Judgment against the whole World! As *Job* saith, *By the Obedience and Fruitfulness of the Creatures he judgeth*, (and so will he judge) the People.

Thirdly, The Knowledge and Wisdom of the *Creatures*, do with a Check command thee to be wise, and do teach thee Wisdom.

1. The Stork in the Heaven, the Swallow and the Crane, by observing the Time and Season of their coming, do admonish thee to learn the time of Grace, and of the Mercy of God.

2. The Ox and the Ass, by the Knowledge they have of their Master's Crib, do admonish thee to know the Bread and Table of God, and both do and shall condemn thy Ignorance of the Food of Heaven.

Fourthly, The Labour and Toil of the *Creatures*, doth convict thee of Sloth and Idleness. *Go to the Ant, thou Sluggard, consider her Ways, and be wise; for she provideth her Food in the Summer, and layeth up against the Day of Trial.* But thou spendest the whole Summer of thy Life, in wasting both Time and Soul. *All things are full of Labour*, saith Solomon, only Man spendeth *all the Day idle, and his Tears like a Tale that is told.* The Coney is but a feeble Folk, yet laboureth for a House in the Rock, to be safe from the Rage of the Hunter.

The Spider also taketh hold with her Hands, and is in King's Palaces. 'Tis Man only that turneth himself upon the Bed of Sloth, as the Door doth itself upon the Hinges: 'Tis Man, I say, that will neither lay hold on the Rock Christ, as the Coney doth teach, nor lay hold on the Kingdom of Heaven, as the Spider doth bid him.

Fifthly, The Fear that is in all *Creatures*, when they perceive that Danger is near, it teacheth Men to fly from the Wrath to come; *In vain is the Snare laid in the Sight of any Bird*; but Man, Man only is the *fool-hardy Creature*, that layeth wait for his own Blood, and that lurketh privily for his own Life. How, I say, will every Creature fly, run, strive, and struggle to escape the Danger it is sensible of? 'Tis Man only that delighteth to dance about the Mouth of Hell, and

to be knowingly smitten with Satan's Snare.

Sixthly, The Dependence that all the *Creatures* have upon God: They teach thee to depend on him that made thee; yea, and will in the Judgment condemn thee for thy unlawful Practices, and Dealings for thy Preservation. *The young Ravens seek their Food from God*, and will condemn thy lying, cheating, over-reaching, defrauding, and the like; they provide neither Store-house nor Barn; but thou art so greedy of these things, that thou for them shuttest thyself out of the Kingdom of Heaven.

Seventhly, The Love and Pity that is in their Hearts to their Young, and one another, will judge and condemn the Hard-heartedness that is in thee to thy own Soul. What shall I say? *The Heavens shall reveal thy Iniquity, and the Earth shall rise up against thee.* That is, all the *Creatures* of God, they will by their Fruitfulness and Subjection to the Will of their Creator, judge and condemn thee for thy Disobedience, and Rebellion against him.

Now as these *Creatures* do every Day call unto thee, and lay before thee these things: So he hath for thy awakening, in case thou be asleep, and senseless, *Creatures* of another Nature, as

1. Thy Bed when thou lyeest down in it, preacheth to thee thy Grave; thy Sleep, thy Death, and thy rising in the Morning, thy Resurrection to Judgment.

2. The Gaol that thou seeest with thine Eyes, and the Felons that look out at the Grate, they put thee in mind of the Prison of Hell, and of the dreadful State of those that are there.

3. The Fire that burns in thy Chimney, it holds forth the Fire of Hell unto thee.

4. The ugly Smell, Stench and Steam of the burning Brimstone, it shews thee the loathsome, odious and dreadful Torments of Hell.

The Darkness of the Night in solitary Places, and the Fears that do commonly haunt those that walk therein: it preacheth to thee the Fears and Frights, the Scares and Amazements, that will for ever attend all damned Souls.

6. By thy delighting when thou art cold, to lay Sticks on the Fire to warm thyself, not caring how fiercely they flame therein, so thou canst be warm, and be refreshed thereby: by this, I say, God preacheth to thee, with what Delight he will burn Sinners in the Flames of Hell, for the easing of his Mind, and the Satisfaction of his Justice.

Ab! saith he, *I will ease me of my Adversaries, and avenge me of mine Enemies.*

7. Yea, by thy blowing the Fire, that it may fasten upon the Wood the better: thou preacheest to thy self, how God will blow the Fire of Hell by the rigour of his Law, to the end, it may by its Flames, to purpose, kindle upon damned Sinners.

All these things, as inconsiderable and unlikely as they may appear to you now, yet in the Judgment, will be found the Items, and warning Words of God to your Souls. And know, that he who could overthrow the Land of *Egypt*, with Frogs, Lice, Flies, Locusts, &c. will overthrow the World, at the last Day, by the *Book* of the *Creatures*; and that by the least, and most inconsiderable of them, as well as by the rest. This *Book* of the *Creatures*, it is so excellent, and so full, so easy, and so suiting the Capacity of all, that there is not one Man in the World, but is caught, convicted, and cast by it. This is the *Book*, that he who knows no Letters may read in: yea, and that he who neither saw New-Testament, nor Old, may know both much of God, and himself by. 'Tis this *Book*, out of which generally, both *Job* and his Friends did so profoundly discourse of the Judgments of God, and that out of which God himself did so convincingly answer *Job*. *Job* was as perfect in this *Book*, as we are many of us in the Scriptures; yea, and could see further by it, than many now a days do see by the New-Testament and Old. This is the *Book*, out of which both Christ, the Prophets, and Apostles, do so frequently discourse by their Similitudes, Proverbs, and Parables: as being the most easie Way to convince the World, though by reason of their Ignorance, nothing will work with them, but what is set on their Heart by the Holy Ghost.

One Word further, and I have done with this, and that is, God hath sealed the Judgment of the World by the *Book* of the *Creatures*, even by Man's own Carriage unto such of them, which through any Impediment, have disappointed his Expectations. As thus, if thou hast but a Tree in thy Orchard, that neither beareth Fruit, nor ought else that is good: Why, thou art for hewing it down, and for appointing it as Fuel for the Fire: Now thou little thinkest that by thy thus judging, thou shouldest pass Sentence upon thy own fruitless Soul; but it is so, *For now is that Ax laid to the Roots of the Trees, and every Tree that bringeth not forth good Fruit, is hewn down, and cast into the Fire.* For as truly as thou sayest of thy fruitless Tree, cut it down, why doth it cumber the Ground? So truly doth thy Voice cause Heaven to eccho again upon thy Head: *Cut him down, why doth he cumber the Ground?*

Further, The inclination of thy Heart towards fruitless and unprofitable Creatures, doth fore-preach to thee, the Inclination of the Heart of God towards thee in the Judgment: If thou hast either Cow, or any other Beast, that is now unprofitable to thee, though thou mayst suffer them for some time to be with thee, as God suffereth Sinners in the World, yet all this while thy Heart is not with them; but thou wilt take

thy time to clear thy Hands of them. Why, just so shall thy Judgment be, as God saith, *Though Moses and Samuel stood before me, that is, to pray me to spare this People, yet my Heart could not be towards them, therefore cast them out of my sight, and let them go forth.* Jer. 15. 1. Ezek. 14. 13, 14.

Thus I say, will God judge the World at the last Day; he will open before them, how they have degenerated and gone back from the Principles of Nature, in which he created them. Also how they have slighted all the Instructions that he hath given them, even by the Obedience, Fruitfulness, Wisdom, Labour, Fear and Love of the Creatures; and he will tell them that as to their Judgment, they themselves have decided it, both by their cutting down that which was fruitless, and by the withdrawing of their Hearts from those things, which to them were unprofitable: *As therefore the Tares are gathered, and burned in the Fire, so shall it be in the end of the World.* As Men deal with Weeds, and rotten Wood, so will God deal with Sinners in the Day of Judgment: And will bring in, I say, all the Counsels and Warnings he hath given Men by these things, both to clear up, and to aggravate their judgment to them.

The second *Book* that will be opened at this Day, it will be the *Book* of God's Remembrance. For as God hath in his Remembrance, Recorded all and every particular good thing that his own People have done to and for his Name, while they were in this World: So he hath in his Remembrance, Recorded all the Evil and Sin of his Adversaries; *even every thing.* Now God's Remembrance is so perfect every way, that it is impossible that any thing should be lost that is committed to it to be kept; and brought forth to the Judgment at the time appointed; for as a thousand years are but as yesterday, with his Eternity: So the Sins that have been committed thousands of Years since, they are all so firmly fixed in the Remembrance of the Eternal God, that they are always as fresh and clear in his Sight as if they were but just now in committing. He calleth again the things that are past, and hath set our most securest things in the Light of his Countenance. As he also saith in another Place, *Hell it self is naked before him, and Destruction hath no Covering.* That is, the most secret, cunning and hidden Contrivances of the most subtil of the Infernal Spirits, which yet are far more slethy than Men, to hide their Wickedness; yet, I say, all their Ways, Hearts, and most secret doings, are clear, to the very bottom of them, in the Eyes of the great God. *All things are open and bare, before the Eyes of him with whom we have to do, who will bring to Light the hidden things of Darkness, and will make manifest the Counsels of the Heart.* Heb. 4. 13. 1 Cor. 4. 5.

Ye that say, the Lord shall not see, neither shall the God of Jacob regard it; Understand, O ye brutish among the People, and ye Fools, when will ye be wise? *He that planted the Ear, shall not he hear? He that formed the Eye, shall not he see? He that chasteneth the Heathen, shall not he correct? He that teacheth Man Knowledge, shall not he know? Can any hide himself in secret Places, that I should not see him?* that is, when he is committing Wickedness, *saith the Lord, Do not I fill Heaven and Earth, saith the Lord?*

Ps. 94. 7,
8, 9, 10.
See also,
Hof. 7. 2.
& 8. 13.
Jer. 23. 24.

Now to know and see things, it is the cause among Men, of their Remembrance. Wherefore, God to shew us that he will remember all our Sins, if we die out of Christ, he tells us, that he knoweth, and seeth them all, and therefore must needs remember them; for as is his Sight and Knowledge, so is his Remembrance of all things.

When this Book of his Remembrance therefore is opened, as it shall be in the Judgment: Then shall be brought forth of their hidden holes, all things whatsoever hath been done since the World began, whether by Kingdoms in general, or Persons in particular. Now also shall be brought forth to open view, all the Transactions of God and his Son, among the Sons of Men, and every thing shall be applied to every particular Person, in Equity and Justice, to whom they belong: The Sins that thou hast committed shall be thy own, and thou thyself shalt bear them. *The Lord is a God of Knowledge, and by him Actions are weighed.*

It will be marvellous to behold, how by thousands, and ten thousands, God will call from their secret Places, those Sins that one would have thought had been dead and buried, and forgotten; yea, how he will shew before the Sun, such things, so base and so horrid, that one would think it was not in the Hearts of any to commit; for all is recorded in the Book of God's Remembrance. While Men are here, they have a thousand Tricks to present themselves one to another, far more fair and honest than they are, or ever were. As Christ said to the Pharisees, *Ye are they who justify yourselves before Men, but God knoweth your Hearts.* I, God knoweth indeed, what a Nest, what a Heap, what Swarms; yea, what Legions of hellish Wickednesses, there is with Power lurking, like Cockatrices, in those Men, that one would swear a thousand times, are good and honest Men. The Way of Men in their Sins, *It is like an Eagle in the Air, a Serpent upon the Rock, a Ship in the midst of the Sea, and of a young Man with a Maid,* saith Solomon. That is, hiddenly, closely, covertly, burying all under fair Pretences, wipeth their Mouths in the Close of their Evil, saying, *I have done no Wickedness.*

Luke 16.
15.

Prov. 30.
19, 20.

But this though it may serve for the Time present, and no longer, God will not

be deluded, nor blinded, nor mocked, nor put off. *They consider not that I remember all their Wickedness, saith he, but I will reprove thee, and will set them in order before thine Eyes.* Here will be laid open the very Heart of Cain the Murderer, of Judas the Traytor, of Saul the Adversary of David, and of those that under Pretences of Holiness, have persecuted Christ, his Word and People. Now shall every Drunkard, Whoremaster, Thief, and other wicked Person be turned their inside outward; their Hearts right open, and every Sin, with every Circumstance of Place, Time, Person with whom, with the Causes also that drew them to the Commission of every Evil, be discovered to all. Here will be no hiding yourselves behind Curtains, nor no covering yourselves with the black and dark Night. If I say, Surely the Darkness shall cover me, even the Night shall be light about me; yea, (O God) Darkness hideth not from thee, but the Night shineth as the Day, the Darkness and Light are both alike unto thee.

The piercing Eye of God beholds all Places, Persons and Things; the holy Hand of his Justice writeth them down in the Book of his Remembrance; and by his Power and Wisdom, will he open and read to all Men exactly, distinctly, and convincingly, whatever hath passed from them, or been done by them in their whole Life; *For, for all these things God will bring thee into Judgment.* Again, as God will bring out of the Book of his Remembrance, whatever hath passed from thee, against him; so also will he then bring forth by the same Book, all Things and Carriages of his towards thee.

Here will he bring to thy Mind every Sermon thou hast heard, every Chapter thou hast read, every Conviction thou hast had on thy Conscience: and every Admonition that hath been given thee in all thy Life, when thou wast in the Land of the Living.

Now will God lay open before thee, what Patience he extended to thee, how he let thee live one Year, two Years, ten, yea twenty and twenty Years, and all to try thee. Yea, now also will he bring to thy View, how many Times he warned, rebuked, threatened, and chastised thee for thy Wickedness; how many awakening Providences and Judgments he continually laid before thy Face; yea, how many a time thou didst like Balaam run upon the Point of the Sword of Justice, and how he gave back, as being loth to kill thee.

Now also again shall be brought before thee and all Men, how many Strugglings God had with thy Heart, on thy Sick-bed, to do thee good; yea, and at such times, how many Vows, Promises, Engagements, and Resolutions thou madest before God, to turn, if he would release thee from thy Affliction, and take off his Rod from thy

Back:

Gal. 6. 7.

Hof. 7. 2.
Ps. 50. 21.

Psalm. 1. 9,
11, 12.

Eccl. 11.

Num. 22.
23, to 34.

Mat. 5. 1. Back: And yet how thou didst like the
to 6. Man possessed, break, and snap in twain all
these Chains of Iron, with which thou
hadst bound thy Soul; and that for a very
Lust and Sin. Here also will be opened be-
fore thee, how often thou hast sinned against
thy Light and Knowledge; how often thou
hast laid violent Hands on thy own Con-
science; how often thou hast laboured to
put out that Light that hath stood in thy
way, to hinder thee from sinning against
thy Soul. Ah Lord, what a Condition will
the Christless Soul be in at this Day? how
will every one of these things afflict the
damned Soul? they will pierce like Arrows,
and bite like Serpents, and sting like an Ad-
der. With what Shame will that Man stand
before the Judgment Seat of Christ, who
must have all things he hath done against
God, to provoke the Eyes of his Glory to
Jealousy, laid open before the whole Host
of the heavenly Train! It would make a
Man blush to have his Pockets searched for
things that are stolen, in the midst of a
Market, especially if he stand upon his Re-
putation and Honour. But thou must have
thy Heart searched, the bottom of thy
Heart searched; and that, I say, before
thy Neighbour, whom thou hast wronged,
and before the Devils, whom thou hast
served; yea, before God, whom thou hast
despised, and before the Angels, those holy
and delicate Creatures, whose holy and
chaste Faces will scarce forbear blushing,
while God is making thee vomit up all thou
Job 20. 12, hast swallowed; for God shall bring it out of
13, 14, 15. thy Belly.

For as for God to forget Iniquity, is one
of the chief Heads of the Covenant of Grace,
and is an Argument of the highest Nature,
to beget, and to continue Consolation in the
Godly: So the Remembrance of Iniquity,
by the Lord, it is one of the heaviest Loads
and Judgments that can befall any poor
Pl. 130. 3. Creature. Lord, saith the Prophet, remem-
ber not against us former Iniquities. And
again, If thou Lord, shouldest mark Iniquity,
O Lord, who shall stand? And the Reason
is, because that which the Lord forgetteth,
is forgiven forever; but that which he re-
membreth, it is charged forever, and no-
thing can take it away. Though thou wash
Heb. 8. 12. thee with Nitre, and take thee much Soap,
Rom. 4. 6. yet thine Iniquity is marked before me, saith
7. 8. the Lord God.
Jer. 2. 22.

The third Book that will at this day be
opened, and out of which God will judge
the World; it is the Book of the Law, or
ten Words given forth on the Mount Si-
nai. But this Book will more specially
concern those that have received it, or
that have had Knowledge thereof. Every
one shall not be judged by this Book, as
there delivered, though they shall be judg-
ed by the Works of it, which are written
in their Hearts. As many as have sinned
Rom. 2. without Law, shall perish without Law;
14.
Rom. 2. 12.

and they that have sinned in the Law shall
be judged by the Law. That is, the Hea-
thens that never knew the Law, as deliver-
ed on Sinai, they shall be judged by the
Law, as it was written in Man's Heart in
his Creation, (which is comprized within
the Book of the Creatures;) but those that
have Knowledge of the Law as delivered
on Sinai; they shall be judged by the Law
as there given.

Now then this Book when it is opened
at the Day of Judgment, it will to those to
whom it especially relates, be a most terri-
ble Law, far surpassing the two aforemen-
tioned. This Law, as I may so say, it is
the chief and most pure Resemblance of the
Justice and Holiness of the heavenly Ma-
jesty, and doth hold forth to all Men the
Sharpness and Keeness of his Wrath above
the other two that I have before mention-
ed. I say, both because it hath been de-
livered more plain and open, both as to
the Duty enjoined, and the Sin prohibi-
ted; and therefore must of Necessity fall
with the more Violence upon the Head of
all that shall be found within the Compass
of it. This Law, it hath in it to be open-
ed at this day these two general Heads:
First, A Discovery of the Evil of Sin, that
is so against plain Light and Truth.

And Secondly, A Discovery of the Va-
nity of all things that will at this day be
brought by Sinners, for their Help and
Plea at the Judgment. Alas, who can but
imagine, that the poor World, at the day
of their Arraignment, should muster up all
that ever they can think of, as Arguments
to shelter them from the Execution of that
fierce Wrath, that then with sinking Souls
they will see prepared for them?

As to the first of these, the Apostle tells
us, that the Law was added, that the Of-
fence might abound, or be discovered what
it is. As he saith again, I had not known
Sin but by the Law. Thus it is in this
Life, and thus it will be in the Day of
Judgment; that is, those that see Sin, and
that in its abounding Nature, and in its
exceeding Sinfulness, they must see it by
the Law, for that is indeed the Glass by
which God discovereth Sin, and the filthy
Spots of Leprosy that are in the Soul. Now
those that have not the Happiness to see
their Sin by the Law in this Life, while
there is a Fountain of Grace to wash in,
and be clean; they must have the Misery
to see it at the Judgment, when nothing is
left but Misery and Pain, as the Punish-
ment for the same. At which day those
little Tittles of this holy Law, that now
Men so easily look over, and sin against
with Ease, they will every one of them ap-
pear with such Dread, and with such flaming
Justice against every Offence committed;
that if Heaven and Earth itself should step
in to shelter the Sinner from the Justice and
Wrath due to Sin, it would turn them up

Luke 16. by the Roots. *It is easier for Heaven and*
 17. *Earth to pass away, than for one Tittle of*
the Law to fail. If there appeared such
 Flames, such Thunderings and Tempests,
 as there were at the giving of the Law:
 what Flames and Blackness will there ap-
 pear at the Execution thereof? And if at
 the giving of the Law there appeared so
 much Holiness and Justice, that it made
 Exod. 19. all Israel fly: yea, *holy Moses exceedingly*
 16. *fear and quake:* what will become of these
 Heb. 11. that God shall judge by the Rigour of this
 21. Law in the Day of Judgment?

O what Thunderings and Lightnings,
 what Earthquakes and Tempests will there
 be in every damned Soul at the opening
 of this Book? Then indeed will God visit
 them with *Thunder and Earthquake, and*
great Noise; with Storm and Tempest, and
the Flame of a devouring Fire. For behold,
 Isa. 29. 6. *saith the Prophet, the Lord will come with*
 Isa. 66. 15. *Fire, and with his Chariots, like a Whirl-*
wind, to render his Anger with Fury, and
his Rebukes with Flames of Fire.

The Lord will come with Fire, that is,
 in the flaming heart of his Justice and Ho-
 liness against Sin and Sinners, to execute
 the rigour of his threatnings upon their
 perishing Souls.

Secondly, The second general Head,
 that is contained in this Law, to be open-
 ed at this Day, is its Exactness and Purity,
 and Strickness as to all acts of good that
 any poor Creature hath done in this Life,
 whereby he in the Judgment will think to
 shelter, or secure himself from the Wrath
 of God. This is the Rule, and Line, and
 Plummets, whereby every act of every
 Man, shall be measured; and he whose
 Righteousness is not found every way an-
 swerable to this Law, which all will fall
 short of, but they that have the Righteous-
 ness of God by Faith in Jesus Christ: He
 Rom. 3. 21, 22. must perish, as he saith, *Judgment also will*
 Isa. 28. 17. *I lay to the Line, and Righteousness will I*
 18. *lay to the Plummets, and the Hail shall sweep*
away the refuge of Lies, and the Water
shall overflow the hiding places. That is,
 though Men may now shelter themselves
 under legal Repentance, cold Profession,
 good Meaning, Thinkings, and Doings:
 Yet all these Things must be measured, and
 weighed in the Ballance of God's most
 Righteous Law: And as I said, whatever
 in that Day, is not found the Righteous-
 ness of God, it will be found a refuge of
 Lies, and will be drowned by the over-
 flowing of the Wrath of God, as the Wa-
 ters of Noah overflowed the World. And
 hence it is, that all the ungodly will at this
 Day, be found as stubble, and the Law as
 Mal. 4. 1. Fire. As it saith, *From his right hand*
 Deut. 33. 2. *went a fiery Law.* And again, *His Lips*
 Isa. 30. 27. *are full of Indignation, and his Tongue as a*
devouring Fire. For as fire, where it seiz-
 eth, doth burn, eat, destroy, devour and
 consume; So will the Law, all those that

at this Day, shall be found under the
 Transgression of the least Tittle of it. It
 will be with these Souls at the Day of
 Judgment, as it is with those Countreys
 that are over-run with most merciless Con-
 querors, who leave not any thing behind
 them, but swallow up all with Fire and
 Sword, *For by Fire, and by his Sword, will*
 the Lord plead with all Flesh, and the slain
 of the Lord shall be many. There are two
 Things at the Day of Judgment, will meet
 in their height and utmost strength, and
 they are Sin and the Law; for the Judg-
 ment will not be, till the iniquity of the
 World be full ripe.

Now then, when Sin is come to its full,
 having play'd all its pranks, and done all
 the mischief it can against the Lord of
 Glory: Then God brings forth the Law,
 his Holy and Righteous Law, one of
 which will now reign for ever, that is,
 either the Law or Sin: Wherefore Sin and
 Sinners, they must tremble with all that
 help, and hold them up; for God will
 magnify the Law, and make it honourable.
 That is will give it the Victory over the
 World for ever; for that is Holy, Just, and
 Good: They are unholy, unjust and bad.
 Therefore by this Law, *will the Lord rain*
snakes, fire and brimstone, and a horrible
tempest, this shall be the portion of their Cup.
 Let no Man say then, that because God is
 so famous in his Mercy and Patience, in
 this Day of his Grace, that therefore he
 will not be fierce and dreadful in his Justice,
 in the Day of Judgment; for Judgment
 and Justice, is the last Thing that God in-
 tends to bring upon the Stage, which will
 then be to the full as terrible, as now his
 Goodness and Patience, and long sufferance,
 is admirable. Lord, who knoweth the
 Power of thine anger? even according to
 thy fear, so is thy Wrath.

You may see, if you will, a few of the
 Sparks of the Justice of God against Sin and
 Sinners: By his casting off Angels for Sin,
 from Heaven to Hell; by his drowning
 the old World; by his burning of Sodom
 and Gomorrah to ashes; *condemning them*
with an overthrow, making them an exam-
ple to those that after should live ungodly.

For whatsoever the Law saith, it saith
 it to them that are under the Law, that e-
 very mouth may be stopped, and all the
 World become guilty before God.

Moses seems to wonder, that the Chil-
 dren of Israel could continue to live, when
 they did but hear the Law delivered on
 the Mountain; *Did ever People, saith he,*
hear the Lord speak out of the midst of the
Fire, as thou hast done, and live? O that
 ye did but know the Law and the wonde-
 rous Things that are written therein, be-
 fore the Lord cause that fearful Voice to be
 heard, *Cursed is every one, that continueth*
not in every thing that is written in the
Book of the Law to do them: Which Curse
 must

Gal. 3. 10. must fall on all that walk not in all the
Ezek. 33. Commandments of God, *without iniquity*,
15. which none do, I say, but they that walk
Col. 2. 10. in Christ, who hath alone fulfilled them
all.

The *Law* is that which standeth at the Entrance of the Paradise of God, as a flaming Sword turning every way to keep out those that are not Righteous with the Righteousness of God; that have not skill to come to the Throne of Grace by that new and living Way which he hath consecrated for us through the Veil; that is to say, his
Gen. 3. 24. Flesh: for though this Law, I say, be taken away by Christ Jesus, for all that truly and savingly believe; yet it remains in full Force and Power in every tittle of it, against every Soul of Man, that now shall be found in his Tabernacle; that is, in
Col. 2. 14. himself, and out of the Lord Jesus; it lieth,
Rom. 3. 19. I say, like a Lion rampant at the Gates of
Job 18. 14. Heaven, and will roar upon every unconverted Soul, fiercely accusing every one, that now would gladly enter in through the Gates into this City. So then, he that
Joh. 5. 45. can answer all its most perfect and legal commands, and that can live in the midst of devouring fire, and there enjoy God and solace himself; he shall dwell on high, and shall not be hurt by this Law: *His place of defence shall be the Munitions of Rocks; bread shall be given him, and his waters shall be sure; thine Eyes shall behold the King in his beauty, they shall see the Land that is very far off.* Blessed then is he whose Righteousness doth answer every point of the Law of God, according to 1 Cor. 1. 30. he shall be able to escape all those things that shall come to pass, and to stand before the Son of Man; for in himself, our
Nah. 1. 6. God is a consuming Fire, and Man out of
Heb. 12. Christ, is but as stubble, chaff, thorns,
29. briars, and fuel for the Wrath of this holy
Mal. 4. 1. and sinner-consuming God to seize upon for
Mat. 3. 12. ever. Who can stand before his indigna-
Heb. 6. 7, 8. tion? Who can abide the Fierceness of his
Isa. 27. 4. anger; his fury is poured out like Fire, and
2 Sam. 23. 6, 7. the Rocks are thrown down by him.

Now when these three Books are thus opened, there will without doubt, be sad throbbing and pricking in every heart that now stands for his Life, before the Judgment Seat of Christ the Righteous Judge; and without all question, they will be studying a thousand ways to evade and shift the stroke, that by the Sin that these three Books do charge them with, will immediately fall upon them.

But now to cut off all these at a blow, forthwith appear the *Witnesses*, who are ready to evince, and make full and Soul-killing proof of every particular charged against them.

The Wit- And the first is, God himself; I, saith
nesses give he, *will be a swift Witness against the Sor-*
in their E- cerers, *and against the Adulterers, and a-*
vidence. *gainst false Swearers, and against those that*

oppress the hireling of his Wages; the Widow and the Fatherless, and that turn aside the stranger from his right, and that feareth not me, saith the Lord. Mal. 3. 5.

This must needs be of great sway with every Soul, that God should now come in. I will Witness, saith God, that these things of which you are accused before the Judge, are true. I have seen all, know all, and write down all. There hath not been a thought in your Heart, nor a word in your Tongue, but I have known it altogether, *All things have always been open, and naked to mine Eye.* Yea, my Eye-lids try the Children of Men, I have known your down-sitting, and your up-rising, and have understood your thoughts afar off. I have compassed your path, and am well acquainted with all your ways.

1. You have not continued in that state of Nature in which I did at first create you: You have not liked to retain that knowledge and understanding of God that you had, and might have had, by the very Book of the Creatures. You gave way to the Suggestions of fallen Angels, and so your foolish Hearts were darkened and alienated, and estranged from God.

2. All the Creatures that were in the World, have even condemned you, they have been fruitful, but you fruitless; they have been fearful of danger, but you fool hardy; they have taken the fittest opportunity for their own Preservation, but thou hast both blindly, and confidently gone on to thy Punishment. Prov. 22. 3

3. Touching the Book of my Remembrance, who can contradict it? *Do not I fill Heaven and Earth*, saith the Lord? Was not I in all Places to behold, to see, and to observe thee in all thy Ways? My Eye saw the Thief and the Adulterer, and I heard every Lye and Oath of the Wicked. I saw the Hypocrisy of the Dissembler. *They have committed Villany in Israel, and have committed Adultery with their Neighbours Wives, and have spoken lying Words in my Name, which I have not commanded them, even I know and am a* Jer. 29. 23
Witness, saith the Lord.

4. God will also come in against them for their transgressing his Law, even the Law which he delivered on Mount Sinai; he will, I say, open every Tittle thereof in such Order and Truth, and apply the Breach of each particular Person with such convincing Arguments, that they will fall down silenced for ever. Every Mouth shall be stopped, *and all the World shall become guilty before God.*

Secondly, There is yet another Witness, for the condemning the Transgressors of these Laws, and that is *Conscience*: their Consciences also bearing Witness, saith the Apostle. Conscience is a thousand Witnesses. Conscience, it will cry *Amen* to every Word that the Great God doth speak against

Rom. 2. against thee. Conscience is a terrible Accuser, it will hold Pace with the Witnesses of God, as to the Truth of Evidence to a Hair's Breadth. The Witnesses of Conscience, it is of great Authority, it commands Guilt, and fastneth it on every Soul which it accuseth. And hence it is said, *If our Hearts or Conscience accuse us.* Conscience will thunder and lighten at this Day; even the Consciences of the most Pagan Sinners in the World, will have sufficiently wherewith to accuse, to condemn, and to make Paleness appear in their Faces, and breaking in their Loins, by reason of the Force of its Conviction. O the Mire and Dirt that a guilty Conscience, when it is forced to speak, will cast up and throw out before the Judgment Seat: It must out, none can speak Peace, nor Health to that Man upon whom God hath let loose his own Conscience. Cain will now cry, *My Punishment is greater than I can bear*; Judas will hang himself; and both Belshazzar and Felix will feel the Joins of their Loins to be loosened, and their Knees to smite one against another when Conscience stirreth. When Conscience is once thoroughly awakened, as it shall be before the Judgment Seat; God need say no more to the Sinner, than Solomon said to filthy Shimei, *Thou knowest all the Wickedness that thy Heart is privy to.* As who should say, thy Conscience knoweth, and can well inform thee of all the Evil and Sin that thou art guilty of. To all which it answereth, even as Face answereth to Face in a Glass; or as an Echo answereth the Man that speaketh; as fast I say as God chargeth, Conscience will cry out, guilty, guilty, Lord, guilty of all, of every whit; I remember clearly all the Crimes thou layest before me. Thus, I say, will Conscience be a Witness against the Soul in the day of God.

Thirdly, As God and Conscience will at this day be most dreadful Witnesses against the sinful Man: so also will those several Thoughts that have passed through Man's Heart, be a Witness also against him. As he said before, *Their Conscience also bearing Witness, and their Thoughts the mean while accusing, or else excusing one another, in the Day when God shall judge the Secrets of Men by Jesus Christ, according to the Gospel.*

The Thoughts come in as a Witness for God against the Sinner, upon the Account of that Unsteadiness and Variety that was in them, both touching God and their own selves. Sometimes the Man thinks there is no God, but that every thing hath its Rise of itself, or by Chance or Fortune: *The Fool hath said in his Heart, there is no God.*

Sometimes again they think there is a God; but yet they think and imagine of him falsely. *Thou thoughtest that I was altogether such a one as thyself, saith God, but I will reprove thee.*

Men think, that because they can sin with delight; that therefore God can let them escape without Punishment. Nay, oftentimes they think, that God doth either quite forget their Wickedness, or else that he will be pleas'd with such Satisfaction as they are pleas'd to give him, even a few howling Prayers, feigned and hypocritical Tears and Weepings, which pass from them, more for Fear of the Punishment of Hell-fire, than because they have offended so holy, so just, and so glorious a God, and so loving and so condescending a Jesus.

Sometimes again they have had right Thoughts of something of God, but not of him together: either thinking so of his Justice, as to drive them from him, and also cause them to put him out of their Mind: Or else so thinking of his Mercy, as that they quite forget his Holiness and Justice. Now both these are but base Thoughts of God; and so erroneous and sinful Thoughts.

Sometimes also they have pretty right Thoughts of God, both as to Justice and Mercy, but then through the Wretchedness of their unsatisfied Nature, they, against this Light and Knowledge, do with shut Eyes and hardened Hearts, rush fiercely, knowingly and willingly again into their Sins and Wickedness.

Secondly, As Men have these various Thoughts of God, so also their Thoughts are not steady about themselves.

1. Sometimes they think they are Sinners, and therefore they have Need of Mercy.

2. Sometimes again they think they are Righteous, and so have not so much need; mark, and yet both alike rotten and base; because as the last is altogether senseless; so the first is not at all savingly sensible.

3. Sometimes again they think they are Gods, that they shall never die, or that if they do die, yet they shall never rise again; or if they do rise again, yet they shall be saved, though they have lived vilely, and in their Sins all the days of their Life. Now I say every one of these Thoughts, with ten thousand more of the like Nature, will God bring in against the Rebels in the Judgment-day. Which Thoughts shall every one of them be brought forth in their distinct Order. *He sheweth to Man what is his Thought.* And again, I know that thou canst do every thing, and that no Thought can be hid from thee. We read, that when the Strangers at Jerusalem did but hear the Apostles speak to every one of them in their own Language, how it amazed and confounded them. But I say, how will they look and be amazed, when God shall evidently, clearly and fully speak out all their Hearts, and every Thought they have had before them?

Now the Reason and Strength of this Witness will lye here, that God will by the Variety

Variety and Crossness that their *Thoughts* had one to another, and by the Contradiction that was in them prove them Sinners and Ungodly; because that I say, sometimes they thought there was a God, sometimes again they thought there was none. Sometimes they thought that he was such a God, and sometimes again they thought of him quite contrary: Sometimes they thought he was worth regarding, and sometimes they thought he was not: As also, sometimes they thought he would be faithful, both to Mercy, and Justice, and Sinners; and sometimes again they thought he would not.

What greater Argument now can there be, to prove Men, Vanity, Froth, a Lie, Sinners, deluded by the Devil, and such as had false Apprehensions of God, his Ways, his Word, his Justice, his Holiness, of themselves, their Sins, and every Action?

Now they will indeed appear a very Lump of Confusion, a Mass of Sin, a Bundle of Ignorance, of Atheism, of Unbelief, and of all things that should lay them obnoxious to the Judgments of God. This will God, I say, by mustering up the Thoughts of Man, and by shewing of them, that every Imagination and Thought of their Heart was only evil, and that continually (by shewing of them what staggering, drunken, wild and uncomely Thoughts they have had, both of him and of themselves) convince them, cast them, and condemn them for Sinners and Transgressors against the Book of Creatures, the Book of his Remembrance, and the Book of the Law. By the Variety of their Thoughts, they shall be proved unstable, ignorant, wandring Stars, Clouds carried with a Tempest, without Order or Guidance, and taken Captive of the Devil at his Will.

Now while the Wicked are thus standing upon their Trial and Lives before the Judgment Seat, and that in the View of Heaven and Hell; they, I say, hearing and seeing such dreadful things, both written and witnessed against every one of them; and that by such Books and such Witnesses as do not only talk, but testify, and that with the whole Strength of Truth against them; They will then begin, tho' poorly, and without any Advantage to plead for themselves, which Plea will be to this Effect:

The Sinner's Plea for himself at the Judgment Seat.

Lord, we did find in the Scriptures, that thou didst send a Saviour into the World, to deliver us from these Sins and Miseries. We heard this Saviour also published, and openly proffered to such poor Sinners as we are. Lord, Lord, we also made Profession of this Saviour, and were many of us Frequenters of his holy Ordinances. We have eat and drank in thy Presence, and thou hast taught in our streets. Lord, we have also some of us been Preachers ourselves, we have pro-

phesied in thy Name, and in thy Name have we cast out Devils, and done many wondrous Works. Nay, Lord, we did herd among thy People, we forsook the profane and wicked World; and carried our shining Lamps before us in the Face of all Men: Lord, Lord, open to us. Mat. 7. 21, 22, 23. Luke 13. 24, to 28. Matt. 25. 1, 2, 10, 11.

All the while they are thus pleading, and speaking for themselves: behold, how earnestly they groan, how ghastly they look, and how now the brinish Tears flow down like Rivers from their Eyes, ever redoubling their Petition, *Lord, Lord, Lord, Lord*: First thinking of this thing, and then of that, ever contending, seeking, and striving to enter in at this strait Gate. As Christ saith, *When once the Master of the House is risen up, that is, when Christ hath laid aside his Mediation for Sinners, and hath taken upon him only to judge and condemn: Then will the Wicked begin to stand without, and to knock and contend, for a Portion among them that are the blessed.* Ah, how will their Hearts twitter, while they look upon the Kingdom of Glory! And how will they ake and throb at every View of Hell, their proper Place! Still crying, O that we might inherit Life, and O that we might escape eternal Death!

But now, to take away all Cavils and Objections that of this Nature will arise, in the Hearts of these Men; forthwith the Book of Life is brought out for a Conclusion, and a final End of eternal Judgment. As John saith, *The Books were opened, and another Book was opened, which is the Book of Life, and the Dead were judged out of those Things that were written in the Books, according to their Works.* The Book of Life opened. Rev. 20. 12.

But this Book of Life it is not at this time opened, because there are not any godly to be tried; for as I have shewed before, their Judgment is past and over, before the Wicked rise. The Book of Life then, it is now opened for further Conviction of damned Reprobates, that their Mouths may be stopped for ever, as touching all their Cavils, Contendings and Arguments against God's proceeding in Judgment with them. For believe it, while God is judging them, they will fall to judging him again, but he will be justified in his Sayings, *and will overcome when he is judged at this day.* Rom. 3. 1, to 7. Yet not by a hasty and angry casting them away, but by a legal and convincing proceeding against them, and overthrowing all their Cavils by his manifest and invincible Truth. Wherefore to cut off all that they can say, he will now open the Book of Life before them, and will shew them what is written therein, both as to Election, Conversion, and a truly Gospel Conversation. And will convince them, that they neither are of the Number of his Elect, neither were they ever regenerate, neither had they ever a truly Gospel Conversation in the World.

By these three things then, out of this Book, thou, who art not saved, must at last be judged, and overcome.

First, Here will be tried, whether thou art within that part of this Book, wherein all the Elect are Recorded; for all the Elect are written here, as Christ saith, *Re-joyce that your Names are written in Heaven*, And again, *in thy Book*, saith he to his Father, *are all my Members written*.

Luke 10.
20.
Psal. 139.
16. Heb.
12. 22,
23.

Isa. 14. 18,
19.
Ezra 2. 62.

Dan. 12. 1.

Now then if thy Name be not found, either among the Prophets, Apostles, or the rest of Saints, thou must be put by, as one that is cast away, as one polluted, and as an abominable branch. Thy Name is wanting in the Genealogies and Rolls of Heaven. Thou art not prickt for everlasting Life, therefore thou must not be delivered from that Soul-amazing misery; for there are no Souls can, though they would give a Thousand Worlds, be delivered at the Day of God, but such that are found written in this Book. *Every one of those that are written, though never a one of those that are not written shall in that Day be delivered from the wrath to come.*

But, O methinks, with what careful hearts will the damned now begin to look for their Names in this Book? Those that when once the long suffering of God waited on them, made Light of all Admonition, and slighted the Counsel of making their Calling and Election sure: would now give thousands of Treasures, that they could but spy their Names, though *last* and *least* among the Sons of God: But I say, how will they fail? how will they faint? how will they die and languish in their Souls? when they shall still as they look, see their Names wanting? What a pinch will it be to *Cain* to see his Brother there Recorded, and he himself left out? *Abalom* will now swoon, and be as one that giveth up the Ghost, when he shall see *David* his Father, and *Solomon* his Brother, written here, while he withal is written in the Earth, among the damned? Thus I say, will Sadness be added to Sadness, in the Soul of the perishing World, when they fail of finding their Names in this part of the *Book of the Life of the Lamb, slain from the Foundation of the World.*

Rev. 13. 8.

Secondly, The second part of this Book, is that in which is Recorded, the Nature of Conversion, of Faith, Love, &c. And those that have not had the effectual Word of God upon them, and the true and saving Operation of Grace in their hearts, which is indeed the true Life which is begun in every Christian, they will be found still not written in this Book; for the living, the holy living Souls, are they only that are written therein: As the Prophet saith, *And he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.* Eternal Life is already in this Life, begun in

Isa. 4. 3.

every Soul that shall be saved; as Christ saith, *He that believeth in me, hath everlasting Life.* And again, *Whoso eateth my Flesh, and drinketh my Blood, hath eternal Life, and I will raise him up at the last Day.* And hence they are called the *Living*, that are written in this Book. Here then the Lord will open before thee, what Conversion is, in the true and simple nature of it, which when thou beholdest, thou wilt then be convinced, that this thou hast mist of; for it must needs be, that when thou beholdest by the Records of Heaven, what a change, what a turn, what an alteration the Work of Regeneration maketh on every Soul, and in every Heart, where the effectual call, or the call according to his purpose, is, that thou who hast lived a Stranger to this or that, hast contented thyself with the Notion only, or a formal and feigned Profession thereof: I say, it cannot be, but that thou must forthwith fall down, and with grief conclude, that thou hast no share in this part of the Book of Life neither, the Living only are written herein. There is not one dead, carnal, wicked Man recorded here. No, but when the Lord shall at this Day *make mention of Rahab, of Babylon, of Philistia, and Ethiopia*: that is, of all the cursed rabble and crew of the damned: then he will say, that *this Man* was born there, that is, amongst them, so hath his Name where they have theirs; namely, under the black Rod, in the King's black Book, where he hath recorded all his Enemies, and Traytors. It shall be said of this Man, of this ungodly Man, that he was born there. That he lived and died in the State of Nature, and so under the Curse of God, even as others; for as he said of wicked *Coniah*, *Write this Man Childless*: So he saith of every ungodly Man that so departed out of this World, *Write this Man Graceless.*

Psal. 87. 4.

Jer. 22. 30.

Wherefore, I say, among the *Babylonians* and *Philistines*, among the unbelieving *Moors* and *Pagans*, his Name will be found in the Day when it will be enquired where every Man was born; for God at this Day will divide the whole World into these two Ranks, the Children of the World, and the Children of *Zion*. Wherefore here is the Honour, the Privilege and Advantage, that the Godly above the Wicked will have at the Day of their counting, *when the Lord maketh mention of Zion, it shall be then acknowledged, that this and that (good) Man was born in her; the Lord shall count*, saith the Prophet, *when he writeth up the People, that this Man was born there.*

Psal. 87.
5, 6.

This Man had the Work of Conversion, of Faith, and Grace in his Soul. This Man is a Child of *Zion*, of the Heavenly *Jerusalem*, which is also written in Heaven. Blessed is the People that are in such a Case.

Gal. 4. 26.
Heb. 12.
22, 23.
Psal. 144.
15.

But

But poor Soul, Counters will not go for Gold now; for though so long as thou didst judge thy self by the crooked rule of thy own Reason, and Fancy, and Affection, thou wast pure in thine own Eyes: yet now thou must be judged alone, by the Words and Rule of the Lord Jesus. Which Words shall not now, as in Times past, be wrested and wrung, both this way and that, to smooth thee up in thy Hypocrites hope, and carnal confidence; but be thou King, or *Kefer*, be thou who thou wilt, the Word of Christ, and that with this Interpretation only, *It shall judge thee in the last Day.*

John 12.
44.

Now will *Sinners* begin to cry with loud and bitter cries, Oh! ten thousand Worlds for a saving Work of Grace. Crowns and Kingdoms for the least measure of saving Faith, and for the Love, that Christ will say, is the Love of his own Spirit.

Now they will begin also to see the Work of a broken and a contrite Spirit, and of walking with God, as living stones, in this World. But alas, these things appear in their hearts, to the damned too late; as also all do things else. This will be but like the Repentance of the Thief, about whose neck is the halter, and he turning off the Ladder; for the unfortunate hap of the damned will be, that the Glory of heavenly Things will not appear to them, till out of season. Christ must now indeed be shewed to them; as also the true Nature of Faith, and all Grace; but it will be, when the Door is shut, and Mercy gone: they will pray, and repent most earnestly; but it will be in the time of *Great Waters* of the floods of eternal Wrath, when they cannot come nigh him.

1 Tim. 6.
15.
Mat. 25.
10, 11.
Ps. 32. 6.

Well then, tell me Sinner, if Christ should now come to judge the World, canst thou abide the Tryal of the Book of Life; Art thou confident that thy Profession, that thy Conversion, thy Faith and all other Graces thou thinkest thou hast, will prove Gold, Silver, and Precious Stones in this Day? behold, he comes as a Refiner's fire, and as Fullers Soap, shalt thou indeed abide the melting and washing of this Day? Examine I say before hand, and try thy self unfeignedly; *for every one that doth truth, cometh to the Light, that their deeds may be made manifest, that they are wrought in God.*

John 3.
21.

Dan. 5. 27.

Thou sayest thou art a Christian, that also thou hast repented, dost believe, and love the Lord Jesus; but the question is, whether these Things will be found of equal length, heighth, and breadth with the Book of Life. Or whether, when thou art weighed in the balance, thou wilt yet be found wanting. How if when thou comest to speak for thy self before God, thou shouldest say *Sibolet*, instead of *Shibo-*

leth: that is, though almost, yet not rightly and naturally the language of the Christians. Judg. 12.
4, 5, 6.

If thou miss but one Letter in thy Evidence, thou art gone; for though thou mayest deceive thy own heart with Brass instead of Gold, and with Tin instead of Silver: yet God will not be so put off. You know how confident the Foolish Virgins were, and yet how they were deceived. They herded with the *Saints*, they went forth from the gross Pollutions of the World, they every one had shining Lamps, *and all went forth to meet the Bridegroom*, and yet they miss'd the Kingdom. They were not written among the living in *Jerusalem*; they had not the true, powerful, saving Work of Conversion, of Faith and Grace in their Souls; *they that are foolish, take their Lamps, but take no Oil, no saving Grace with them.* Thus you see how Sinners will be put to it before the Judgment Seat, from these two parts of this Book of Life. But

Gal. 6. 7.

Mat. 25. 1,
to 5.

Thirdly, There is yet another Part of this Book to be opened, and that is, that Part of it in which is Recorded those Noble and Christian Acts, that they have done since the time of their Conversion and turning to Christ. Here I say, is Recorded the *Testimony* of the *Saints* against Sin and Antichrist: their suffering for the sake of God, their Love to the Members of Christ, their Patience under the Cross, and their faithful frequenting the Assemblies of the Saints, and their encouraging one another to bear up in his ways in the worst of times; even when the proud was called happy, and when they that wrought Wickedness, were even set up. As he there saith; *Then they that feared the Lord, spake often one to another, and the Lord hearkened and heard it, and a Book of Remembrance was written before him, for them that feared the Lord, and that thought upon his Name.*

Mal. 3. 14,
15, 16.

For indeed, as truly as any Person hath his Name found in the first Part of this Book of Life, and his conversion in the second: So there is a third Part in which there is his noble, spiritual and holy Actions Recorded, and set down. As it is said by the Spirit, to *John* concerning those that suffered Martyrdom for the Truth of Jesus, *Write, Blessed are the Dead that dye in the Lord, yea, saith the Spirit, that they may rest from their Labours, and their Works follow them.*

Rev. 14.
13.

And hence it is, that the Labours of the Saints, and the Book of Life, are mentioned together, signifying, that the Travels and Labours, and Acts of the Godly, are recorded therein. Phil. 4. 3.

And hence it is again, that the Lord doth tell *Sardis*, that those among them that stood it out to the last Gasps, in the Faith and Love of the Gospel, should not be blotted out of the Book of Life; but they, with the

the Work of God on their Soul, and their Labour for God in this World: should be confessed before his Father, and before his Angels.

This Part of this Book, is in another Place called, *The Book of the Word of the Lord*, because in it, I say, is Recorded these famous Acts of the Saints, against the World, Flesh, and the Devil.

You find also, how exact the Holy Ghost is, in recording the Travels, Pains, Labour, and Goodness of any of the Children of *Israel*, in their Journey from *Egypt* to *Canaan*, which was a Representation of the Travels of the Saints, from Nature to Grace, and from Grace to Glory. King *Abasuerus* kept in his Library a Book of Records, wherein was writ the good Service that his Subjects did for him at any time, which was a Type also of the Manner and Order of Heaven. And as sure as ever *Mordecai*, when search was made in the Rolls, was found there to have done such and such service for the King and his Kingdom: So surely will it be found what every Saint hath done for God at the Day of Inquiry. You find in the Old Testament also, still as any of the Kings of *Judah* dyed, there was surely a Record in the Book of *Chronicles*, of their memorable Acts and Doings for their God, the Church, and the *Common-Wealth* of *Israel*, which still doth further hold forth unto the Children of Men, this very thing, *That all the Kings of the New Testament, which are the Saints of God, have all their Acts, and what they have done for their God, &c. recorded in the Book of Chronicles, in the Heavenly Jerusalem.*

Now I say, when this Part of the Book of Life shall be opened, what can be found in it, of the good Deeds, and Heaven-born Actions of wicked Men? Just nothing; for as it is not to be expected, That Thorns should bring forth Grapes, or that Thistles should bear Figs: So it cannot be imagined, that ungodly Men should have any thing to their Commendation, Recorded in this Part of the Book of Life. What hast thou done Man for God in this World? Art thou one of them that hast set thy self against those strong Struglings of Pride, Lust, Covetousness, and secret Wickedness, that remain in thy Heart, like *Job* and *Paul*.

2. And do these Struglings against these things, arise from pure Love to the Lord Jesus, or from some legal Terrors and Conviction for Sin.

3. Dost thou, I say, struggle against thy Lusts, because thou dost in truth love the sweet, holy, and blessed Leadings of the Spirit of the Lord Jesus; its leadings of thee I say, into his Blood and Death, for thy Justification, and Deliverance from Wrath to come?

4. What Acts of Self-denial hast thou done for the Name of the Lord Jesus, among the Sons of Men? I say, what House,

what Friend, what Wife, what Children and the like, hast thou lost or left, for the Word of God, and the Testimony of his truth in the World?

5. Wast thou one of them that didst sigh and afflict thy self for the Abominations of the Times? and that Christ hath marked, and recorded for such a one?

6. In a Word, Art thou one of them that wouldest not be won, neither by Fear, Frowns, nor Flatteries, to forsake the Ways of God, or wrong thy Conscience? or art thou one of them that slightest those Opportunities, that Satan and this World did often give thee to return to Sin in secret. These be the Men whose Praise is in the Gospel; and whose commendable and worthy Acts are recorded before the Judge of all the World. Alas, alas, these things are strange things to a carnal and wicked Man. Nothing of this hath been done by him in this Life, and therefore how can any such be recorded for him in the Book of Life; wherefore he must needs be shut out of this part also. As *David* saith, *Let them be blotted out of the Book of the Living, and not be written with the Righteous.*

Thus I say, the Wicked will find nothing for their Comfort, either in the first Part of this Book, where all the Names of the Elect are, neither will they find any thing in the second Part thereof, where is recorded the true Nature and Operation of effectual Conversion of Faith or Love, or the like; and I say, neither can any thing be found in this third Part, wherein is recorded the worthy Acts, and memorable Deeds of the Saints of the Lord Jesus. Thus when Christ therefore hath opened before them this Book of Life, and convinced the Ungodly at this Day out of it; he will then shut it up again, saying, I find nothing herein that will do you good, you are none of my Elect, you are the Sons of Perdition: For as these things will be found clear and full in the Book of Life, so they will be found effectually wrought in the Hearts of the Elect, all whose Conversion and Perseverance shall now be opened before thy Eyes, as a Witness, I say, of the Truth of what thou here seest opened before thee, and also of thy unregenerate Estate? Now thou wilt see what a Turn, what a Change, and what a Clinging to God, to Christ, and his Word and Ways, there was found in the Souls of the saved ones; here shall be seen also how resolutely, unfeignedly, and heartily the true Child of God did oppose, resist and war against his most dearest and darling Lusts and Corruptions. Now the Saints are hidden ones, but then they shall be manifest, this is the Marrow in which the Lord will shew who are his, and who they are that fear the Lord, and who that fear him not. Now you shall see how *Abraham* left his Country, how close good *Lot* did stick to God in profane and wicked *Sodom*;

How

Heb. 11. 3. How the Apostles left all to follow Jesus
 2 Pet. 2. 7. Christ, and how patiently they took all
 8. Crosses, Afflictions, Persecutions, and Ne-
 Mat. 19. cessities for the Kingdom of Heaven's sake;
 29. how they endured burning, starving, stoning,
 hanging, and a thousand Calamities; how
 they manifested their Love to their Lord,
 his Cause and People in the worst of Times,
 and in the Days when they were most re-
 jected, slighted, abused, and abased, *then*
shall the King say to them on his right hand
(and that when all the Devils and damned
Sinners stand by) Come ye blessed of my Father,
inherit the Kingdom prepared for you from
the Foundation of the World, (you are in-
 deed the truly converted Souls, as appears
 by the Grace that was in your Hearts.) *For*
I was an hungred, and you gave me Meat:
I was thirsty, and you gave me Drink: I
was a Stranger, and ye took me in; naked,
 Mat. 25. *and ye clothed me; I was sick and you vi-*
 34, 35, 36. *sited me, and in Prison and you came unto*
me. You owned me, stood by me, and de-
 nied yourselves to nourish me and my poor
 Members, in our low and weak and most
 despised Condition. This, I say, the World
 shall see, hear, and be Witnesses of, against
 themselves and their Souls for ever; for
 how can it be, but these poor Damned Sin-
 ners should be forced to confess, that they
 were both Christless and Graceless, when
 they shall find, both in the Book of Life,
 and in the Hearts of the Holy and Beloved
 Souls, that which themselves are quite bar-
 ren of, and greatest Strangers to. The
 Saints, by the Fruits of Regeneration, even
 in this World, do testify to the World, not
 only the Truth of Conversion in themselves,
 1 Tim. 6. but also that they are yet Christless, and so
 12. Heavenless, and Salvationless, that are not
 1 Thes. 2. converted. But alas, while we are here,
 10. they will evade this Testimony, both of
 2 Tim. 2. 2 our Happiness, by calling our Faith, Phan-
 tasie; our Communion with God, Delusion;
 and the sincere Profession of his Word be-
 fore the World, Hypocrisie, Pride, and Ar-
 rogancy: Yet, I say, when they see us on
 the Right Hand of Christ, commingled a-
 mong the Angels of Light, and themselves
 on his Left Hand, and commingled with
 the Angels of Darkness; and I say, when
 they shall see our Hearts and Ways opened
 before their Eyes, and owned by the Judge
 for honest Hearts and good Ways, and yet
 the same Ways that they hated, slighted,
 disowned and contemned; what will they,
 or what can they say, but thus, *We Fools*
counted their Lives Madness, and their End
to be without Honour; but how are they num-
bered with the Saints, and owned by God and
Christ?

And truly, was it not that the World
 might, by seeing the turn that is wrought
 on the Godly at their Conversion, be con-
 vinced of the evil of their Ways, or be left
 without excuse the more in the Day of God

Nº XXXII.

(with some other Reasons) they should not,
 I am perswaded, stay so long from Heaven
 as they do, nor undergo so much Abuse and
 Hardship as frequently befalls them. God,
 by the lengthening out the Life of his Peo-
 ple that are scattered here and there among
 Men in this World, is making Work for the
 Day of Judgment, and the Overthrow of
 the implacable, for ever and ever, and, as
 I have said, will by the Conversion, Life,
 Patience, Self-denial, and Heavenly-mind-
 edness of his dear Children, give them a
 heavy and most dreadful Blow. Now when
 God hath thus laid open the Work of Grace,
 both by the Book of Life, and the Chri-
 stians Heart; then, of it self, will fall to the
 ground, their pleading what Gifts and Abi-
 lities they had in this World, they will now
 see that Gifts and Grace, are two things;
 and also, that whosoever is graceless, let
 their Gifts be never so excellent, they must
 perish and be lost for ever: Wherefore for
 all their Gifts, they shall be found the Work-
 Mat. 7. 22. ers of Iniquity, and shall be so judged and
 23. condemned. That is a notable Place in the
 Prophecy of *Ezekiel*, Thus saith the Lord,
 saith he, *If the Prince (the Prince of Life)*
give a Gift to any of his Sons, that is, to a-
 ny that are truly gracious, *the Inheritance,*
or the Profit that he gets thereby, shall be,
his Sons; that is, for the Exercise of his
 Gift, he shall receive a Reward; *but if he*
give a Gift of his Inheritance to one of his
Servants, (that is not a Son) *then it shall be*
his (but) to the Year of Liberty, after it shall
 Ezek. 46. *return to the Prince, &c.* This Day of Li-
 16, 17. berty, it is now, when the Judge is set up-
 on the Throne to Judgment, even the glo-
 rious Liberty of the Children of God; Rom. 8. 21
 wherefore then will Christ say to them that
 stand by, *Take from him the Pound, and give*
it to him that hath ten Pounds, this Servant
 John 8. 35. *must not abide in the House for ever, though*
 Luke 19. *with the Son it shall be so.* A Man may be
 24. used as a Servant in the Church of God, and
 may receive many Gifts, and much Know-
 1 Cor. 13. ledge of the things of Heaven, and yet at
 1, 2, 3. last, himself be no more than a very bub-
 ble and nothing.

But now, I say, at this Day they shall
 clearly see the Difference between Gifts and
 Grace, even as clearly as now they that have
 Eyes can see the Difference between Gifts
 and Ignorance, and very Foolishness: This
 our Day doth indeed abound with Gifts;
 many sparkling Wits are seen in every Cor-
 ner, Men have the Word and Truths of
 Christ at their Fingers ends; but alas, with
 many, yea, a great many, there is nought
 but Wits and Gifts, they are but Words,
 all their Religion lieth in their Tongues and
 Heads, the Power of what they say and
 know, it is seen in others, not in themselves:
 These are like the Lord on whom the King
 of *Israel* leaned, they shall see the Plenty,
 2 Kings 7. 17, to 21. the blessed Plenty that God doth provide,
 and

and will bestow upon his Church, but they shall not taste thereof.

Before I conclude this Matter, observe, that among all the Objections and Cavils that are made, and will be made, by the Ungodly, in the Day of the Lord Jesus, they have not one Hump about *Election* and *Reprobation*: they murmur not at all that they were not predestinated to eternal Life; and the Reason is, because then they shall see, though now they are blind, that God could in his Prerogative Royal, without Prejudice to them that are damned, chuse and refuse at Pleasure; and besides, they at that Day shall be convinced, that there was so much Reality, and downright Willingness in God, in every Tender of Grace and Mercy, to the worst of Men; and also so much Goodness, Justness, and Reasonableness in every Command of the Gospel of Grace, which they were so often intreated and beseeched to embrace, that they will be drowned in the Conviction of this, that did refuse Love, Grace, Reason, &c. Love, I say, for Hatred, Grace for Sin, and things reasonable, for things Unreasonable and Vain. Now they shall see they left Glory for Shame, God for the Devil, Heaven for Hell, Light for Darknes. Now they shall see, that though they made themselves Beasts, yet God made them reasonable Creatures, and that he did with reason expect that they should have adhered to, and have delighted in, things that are good, and according to God: Yea, now they shall see, that though God did not determine to bring them to Heaven against their Hearts and Wills, and the Love that they had to their Sins: Yet then they shall be convinced, that God was far from infusing any thing into their Souls, that should in the least hinder, weaken, obstruct, or lett them in seeking the Welfare of their Souls. Now Men will tattle and prattle at a mad rate, about Election and Reprobation, and conclude, that because all are not Elected, therefore God is to blame that any are Damned: But then they will see, that they are not Damned because they were not Elected, but because they Sinned; and also that they Sinned, not because God put any Weakness into their Souls, but because they gave Way, and that wilfully, knowingly, and desperately, to Satan and his Suggestions; and so turned away from the holy Commandment delivered unto them; yea, then they will see, that though God at some times did fasten his Cords about your Heads, and Heels, and Hands, both by godly Education, and smarting Convictions: Yet you rusht away with violence from all, saying, *Let us break these Bonds asunder, and cast their Cords from us. God will be justified in his sayings, and clear when he judgeth*; though thy proud Ignorance thinks to have, and to multiply Cavils against him.

But secondly, as the whole Body of the

Elect, by the Nature of Conversion in their Hearts, shall witness a Non-Conversion in the Hearts of the Wicked; and as the ungodly shall fall under the *Conviction* of this Cloud of Witnesses: So to increase their Conviction, there will also be opened before them all the Labours of the godly, both Ministers and others, and the Pains that they have taken, to save, if it had been possible, these Damned Wretches: and now will it come burning hot upon their Souls, how often they were fore-warned of this Day; now they shall see, that there was never any Quarter-Sessions, nor general Gaol-Delivery more publickly foretold of, than this Day. You know that the Judges, before they begin their Assizes, do give to the Countrey in Charge, that they take heed to the Laws and Statutes of the King: Why Rebel, thou shalt be at this Day convicted, that every Sermon thou hast heard, and that every serious Debate thou hast been at about the things of God, and Laws of Eternity, they were to thee as the Judges Charge before the Assizes and Judgment began. Every Exhortation of every Minister of God, it is as that which *Paul* gave to *Timothy*, and commanded him to give in Charge to others. *I charge thee before God, and the Lord Jesus Christ, and the Elect Angels, saith he, that thou observe these things; and again, I give thee charge in the Sight of God, who quickneth all things, and before Jesus Christ, who before Pontius Pilate witnessed a good Confession, that thou keep this Commandment without spot, unrebukeable until the appearing of Jesus Christ*; these things give in charge, saith he, that they may be blameless. This, I say, hast thou heard and seen, and yet thou hast not held fast, but hast cast away the things that thou hast heard, and hast been warned of, alas, God will multiply his Witnesses against thee.

1. Thy own Vows and Promises shall be a Witness against thee, that thou hast, contrary to thy Light and Knowledge, destroyed thy Soul, as *Josua* said to the Children of *Israel*, when they said the Lord should be their God. *Well, saith he, Ye are Witnesses against yourselves, that ye have chosen the Lord to serve him*; that is, if now you turn back again, even this Covenant and Resolution of yours will in the great Day be a Witness against you; and they said, *we are Witnesses*.

2. Every time you have with your Mouth said well of Godliness, and yet gone on in Wickedness; or every time you have condemned Sin in others, and yet have not refrained it your selves; I say, every such Word and Conclusion that hath passed out of thy Mouth, Sinner, it shall be as a Witness against thee in the Day of God, and the Lord Jesus Christ, as Christ saith, *By thy words thou shalt be justified, and by thy words thou shalt be condemned*. I observe, that talk with who you will, they

Psal. 2. 1,
2, 3.

Psal. 51. 4.

1 Tim. 3.
21. and c.
6. v. 13.

Jos. 24.
20, 21, 22.

Matth. 12.
36, 37.

they will with their Mouth, say, serving of God, and loving of Christ, and walking in Ways of Holiness is best, and best will come of it. I observe again, that Men that are grossly Wicked themselves, will yet, with heavy Censures and Judgments, condemn Drunkenness, Lying, Covetousness, Pride, and Whoring, with all manner of Abominations in others; and yet in the mean time, continue to be Neglecters of God, and Embracers of Sin, and the Allurements of the Flesh themselves. Why such Souls, every time they speak well of Godliness, and continue in their Sins, they do pass Judgment upon themselves, and provide a Witness, even their own Mouth, against their own Soul, at the Judgment-Seat: *Out of thy own Mouth*, saith Christ, *will I judge thee, thou wicked Servant*; thou knowest what I was, and that I loved to see all my Servants zealous and active for me, that at my coming, I might have received again what I gave thee with increase: Thou oughtest therefore to have been busying thy self in my Work, for my Glory, and thy own good, but seeing thou hast against thy own Light, and Mouth, gone contrary; Angels, take this unprofitable Servant, and cast ye him into utter Darkness, there shall be weeping and gnashing of Teeth; he sinned against his Light, he shall go to Hell against his Will.

Matth. 25.
26, to 31.

The very same, I say, will befall all those that have used their Mouth to condemn the Sins of others, while they themselves live in their Sins. Saith God, O thou wicked Wretch, thou didst know that Sin was bad, thou didst condemn it in others; thou didst also condemn, and pass Judgment upon them for their Sin, *Thou art therefore inexcusable*. O Man, whosoever thou art, that hast thus Judged; for thou that judgest, dost the same thing: Wherefore, wherein thou hast judged another, thou hast condemned thyself. I must therefore, saith Christ, look upon thee to be no other but a Sinner against thy own Mouth, and cannot but judge thee as a Despiser of my Goodness, and the Riches of my Forbearance; by which means, thou hast treasured up Wrath against this Day of Wrath, and Revelation of the Righteous Judgment of God, *He that knoweth to do good, and doth it not, to him it is Sin*. Thus will God, I say, judge and condemn poor Sinners, even from and by themselves, to the Fire, that Lake of Brimstone and Fire.

Rom. 2, 1,
to 6.

Thirdly, God hath said in his Word, that rather than there shall want *Witness* at the Day of Judgment, against the workers of Iniquity; *the very dust of their City, that shall cleave to his Messengers that publish the Gospel, shall it self be a Witness against them*; and so Christ bid his Servants say; *into whatsoever City, ye enter, and they receive you not, go your ways out into the streets of*

the same, and say, even the very dust of your City which cleaveth to us, we do wipe off against you, &c. But I say unto you, saith he to his Ministers, *It shall be more tolerable for Sodom at the Judgment, than for that City*. Luke 10.
10, to 15.

It may be, that when thou hearest that the Dust of the Street, (that cleaveth to a Minister of the Gospel, while thou rejectest his Word of Salvation) shall be a Witness against thee at the Day of Judgment: Thou wilt be apt to laugh, and say, the Dust a Witness! Witnesses will be scarce were Dust is forced to come in to plead against a Man. Well Sinner, mock not, God doth use to confound the great and mighty, by things that are not, and that are despised. And how saist thou? If God had said by a Prophet to Pharaoh, but two years before the Plague, that he would shortly come against him with one Army of Lice, and a second Army of Frogs, and with a third Army of Locusts, &c. and would destroy his Land; dost thou think it had been Wisdom in Pharaoh now to have laughed such Tidings to scorn? *Is anything too hard for the Lord?* Hath he said it, and shall he not bring it to pass? You shall see, in the Day of Judgment, of what force all these Things will be, as Witnesses against the ungodly.

Many more Witnesses might I here reckon up, but these at this time shall suffice to be nominated; for out of the Mouth of two or three Witnesses, every word shall be established. *And at the Mouth of two or three Witnesses, shall he that is worthy of Death be put to Death*. 2 Cor. 13.
1.
Deut. 17.
6.
John 8. 17.

Thus then the Books being opened, the Laws read, the Witnesses heard, and the Ungodly convicted, forthwith the Lord and Judge proceeds to Execution. And to that end doth pass the Sentence of Eternal Death upon them, saying, *Depart from me ye cursed, into Everlasting Fire, prepared for the Devil and his Angels*. You are now by the Book of the Creatures, by the Book of God's Remembrance, by the Book of the Law, and by the Book of Life, adjudged guilty of High Treason against God, and me; and as Murderers of your own Souls. As these faithful and true Witnesses here have testified, every one of them appearing in their most upright Testimony against you. Also you never had a saving Work of Conversion and Faith past upon you, you died in your Sins; neither can I find any Thing in the last Part of this Book that will serve your turn, no worthy act is here recorded of you. *When I was an hungred, you gave me no Meat; when I was athirsty, you gave me no Drink; when I was a Stranger, you took me not in; I was naked, but ye clothed me not; I was sick and in prison, but ye visited me not*. Matth. 25.
41, 42, 43.

I have made a thorough search among the Records of the Living, and find nothing

thing of you, or of your Deeds therein:
Depart from me, ye cursed, &c.

Thus will these poor ungodly Creatures be stript of all hope and comfort, and therefore must need fall into great Sadness and wailing, before the Judge; yea, crying out, as being loth to let go all for lost; and even as the Man that is fallen into the River, will catch hold of any thing, when he is struggling for Life, though it tend to hold him faster under the Water, to drown him. So, I say, while these poor Creatures, as they lye struggling and twining under the ireful countenance of the Judge; they will bring out yet one more faint and weak groan, and there goes Life and all; their last sigh is this, *Lord, when saw we thee an hungred, and gave thee no Meat? Or when saw we thee thirsty, and gave thee no drink? When saw we thee a stranger, and took thee not in? Or naked, and clothed thee not? Or when wast thou sick, or in prison, and we did not minister unto thee?*

Mat. 25.
44.

Thou you see, how loth the Sinner is now to take a Nay of Life Everlasting. He that once would not be perswaded to close with the Lord Jesus, though one should have perswaded him with Tears of Blood: Behold how fast he now hangs about the Lord; what Arguments he frames with mournful groans; how with shifts and words, he seeks to gain the Time, and to defer the Execution. *Lord open unto us!*

Mat. 25.
10, 11.

Lord, Lord, open unto us! Lord, thou hast taught in our streets, and we have both taught in thy Name, and in thy Name have

Mat. 23.
22, 23.

we cast out Devils. We have eat and drank in thy presence. And when did we see thee an hungry, or thirst, or a stranger, or naked, or sick, or in prison, and did not minister to thee? O poor Hearts, how loth, how un-

Luke 13.
25, to 29.

willingly do they turn away from Christ? how loth are they to partake of the fruit of their ungodly doings? Christ must say, depart once, and depart twice, before they will depart. When he hath shut the door upon them, yet they knock, and cry, Lord open unto us; when he hath given them their answer, that he knows them not, yet they plead and mourn. Wherefore, he is fain to answer again, I tell you, I know you not whence you are, depart.

Luke 13.
25, 26, 27.

Depart! O this word, *Depart!* How dreadful is it? with what weight will it fall on the Head of every condemned Sinner! For you must note, that while the ungodly stand thus before the Judge: They cannot chuse but have a most famous view both of the Kingdom of Heaven, and of the Damned Wights in Hell. Now they see the God of Glory, the King of Glory, the Saints of Glory, and the Angels of Glory; and the Kingdom in which they have their Eternal abode. Now, they also begin to see the worth of Christ, and what it is to be smiled upon by him; from all which they

must depart; and as I say, they shall have the view of this, so they will most famously behold the Pit, the bottomless Pit, the Fire, the Brimstone, and the flaming Beds that Justice hath prepared for them of old. Their Associates also will be very conspicuous and clear before their watry Eyes. They will see now, what and which are Devils, and who are damned Souls; now their great Grandfather *Cain*, and all his brood, with *Judas* and his Companions, must be their Fellow-sighers in the Flames and Pangs for ever. O heavy Day! O heavy Word!

Jude 4.

This word [*depart*] therefore, it looketh two ways, and commands the *damned* to do so too. *Depart from Heaven, depart to Hell: Depart from Life, Depart to Death: Depart from me*] now the Ladder doth turn from under them indeed. The Saviour turns them off, the Saviour throws them down. He hath given him authority to execute Judgment also, because he is the Son of Man. *Depart from me.* I would come to have done you good; but then you would not: Now then, though you would have it never so willingly, yet you shall not.

Joh. 5.27.

Depart from me, ye cursed] You lye open to the stroke of Justice for your Sins; ye forsaken, and left of God, ye Vessels of wrath, ye Despisers of God and Goodness. You must now have Vengeance feed on you; for you did, when you were in the World, feed on Sin, and treasure up wrath against this Day of wrath, and Revelation of the Righteous Judgment of God.

Rom. 2.3,
to 7.

Depart ye cursed into everlasting Fire.] Fire is that which of all things is the most insufferable and insupportable. Wherefore by Fire is shewed the grievous State of the ungodly after Judgment. Who can eat Fire, drink Fire, and lye down in the midst of Flames of Fire? Yet this must the wicked do. Again, not only Fire, but everlasting Fire. *Behold how great a Fire a little matter kindleth.* A little Sin, a little Pleasure, a little unjust Dealing and Doing: What Preparation is made for the Punishment thereof? And hence it is, that the Fire into which the Damned fall, is called the Lake or Sea of Fire. *And whosoever,* saith *John*, *was not found written in the Book of Life, was cast into the Lake of Fire and Brimstone.* Little did the Sinner seriously think, that when he was sinning against God, he was making such Provision for his poor Soul; but now 'tis too late to repent, *his Worm must never die, and his Fire never shall be quenched.* Though the Time in which Men commit Sin is short, yet the Time of God's punishing of them for their Sin is long.

Rev. 20.

15.

Mar. 9.49.

Depart from me ye cursed into everlasting Fire, prepared for the Devil and his Angels.] In that he saith, prepared for the Devil and his Angels, he insinuates a further Conviction

tion

tion upon the Consciences of the *Damned*. As if he had said, as for this Fire and Lake that you must go to, though you thought but little of it, because you were careless, yet I did betimes put you in Mind of what would be the Fruits of Sin, even by preparing of this Judgment for the Devil and his Angels. The Devil in his Creation is far more noble than you; yet when he sinned I spared him not. He sinned also before Man, and I, upon his sinning, did cast him down from Heaven to Hell, and did hang the Chains of everlasting Darkness upon him, which might, yea, ought to have been a fair Item to you to take heed, but you would not. Wherefore, seeing you have

Jude 6.
Gen. 3. 1, 2,
3, 4, 5.
Rev. 20. 1.

sinned as he hath done; and that too after he had both sinned, and was bound over to eternal Punishment: The same Justice that layeth hold on these more noble Creatures must surely seize on you. The World should be convinced of Judgment then, *because the Prince of the World is judged.*

Joh. 6. 8,
9, 10.

And that before they came to this Condition of hearing the eternal Sentence rattle in their Ears; but seeing they did not regard it then, they must and shall feel the Smart of it now. *Depart from me ye cursed into everlasting Fire, prepared for the Devil and his Angels.*

God would have Men learn both what Mercy and Justice is to them, by his shewing it to others; but if they be sottish and careless in the Day of Forbearance, they must learn by smarting in the Day of Rebukes and Vengeance. Thus it was with the old World, God gave them one hundred and twenty Years Warning, by the Preparation of *Noah* for the Flood that should come; but for as much as they then were careless, and would not consider the Works of the Lord, nor his threatening them by this Preparation: therefore he brought in the Flood upon the World of the ungodly.

Mat. 24.
37, 38, 39.

As he doth here the last Judgment upon the Workers of Iniquity, and sweep them all away in their wilful Ignorance.

Wherefore I say, the Lord Chief Judge, by these Words [*prepared for the Devil and his Angels*] doth as good as say, this Fire into which now I send you, it did of itself, even in the Preparation of it (had you considered it) forewarn you of this that now is come upon you. Hell-fire is no new, or unheard of thing; you cannot now plead, that you heard not of it in the World, neither could you with any reason judge, that seeing I prepared it for Angels, for noble, powerful and mighty Angels; that you poor Dust and Ashes should escape the Vengeance.

Depart from me ye cursed into everlasting Fire, prepared for the Devil and his Angels. The Sentence being thus passed, it remains now, the Work being done, that every one goeth to his *Eternal* Station. Wherefore, forthwith this mighty Company, do now

with heavy Heart return again from before the Judgment-Seat: And that full hastily, God knoweth, for their proper Center is the Hell of Hell; into which they descend like a Stone into a Well, *or like Pharaoh* Exod. 15. *into the Bottom of the Red Sea.* For all ^{10.}

Hope being now taken from them, they must needs fall with Violence into the Jaws of eternal Desperation, which will deal far worse with the Souls of Men, and make a greater Slaughter in their tortured Consciences, than the Lions in the Den with *Daniel* could possibly do with the Men that were cast in among them. Dan. 6. 24.

This is that which *Paul* calleth *Eternal Judgment*, because it is that which is last and final. Many are the Judgments that God doth execute among the Sons of Men, some after this manner, and some after that, divers of which continue but for a while, and none of them are Eternal, no, the very Devils and damned Spirits in Hell, though there is the longest and most terrible of all the Judgments of God yet on foot: Yet I say, they must pass under another Judgment, even this last, great and final Judgment. Heb. 6. 2.

The Angels that kept not Jude 6. *their first State, but left their own Habitation, he hath reserved in Everlasting Chains under Darkness, unto the Judgment of the great day.* And so also it is with damned Souls; for both *Sodom* and *Gomorrab*, with all other, though already in Hell in their Souls: Yet they must (as I have before shewed) all arise to this Judgment, which will be their final Judgment. Other of the Judgments of God, as they have an end, so the End of many of them prove the profit on those on whom they are inflicted, being I say, God's Instruments of Conversion to Sinners; and so may fitly be compared to those petty Judgments among Men, as putting in the Stocks, Whipping, or Burning in the Hand: Which Punishments and Judgments, do often prove profitable to those that are punished with them; but Eternal Judgment it is like those more severe Judgments among Men, as Beheading, Shooting to Death, Hanging, Drawing and Quartering, which sweep all, even Health, Time, and the like, and cut off all opportunity of good, leaving no place for Mercy or Amendment: *These shall go away into everlasting punishment, &c.* Mat. 25. 40. This word, *depart*, &c. is the last word the damned for ever are like to hear. I say, it is the last voice, and therefore will stick longest, and with most Power on their slaughtered Souls: There is no calling of it back again, it is the very wind-up of *Eternal Judgment*.

Thus then, the Judgment being over, the Kingdom ceaseth to be any longer in the Hand of the Man *Christ Jesus*: For as the Judges here among Men, when they have gone their Circuit, do deliver up their Commission to the King; So *Christ*

the Judge, doth now deliver up his Kingdom to his Father. And now all is swallowed up of Eternity. The damned are swallowed up of Eternal Justice and Wrath; the Saved, of Eternal Life and Felicity; and the Son also delivereth up, I say, the Kingdom to the Father, and subjects himself under him that did put all things under him, that God may be all in all.

1 Cor. 15.
24, to 29.

For now is the End come, and not before, even the End of the Reign of Death it self; for Death, and Hell, and Sinners, and Devils, must now together into the Lake, that burns with Fire and Brimstone. And now is the End of Christ's Reign, as the Son of Man, and the End of the Reign of the Saints with him, in this his Kingdom, which he hath received of his Father, for his Work sake, which he did for him, and for his Elect. *Then cometh the end, saith Paul, when he shall have delivered up the Kingdom to God the Father: But when shall that be? why, he answers saying, When he shall have put down all Rule, and all Authority and Power; for he must Reign, saith he, until he hath put all his Enemies under his feet, (which will not be, until the final Sentence and Judgment be over;) for the last Enemy that shall be destroyed, is Death. For God hath put all things under his Feet, but when he saith all things are put under him: It is manifested, he is excepted, that did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject to him, that did put all things under him, that God may be all in all.*

All things being now at this pass, to wit, every one being in its proper Place, God in his, Christ in his, the Saint in his, and the Sinner in his; I shall conclude with this brief touch upon both the State of the Good and Bad after this Eternal Judgment.

1. The Righteous now shall never fear Death, the Devil, and Hell more: And the Wicked shall never hope of Life.

2. The Just shall ever have the Victory over these things: but the wicked shall everlastingly be swallowed up of them.

3. The Holy shall be in everlasting Light: But the Sinner in everlasting Darkness. Without Light, I say, yet in Fire ever burning, yet not consumed, always afraid of Death and Hell, vehemently desiring to be annihilated to nothing. Continually fearing to stay long in Hell, and yet certainly sure they shall never come out of it. Ever desiring the Saints Happiness; and yet always envying their Felicity. They would have it because it is easy and comfortable; yet cannot abide to think of it, because they have lost it for ever. Ever laden with the Delight of Sin: And yet that is the greatest Torture, always desiring to put it out of their Mind, and yet assuredly know they must for ever abide the Guilt and Torment thereof.

4. The Saints are always inflamed with

the Consideration of the Grace that once they imbraced: But the Wicked most flamingly tormented with the Thoughts of rejecting and refusing it.

5. The Just, when they think of their Sins, they are comforted with the Thoughts of their being delivered from them; but the Ungodly, when they think of their Righteousness, will gnaw themselves, to think that this would not deliver them from Hell.

6. When the Godly think of Hell, it will increase their Comfort; but when the Wicked think of Heaven, it will twinge them like a Serpent. Oh this Eternal Judgment! what would a damned Soul give, that there might be, though after Thousands and Hundreds of thousands of Millions of Years, an end put to this Eternal Judgment. But their Misery is, they have sinned against a God that is Eternal; they have offended that Justice that will never be satisfied; and therefore they must abide the Fire that never shall be quenched. Here is Judgment, just, and sad.

Again, As it will be thus with Good and Bad in general, so again, more particularly, when the Wicked are thus adjudged and condemned, and also received of the fiery Gulph; then they shall find, That as he that busieth himself to do good, shall have more Glory than others; so they that have been more busie and active in Sin than others, they shall have more Wrath and Torment than others. For as doing good abundantly, doth enlarge the Heart to receive and hold more Glory; so doing evil abundantly, doth enlarge the Heart and Soul to receive Punishment so much the more. And hence it is that you have such Sayings as these, *It shall be more tolerable in the Judgment for Sodom, than for others; that is, than for those that had sinned against much greater Light and Mercy: For these, as he saith in another Place, shall receive greater Damnation.* Yea, it standeth to reason, that he who had most Light, most Conviction, most Means of Conversion, and that was highest towards Heaven, he must needs have the greatest Fall, and so sink deepest into the Jaws of Eternal Misery. As one Star, that is, as one Saint, differeth from another in Heaven; so one Damned Soul shall differ from another in Hell. It is so among the Devils themselves, they are some worse than others: *Beelzebub is the Prince or the Chief of the Devils; That is, one that was most glorious in Heaven; Chief among the Reprobate Angels before his Fall, and therefore sinned against the greater Light, Mercy and Goodness: And so became the Chief for Wickedness, and will also have as the Wages thereof, the Chief of Torments.* For that will be true of the Damned in Hell, which is prayed for against *Babylon. How much she hath glorified her self and lived deliciously; so much Torment and Sorrow give her.* Can it be imagined,

Luke 10.

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Luke 20.

47.

Mat. 9. 34.

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imagined, that Judas should have no more Torment, who betrayed the Prince of Life and Saviour of the World, than others who never came near his Wickedness by ten Thousand Degrees? *He that knew his Master's Will, and prepared not himself, neither did according to his Will, shall be beaten with many stripes.* With many more stripes, than others that through Ignorance did commit Sin worthy of many stripes. But what should I thus discourse of the Degrees of the Torments of the Damned Souls in Hell?

For he that suffers least, will the Waters of a full Cup be wrung out to him. The least measure of Wrath, it will be the Wrath of God, Eternal and Fiery Wrath, insupportable Wrath, it will lay the Soul in the Gulph of that Second Death, which will for ever have the Mastery over the poor Damned perishing Sinner. *And Death and Hell were cast into the Lake of Fire; which is the Second Death. And whosoever was not found in the Book of Life, was cast into the Lake of Fire.* Rev. 20. 14, 15.



A Caution to stir up to watch against SIN.

*The first Eight Lines one did commend to me,
The rest I thought good to commend to thee:
Reader, in reading be thou rul'd by me,
With Rhimes nor Lines, but Truths, affected be.*

I.

SIN will at first, just like a Beggar crave
One Penny or one Half-Penny to have:
But if you grant its first Suit, 'twill
aspire,
From Pence to Pounds, and still will mount
up higher
To the whole Soul: but if it makes its
moan,
Then say here is not for you, get you gone.
*For if you give it entrance at the Door,
It will come in, and may go out no more.*

II.

SIN, rather than 'twill out of Action be,
Will pray to stay, though a short space with
thee,
One Night, one Hour, one Moment, will it cry,
Embrace me in thy Bosom or I die:
Time to repent [saith it] I will allow,
And help, if to repent thou know'st not how.
*But if you give it entrance at the Door,
It will come in, and may go out no more.*

III.

If Begging doth not do, SIN promise will
Rewards to those that shall its Lusts fulfill:
Some pence in hand, yea Pounds 'twill offer
thee,
If at its Motion and its Beck thou'l't be.
'Twill Heaven seem to out-bid, and all to gain
Thy Love, and win thee it to entertain.
*But give it not admittance at thy Door,
Left it comes in, and so goes out no more.*

IV.

If promising and begging will not do,
'Twill by its Wiles attempt to flatter you.

I'm Harmless, mean no Ill, be not so shy,
Will ev'ry Soul-destroying motion cry.
Its sting 'twill hide, 'twill change its native
Hue,
Vile 'twill not, but a Beauty seem to you.
*But if you give it entrance at the Door,
Its sting will in, and may come out no
more.*

V.

Rather than fail, SIN will it self divide,
Bid thee do this and lay the rest aside.
Take little ones ('twill say) throw great ones
by,
(As if for little Sins Men should not die.)
Yea SIN with itself a Quarrel will maintain
On purpose that by it thou might'st be slain.
*Beware the cheat then, keep it out of
Door,
It would come in, and would go out no
more.*

VI.

SIN, if you will believe it, will accuse,
What is not hurtful, and it self excuse:
'Twill make a Vice of Vertue, and 'twill say
Good is destructive, doth Mens Souls betray,
'Twill make a Law, where God has made
Man free,
And break those Laws by which Men
bounded be.
*Look to thy self then, keep it out of Door,
Thee 'twould intangle, and enlarge thy
score.*

VII.

SIN, is that beastly thing that will defile
Soul, Body, Name, and Fame in little while;
'Twill make him, who some time God's
Image was
Look like the Devil, love and plead his Cause;
Like to the Plague, Poyson, or Leprosie,
Defile 'twill, and infect contagiously.
*Wherefore beware, against it shut the Door;
If not, it will defile thee more and more.*

VIII.

the Judge, doth now deliver up his Kingdom to his Father. And now all is swallowed up of Eternity. The damned are swallowed up of Eternal Justice and Wrath; the Saved, of Eternal Life and Felicity; and the Son also delivereth up, I say, the Kingdom to the Father, and subjects himself under him that did put all things under him, that God may be all in all.

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Embrace me in thy Bosom or I die:
Time to repent [saith it] I will allow,
And help, if to repent thou know'st not how.
*But if you give it entrance at the Door,
It will come in, and may go out no more.*

III.
If Begging doth not do, SIN promise will
Rewards to those that shall its Lusts fulfill:
Some pence in hand, yea Pounds 'twill offer
If at its Motion and its Beck thou'l't be.
'Twill Heaven seem to out-bid, and all to gain
Thy Love, and win thee it to entertain.
*But give it not admittance at thy Door,
Lest it comes in, and so goes out no more.*

IV.
If promising and begging will not do,
'Twill by its Wiles attempt to flatter you.

I'm Harmless, mean no Ill, be not so shy,
Will ev'ry Soul-destroying motion cry.
Its sting 'twill hide, 'twill change its native
Vile 'twill not, but a Beauty seem to you.
*But if you give it entrance at the Door,
Its sting will in, and may come out no*

V.
Rather than fail, SIN will it self divide,
Bid thee do this and lay the rest aside.
Take little ones ('twill say) throw great ones
(As if for little Sins Men should not die.)
Yea SIN with itself a Quarrel will maintain
On purpose that by it thou might'st be slain.
Beware the cheat then, keep it out of
It would come in, and would go out no

VI.
SIN, if you will believe it, will accuse,
What is not hurtful, and it self excuse:
'Twill make a Vice of Vertue, and 'twill say
Good is destructive, doth Mens Souls betray,
'Twill make a Law, where God has made
And break those Laws by which Men
*Look to thy self then, keep it out of Door,
Thee 'twould intangle, and enlarge thy*

VII.
SIN, is that beastly thing that will defile
Soul, Body, Name, and Fame in little while;
'Twill make him, who some time God's
Look like the Devil, love and plead his Cause;
Like to the Plague, Poyson, or Leprosie,
Defile 'twill, and infect contagiously.
*Wherefore beware, against it shut the Door;
If not, it will defile thee more and more.*

VIII.

VIII.

SIN, once possessed of the Heart, will play
The Tyrant, force its Vassal to obey:

'Twill make thee thine own Happiness op-
And offer open Violence to those [pose
That love thee best; yea make thee to defy
The Law and Counsel of the Deity.

Beware then, keep this Tyrant out of Door

Lest thou be his, and so thy own no more.

IX.

[God,

SIN, harden can thy Heart against thy
Make thou abuse his Grace, despise his Rod;

'Twill make you run upon the very Pikes,
Judgments foreseen bring such to no dislikes
Of sinful Hazards; no, they venture shall
For one base Lust, their Soul, and Heav'n

[and all.

Take heed then, hold it, crush it at the Door

It comes to rob thee and to make thee Poor.

X.

SIN is a Prison, hath its Bolts, its Chains,
Brings into Bondage who it entertains;

Hangs Shackles on them, bends them to its

[Will,

Holds them, as Sampson's grinding at the mill,

'Twill blind them, make them deaf; yea

[twill them gag,

And ride them as the Devil rides his Hagg.

Wherefore look to it, keep it out of Door,

If once its Slave, thou may'st be free no more.

XI.

Though SIN at first its rage dissemble may

'Twill soon upon thee as a *Lyon* prey;

'Twill roar, 'twill rend, 'twill tear, 'twill kill

[out-right,

Its living Death will gnaw thee day and night.

Thy pleasures now to *paws* and *teeth* it turns,

In thee its tickling Lusts, like Brimstone,

[burns.

Wherefore beware and keep it out of Door,

*Lest it should on thee as a *Lyon* Roar.*

XII.

[Face,

SIN, will accuse, will stare thee in the

Will for its witness quote both time and place

F I N I S.



Where thou it did'st commit and so appeal
To conscience, who thy facts dare not conceal,
But on thee as a Judge such Sentence pass,
As will to thy sweetmeats prove bitter sauce.

Wherefore beware against it, shut thy Door,

Repent what's past, believe and sin no more.

XIII.

SIN is the living Worm, the lasting Fire,
Hell would soon lose its heat, could SIN ex-

[pire

Better sinless, in Hell, than to be where

Heav'n is, and to be found a Sinner there.

One sinless with Internals might do well,

But SIN would make a very Heav'n a Hell.

Look to thyself then, to keep it out of Door,

Lest it gets in, and never leaves thee more.

XIV.

[World,

No Match has SIN but God in all the

Men, Angels it has from their stations hurl'd:

Holds them in Chains, as Captives in despite,

Of all that here below is called Might.

Release, help, freedom from it none can give,

But even he by whom we breath and live.

Watch therefore, keep this Giant out of Door,

Lest if once in, thou get him out no more.

XV.

[lieve,

Fools make a Mock at SIN, will not be-

It carries such a Dagger in its Sleeve;

How can it be (say they) that such a thing,

So full of sweetness, should e'er wear a sting?

They know not that it is the very *SPELL*

Of SIN, to make Men laugh themselves to

[Hell.

Look to thyself then, deal with SIN no more,

Lest he that saves, against thee shuts the door.

XVI.

Now let the God that is above,

That hath for Sinners so much Love:

These Lines so help thee to improve,

That he to him thy Heart may move.

Keep thee from outward Enemies,

Help the Infernal to despise,

Deliver thee from them Infernal,

And bring thee safe to Life eternal. *Amen.*

Bunyan, John, 1628-1688

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